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स्वाक प्रजा पीठ १९८४-१९८५



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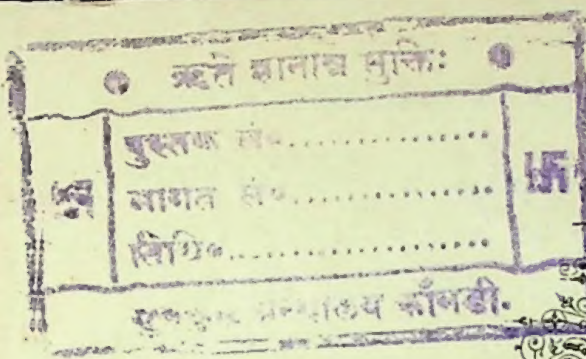
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THE

# Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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## An Exposition of the 36th Chapter of the Yajur Veda.

(in English and Sanskrit.)

• I

The Vedas look upon the Brahman as the noblest of the four castes. His main attainment is proficiency in Science and Literature. True science is the holy scripture (Vedas.) The comprehension of the Vedas is, however, difficult. The ancient Rishis endowed with benevolence, mental exaltation and clairvoyance, realised the Vedas and expressed their signification in their sweet poetry and graphic style. They indicated the *Rishi* (The monographer), the *Devata* (The index of the subject), the *Chhanda* (The appropriate Metre) the विनियोग (The practical application), स्वर (The harmonious sonorousness) and ब्राह्मण (The structural exposition) of each mantra. They based the interpretation of the Vedic terminology on two methods.



I. The Scientific method implies the six Vedangas षडंगानि (1) The science of Ortheopy (2) The science of Language (3) The science of Etymology (4) The science of Morals 5 The science of Poetry (6) the sciences of Geology and Astronomy.

II. The *philosophic* method implies the six upangas उपंगानि. (1) The philosophy of Dharma (2) The philosophy of Characteristics (3) The doctrine of Logic and the science of Evidence. (4) The philosophy of Essential Existence (5) The philosophy of Yoga (6) and the Philosophy of Vedanta. Says Yaska in his Nirukta chapter I section 18. "A thorough adept in science and philosophy, well versed in the rational mode of the interpretation of the Vedas, enjoys all good, rises above sin through his wisdom and attains salvation; while the prayer of an ignorant and the recitation of an unconscious individual is simply burdensome and like dry rhizoms never germinates." Reader ! how painful is it to be ignorant of the Vedas. Nowhere is ignorance so baneful as when it appertains to our own religion. Under the stunning influence of ignorance, a Brahman, says Manu, is only comparable to an elephant of wood or an antelope of leather. (मनु II 157). What saith the Law-giver, when writing about the Brahman caste? "Vidia resorted to the Brahman and offered herself to him, his treasure to be guarded from pollution, and disgrace; and requested him not to part with her to the student, who was given to calumny, falsehood, and sensuality" (Ni नै II 4.) A thorough knowledge of certain parts of the Vedas and especially that of *Gayatri*, the essence of the entire revelation, is far better than the quasi-knowledge and ignorant recitation of the four Vedas. The recitation of गायत्री and the constant presentation before the mind of its signification is known as Sandhya in Sanskrit. Sandhya then consists neither in bathing with water, nor in merely muttering गायत्री in twilight, but it is said by the wise that the communion



with Brahma, alone, is proper Sandhia. When the mother *ignorance* is dead and the son *wisdom* is born, what necessity is there of performing Sandhia. Under these two circumstances Sandhia may be dispensed with. In the first phase, Sandhia is veiwed as *Savitri* or God diffused in material nature. In the second phase, Sandhia is viewed as *Saraswati* or God brooding over spiritual designs and fixing the phonetic types. In the third phase, Sandhia is viewed as *Gayatri* or God in his own constitution, dispensing vitality to all worlds. In order to elevate the Hindu society in Aryavarta, I propose to give an exposition of the 36th chapter of the Yajur Veda in Sanskrit as well as in English.

( मं० ) ऋचं वाचं प्रपद्ये, मनो यजुः प्रपद्ये, साम प्राणं प्रपद्ये  
चक्षुः श्रोत्रं प्रपद्ये, वागोजः सहौजो मयि प्राणापानौ ॥ १ ॥

मनो वाक् प्राणं चक्षुः श्रोत्रं प्रपद्ये । ऋचो यजूंषि सामानि  
प्रपद्ये वागोजः सहौजः । मयि प्राणापानौ ॥

वागध्यात्मसंहितोच्यते ( ऐ० उप० १। २। ३॥

(A) मनो वाक् प्राणं चक्षुः श्रोत्रं प्रपद्ये मनुष्यो वाचस्पतिः  
मनुष्यवचनं पंचावकीर्णम् × मनोहिङ्कारः वाक् प्रस्तावः, चक्षुरुद्गीथः,  
श्रोत्रं प्रतिहारः, प्राणा निधनम् × एतद्गायत्रं प्राणेषु प्रोतम्, एतद्  
गायत्रं प्राणेषु प्रोतम् ( उप० छं० ४ । ११॥ )

( पुनः )

आत्मा बुद्ध्या समेत्यार्थान्, मनो युंक्ते विवक्षया ।

मनः कायाऽग्निमाहंति, स प्रेरयति मारुतम् ॥

मारुतस्तूरसि चरन्, मन्द्रं जनयते स्वरम् ॥ ( वा० अं० )

चत्वारि वाक् परिमिता, पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः ।

गुहा त्रीणि निहितानेङ्गयन्ति तुरीयं वाचो मनुष्या वदन्ति ॥

( Ni परि० १।९॥ )



अत्र चत्वारि वाक् परिमिता १-मानसी तु वैखरी २-प्राणयुक्ता  
तु मध्यमा ३-चक्षुःश्रोत्रसम्बन्धे तु पश्यंती ४-वागोजस्तुरीयं यद्वाचा  
मनुष्या वदन्ति तत्र गोमेधः=वाग्रथः उच्यते ।

‘हनुः सजिह्वे प्रस्तोतुः १. कंटः सकाकुदः प्रतिहर्तुः २ श्येनं  
सपक्षे उद्गातुः ३ पार्श्वसासमध्वयोः ४ ( प्रतिप्रस्थातुः प्रत्युद्गातुः )  
( गोपथ ब्राह्मणे कारवसम्वादे )

( पुनः )

आकाशवायुप्रभवः शरीरात्, समुच्चरन् वक्त्रमुपैति नादः ।  
स्थानान्तरेषु प्रविभज्यमानो, वर्णत्वमागच्छति यः स शब्दः ॥  
( वे० प्र० )

अकुहविसर्जनीयाः कण्ठ्याः १, इचुयशास्तालव्याः २, ऋदुरषा  
मूर्धन्याः ३, लृतुलसा दन्त्याः ४, उपूष्मानीया ओष्ठ्याः ५ ॥

#### EXPOSITION I.

“Let us cultivate the study of the Vedas (Rig, Yajur, Sam, and Atharva,) revealed in the articulate inspired human speech—an elaborate respiration, sublimed by the five organs (1) mental (2) Vital (3) auditory (4) Visual (5) and oral.”

The human soul, desiring speech, issues his will to the mind, who kindles the vital fire, which, through vascular fluid, excites the pneumogostic functions. Thus the air moving in the respiratory passages produces a low vocal note. The steps of the human thought-symbol are four in number.

(I) mental ( II ) medullary III Sensory IV muscular or respiratory.

The mechanism of the speech at the muscular stage is very simple.

(I) The expression of speech is conducted by means of the tongue and the xillary apparatus II The



*sonorousness* of speech is produced by the palate and the pharyngeal cavity III. The *organ* of speech lies in the larynx and the vocal cords IV The ribs and the cleavicles are simply the *auxiliary* organs to cause the rise and fall in the chest and the vocal apparatus to modify the tensity, colour, note and quality.

The opposition of the Tongue, while the air moves in the respiratory channel, against the throat, palate, base, teeth and lips, determines the character of the Phonetic Monads (The alphabetic letters,) named after the place of their origin (a) guttrals (b) palatals (c) cerebrals (d) dentals (e) and labials.

- (1) अकुह are called the Guttural letters.
- (2) इचुयश् are known as the palatal letters.
- (3) ऋदुरष are styled the cerebral letters.
- (4) ल्तुलस are named the dental letters.
- (5) उषुपः are designed the labial letters.

( B ) ऋचो यजूंषि सामानि प्रपद्ये ।

ऋग्भिः स्तुवंति=स्तुतिः । यजुर्यजतेः ( यज्ञः ) सामसम्मितमृचा-  
स्पतेर्वा ( साम्यम् ) ( Ni दै १। १२ ) ॥

( पुनः ) ऋग्भिः स्तुवंति, यथा वृषाग्नीनामाश्विनौ अनिष्टं भानं सर्वे द्विषन्ति, इष्टं ज्ञानं सर्वे प्रार्थयन्ति । तस्माद् यजुः यजतेः ( यज्ञः ) यथा वृषाग्नीसंयोगे यज्वरीः स्यात्×‘जलाग्निवायुधूमनिरोधक्रियाकला’ ( शु० नी ) सछिद्रपञ्चरीमध्ये जलं न तिष्ठति, सर्वा कला च विनश्यति ।

तस्मात् सर्वत्र विश्वकर्मा छिद्रं दधातु । अशुद्धिं च पुनार्तु×तत्रा-  
शुद्धिं पर्यायाः १ छिद्रम् २ विघ्नम् ३ अशांतिः ४ न्यूनत्वम् ५ रोगः ६ मलः  
७ अयोगित्वं अतएवोच्यते ‘अशुद्धिक्षये सर्वत्र समाधियोगित्वं (यो० भा०)  
समाधिः=समर्थने (चि० की ) तस्मात् सामसम्मितम् ( साम्यम् ) +  
यथा चे “ अश्विना यज्वरीः इषो द्रवत्पाणी शुभस्पती ।

॥ रुभुजा च नस्यतम् ॥ ” ( ऋ० वे० अ० १। ३। १॥ )



Further the word Rig signifies the sound conception and scientific definition of all the substances such as "heat and water form steam that possesses the locomotory properties." Next to the knowledge of things is the practical application of the definite properties for the good of men. Hence Yaju comes next to Rig and signifies practical combination; such as "the storage of the steam, generated by heat and water, gives rise to a steam—engine (पयज्वरी)." All lesion, impurity, discord and disease or the misfits in the machine anywhere, mean death and destruction. An adept mechanician, therefore, avoids all these imperfections and impurities in order to construct a sound steam engine. *Practice and Purity*, bring the artist as a rule to the threshold of power and final success. Hence Sama comes next to Yajur and signifies the approximation to power or final success, such as "Heat and water form steam, that possesses the distant carrying properties, which if stored in a perfect and sound chamber without any lesion or impurity, may fairly be used for purposes of traffic to carry like an animal of conveyance इषः द्रवत्पाणी, and to prevent famine as if with long hands (शुभस्पतीरुभुजा). In order that the mantra may be understood thoroughly, let us apply Rig, Yajur and Sam to the realization of God. Here Rig means praise and adoration of God; Yaju signifies prayer and purity in the human practice and Sama means concentration or approximation to God. The whole burden of the preaching of the mantra is to show that so long as the heart, mind and senses are unpurged, artificial prayers and forced ceremonials waste energy and consume time. With the progress of 'artificial prayer' without purity in the conduct of man, the praying soul learns to put up with the 'evils'. He ultimately succumbs to them and swoons. With this the vital energy begins to decay and the fatal result is the paralysis of moral and spiritual faculties. The immortal Sugatmuni, there



fore, condemned all forms of hypocrisy, self-delusion and spiritual pride. A sound heart, a pure mind and a noble life alone can lead the postulant to the worship of God. With this introduction, I proceed to explain the second mantra.

( मं० ) यन्मे छिद्रं चक्षुषो हृदयस्य मनसो वातितृणं बृहस्पतिर्मे तदधातु । शं नो भवतु भुवनस्य यस्पतिः × २

बृहस्पति = बृहस् + पतिः = बृहत+पतिः 'बृहतः सुद् तलोपश्च ( अ० ६। १। १५४॥ )

I बृहतां पतिः = परमेश्वरः II बृहतीपतिः = वाचस्पतिः

III बृहतःपतिः = द्युपिता ( Jupiter ) = बृद्धिपतिः +

अतितृणम् = अतिहिंस्रम्, अतिक्रूरम् ( आ० भा )

छिद्रम् = न्यूनत्वम्, व्रणम् ( मि० भा )

'यन्मे हृदयस्य, मनसो, चक्षुषो वा अतिहिंस्रम् छिद्रम्, वातिक्रूरं न्यूनत्वम्, तन्मे बृहस्पतिः सम्यग्दधातु अशुद्धिं च पुनातु । भुवनस्य यस्पतिरंगिरसोऽस्ति स शन्नो भवतु +

अस्मिन् मंत्रे बृहस्पतिः स्ववाच्यार्थेण शिक्षाप्रणालीमाह । अयमेव मंत्रः सविस्तरमथर्ववेदे व्याख्यातः (अथर्व० वेद १९।४० मं० १।४)

1. यन्मे छिद्रं मनसो यच्च वाचः हरस्वन्तं मन्युमतं जगाम विश्वैस्तद् देवैः सह संविदानः संदधातु बृहस्पतिः +

मनस्कायवाचां शुद्धिर्यजुर्ब्राह्मणोऽपि समाचष्टे । ' यन्मनसा ध्यायते तद्वाचा वदति यद्वाचा वदति तत्कर्मणा करोति यत्कर्मणा करोति तदभिसंपद्यते ॥ श० ब्रा० १४ ७। २। ९॥

2. मा न आपो मेधां मा ब्रह्म प्रमथिष्टन, शुष्मदा यूयं स्पन्दध्वमुपहृताः अहं सुमेधा वर्चस्वी +

(a) अच्छिद्रहृदये स प्रोपो बलमालभंत (६) अच्छिद्रमनसि मेधा-बलमाप्नोति (c) अच्छिद्रचक्षुषि ब्रह्म प्रत्यक्षमुपजायते +



(पुनः) (a) आपः = प्राणाः } (६) मतौ ध्यानात् मेधा }  
 ( प्रज्ञानघनः ) } + ( अंतःप्रज्ञः ) } +

(c) ब्रह्म, = वृक्षवत् परिवर्हणात् ( बहिःप्रज्ञः ) + शुष्मदा =  
 शुष्म+दा; शुष्मं कायाद्यं शोषयतीति+ शुष्म=ब्रह्मचर्यम् । अविसिविसि  
 शुषिभ्यः कित् ( ३। १। १४४ ॥ ) शुष्मम्+सुमेधा वर्चस्वी = ब्रह्मचारी+  
 सत्येरतानां दान्नानामूर्धरेतसाम् । ब्रह्मचर्यं दहेद् राजन् ! सर्वपापान्यु-  
 पासितम् ( महाभारत )

3. मा नो मेधां मा नो दीक्षां मा नो हिंसीष्ट यत्तपः । शिवा नः  
 सन्त्वायुषे शिवा भवन्तु मातरः +

(I) दीक्षा = धीक्षा ( गो० ब्रा० ) । धी = प्रज्ञा; क्षा = क्षियेतः  
 निवासकर्मणः ( नि २। ६॥ ) दीक्षा=Knowledge

(II) तपः = धर्मचर्या । ( आ० भा ) धर्मानुष्ठानं कष्टं सहन्नपि  
 ( गीता ) । तप = ऐश्वर्ये । Righteousness

(III) मेधा = मतौ ध्यानं, ब्रह्मोपासनं । Worship शिवा नः  
 संतु पितरः आयुषे, शिवा भवन्तु मातरः + शतपथब्राह्मणे च 'मातृमान्,  
 पितृमान्नाचार्यवान् पुरुषो वेद' +

( पुनः ) पितृधर्मं समाचष्टे यजुः २। ३३ + 'आधत्त पितरो  
 गर्भं कुमारं पुष्करसृजम् यथेह पुरुषोऽसत्' + मातृपितरारिभिः  
 गर्भाधानं कुमारभृत्यम् ब्रह्मचर्यञ्च क्रमेण संधार्यम् यथा स विद्वान्  
 पुरुषः संजायते +

४ या नः पीपरिदश्विना ज्योतिष्मती, तमस्तिरः तामस्ते रासथा-  
 मिषम् ।

(a) अश्विना = कांतिः ( च० सं १। ९ ) । सूर्यसोमौ (आ० भा)

(6) इषम् तमस्तिरः=इषति गतिकर्मसु पठितम् । (निघ० २। १४॥)  
 इष + क्तिप् = इषम् । अविद्याविच्छेदकं ज्ञानं ।

(c) ज्योतिष्माति = ज्योतिःशब्देन तेजो ज्ञेयम् । मतुप् प्रत्ययः



उत्कर्षार्थे । स्त्रीगे ज्योतिष्मति + द्युतेरिसन्नादेश्च जः (३। २। ११०॥ )  
तेजो वै गायत्री तमः पाप्मानेन तेजसा तमः पाप्मानं तरंतीति  
( गो० ब्रा II ९। ९। ४ ) + ज्योतिष्मती = गायत्री +

योऽधीतेऽहन्यहन्येतां संयम्य च मनस्तथा ।

स ब्रह्म परमभ्येति वायुभूतः खमूर्तिमान् ॥

( मनुः २। ४२ )

गायत्रीनिरुक्तिरपि 'गायन्त त्रायते यस्माद् गायत्रीति स्मृता ततः'

( व्यासः )

ii O God (बृहस्पतिः), Thou art the Primeval Literati, the master of physical laws, and the protector of mankind. Heal up all my lesions that belong to my heart, mind and senses. Let our spirit, that sustains the body and guides the physical forces so as to give rise to organic structures, receive mental peace, solace and tranquility. Deep researches in Physiology have revealed the fact that the heart presides over the recuperative functions that determine the slumbering condition. And mataphysicians have come to the conclusion that the dreaming state, corresponds to the purely mental contemplation. The sensual mentalities represent the wakeful phase,

Let us turn our attention to the sublime verses of the Atharva veda on the exposition of the mantra.

(अथर्ववेद XIX 40 म 1—4.)

(i) O all Wise Being (बृहस्पतिः); Thou art the source of knowledge (संविदानः), purge out the impurities of my thought, word and deed, that impair the vital functions and disturb the mental equilibrium, through the medium of divine adepts (learned men).

Let me urge here upon the reader, the vital importance of purity in thought, word and action. Purity of action can never be brought about, unless there is corresponding



purity of thought. If the thoughts remain filthy, our actions cannot but be filthy.

Says the Brahmin of Yajur Veda. 'Whatever one thinks in his mind, that he gives utterance to, what he gives utterance to, that he puts in action; what he puts in action, that he becomes and reaps.' Right conduct presupposes right thought. The contemplation of evil desires, produces attachment to them; from attachment is produced passion; passion begets anger, anger gives way to infatuation, Infatuation leads to the decay of memory; the loss of memory results in the destruction of intelligence, which in it turn, brings about spiritual death.  
(*The Gita*)

2. O Preserver, Sage of Sages (बृहस्पतिः), let nothing in this world run down (आपः) organic functions (मेधा), mental capabilities and (मह) moral responsibilities of the wakeful condition.

O divine adepts ! inspire me with evil—consuming energy (शुष्मदाः,) that I as a Brahmachari may develop pure intellect सुमेधा and noble character (वर्चस्वी).

The Brahmacharya of philosophers, possessing full control over mind and senses destroys all sin and vice  
(*The Mahabhart.*)

Manu the Indian Law giver of remote antiquity thus describes the prohibitive phase of Brahmcharya in his celebrated code of laws.

"Wine, flesh, perfumes garlands, beaverages, women, acids, the killing of animals, habitual friction of private parts, decoration of the eyes, fashionable boots, and umbrellas, passion, anger, avarice, dancing, singing and playing upon musical organs, gambling, backbiting, sensual gossip, frivolous talk, falsehood, misappropriation, working injures to others, aberrant habits and erratic discharges should be given up.

(मह V. 177—180.)



(3) O thou who givest sustenance to the worlds (ब्रह्मस्पतिः) let nothing work injury to my दीक्षा (knowledge, ) तपः (righteousness) and मेधा (meditation). O learned parents ! be virtuous and give us a noble birth, for the enjoyment of entire happiness.

The Shatpath Brahmin styles him a man who has an excellent mother, an excellent father, and an excellent preceptor. The parents are responsible for the foetal life, the boyhood, the bacholership, of a child, till he becomes the perfect master of science and arts.

( The Yaju Veda 2-28 )

(4) O divine preceptor ब्रह्मस्पतिः who illumines the faculties of the rishis by the light of the Vedas, endow us with beautiful Gayatry (अग्निना ज्योतिष्मती), that may fill our hearts with the divine Principle that leads to immortality far beyond the ignorance—begotten miseries of the mundane ocean of life ( इयंतमस्तिरः ). Manu speaks thus about the meditation of गायत्री in his code, (chapter II-82) 'The *recitation* of गायत्री and the constant presentation before the mind of its signification, leads the *virtuous* devotee to immortality.' Even the subtle Philosopher, and keen Philologist Vyasa derives गायत्री from 'गायंतत्रायते'. Gayatri leads the worshipper after death to immortality ' *Worship* is the first act of pure religion. True religion is free from all artificiality and fabrication. True religion is not merely oral profession. It is no mythology. It is a living essence. It is highly practical. It is founded on entire truth. It takes for its basis the harmonious development of all the faculties and the righteous unfolding of all our capabilities of being and knowing. True education of an individual consists in (1) the sexual meeting of father and mother (2) In the society of nursing parents (3) in the Gurukula, through muscular development, mental training and moral culture. (4) in the membership of religious societies. (5) in the social feelings of reverence,



admiration and love and respect for others, and (6) in the meditation of *Gayatri*. Folded within the depths of the human soul lie the germs of all religion. True worship as an outcome of pure religion is deeply ingrained in human nature. It is a spontaneous declaration of the inmost affection in the presence of God, as distinguished from the artificial prayers of the churches, forced ceremonials of the temples, and the useless rituals of the mosques, that establish bold iniquities and base inequalities of mankind in the sight of Heaven. Such is not true worship. True worship on the other hand not only endows us with *holiness* of life, *sublimity* of thought and *nobility* of character; but fills ourselves with aspiration towards, the true, the intelligent, the infinite and the Divine सत्त्वज्ञानमन्तं ब्रह्म. It is the part of our spiritual nature that is the foundation of true *worship*. That system of worship is the subject of गायत्री to furnish.

(मं०) ओ३म् (यजु० अ० ४० मं० १०) । भूर्भुवः स्वः । तत्स-  
वितुर्वरेण्यम्भर्गो देवस्य धीमहि धियो यो नः प्रचोदयात् ॥ ३ ॥

गायत्रीमंत्रः त्रिषु वेदेषु समानः अथर्ववेदब्राह्मणे गोपथाख्ये च  
सविस्तरं व्याख्यातः । छन्दसि तु 'सुतामयावरद । वन्दमाना पात्रमानी  
चोदयित्री द्विजानां ( अथ १७। १। १९ ॥ इतिमंत्रेणोपलक्ष्यते +

गायत्री गायतेः स्तुतिकर्मणः त्रिगमना वा विपरीता, गायतो  
मुखादुदयतादिति च ब्राह्मणम् ( Ni दै० १। १२ ) गायत्री वै ब्राह्मणो  
मुखम् इति आमनन्ति सर्वे धर्मशास्त्रविदो महर्षिगणाः, यथाचष्टे भगवान्  
मनुः—

ओंकारपूर्विकास्तिस्रो महाव्याहृतयोऽव्ययाः ।

त्रिपदा चैव सवित्री विज्ञेयं ब्रह्मणो मुखम् (मं० २। ४८ )

गायत्री = त्रिगमना = त्रिपदा ( नि ७। १२ ), गायत्र्या वसवः  
( पि ३। ३ ) नस्ताद् गायत्री = ६ × ८ = २४ चतुर्विंशत्यक्षरा गायत्री  
यजुषां षट् ( वि० २। ६ ) इति सूत्रेण याजुषां गायत्री षडक्षरा भवति ।



३४ = ६+ परंतु सावित्री मंत्रे २३ अक्षराणि संति । कथं सावित्रीमंत्रस्य छन्दो गायत्री, 'इत्यादि पूरणः ( वि० ३। २ ) तत्सवितुर्वरेण्यम्' + "प्रणवसंयुक्तो वा" यथा 'ओंतत्सवितुर्वरेण्यम्' +

पङ्कजन्यायेन गायत्रीशब्दोऽपि योगरूढ्या मंत्रभेदस्यैव बोधकः । वस्तुतो निरुक्तिमत्त्वेनाऽपि अस्य मंत्रभेदबोधकत्वम्, (ता० वा) यथाह-  
मनुः, व्यामः, यमः, याज्ञवाल्क्यः, भारद्वाजः (आ० भा) गायत्री मंत्रस्य व्याहृतीरहितस्य छन्दो निचृत्गायत्री ।

गायत्री=२४, निचृत्गायत्री=२३ ।

ऊनाधिक्येन निचृद् भूरिञौ ( पि० २। ५९ ) +

(पुनः) गायत्री नाम दीक्षा गुरुमंत्रत्वात् +

(I) दीक्षा=धीक्षा × यत्र बुद्धिर्निवसति ( गो० ब्रा० )

(II) गायत्रीमंत्रः धर्ममंत्रः +

चोदनालक्षणोऽर्थो धर्मः ( जै० मी० १। १ )

अनर्थः=पापः, अर्थः=पुण्यः । प्रज्ञाप्रेरको पुण्यो धर्मः ।

'धर्मः प्रज्ञां वर्धयति क्रियमाणः पुनः पुनः } ( महा० भा० )  
वृद्धप्रज्ञस्ततो नित्यं पुण्यमारभते परम्

(III) गायत्रीमंत्रः ध्यानमंत्रः । तदोधीमहि । गायत्रीमंत्रे प्रणवार्थभावनम् ( नै० संकं १ )

(भा०) ओंकारपूर्विकास्तिस्त्रो महाव्याहृतयोऽव्ययाः ।

त्रिपदा चैव सावित्री विज्ञेयं ब्रह्मणो मुखम् +

ओं + व्याहृतीः + सावित्रीमंत्रः=सर्वोत्तमगायत्रीमंत्रः +

गायत्रीमंत्रस्य देवता सविता, मुखमग्निः । विश्वामित्र ऋषिः, छन्दो गायत्री, विनियोगः प्राणायामे, जपे, उपनयने च + ( यो० पा० )

अकारं चाऽप्युकारं च मकारं च प्रजापतिः ।

वेदत्रयान्निरदुहद् भूर्भुवः स्वरितीति च ।



त्रिभ्य एव तु वेदेभ्यः पाद पादमदूदुहत् ।

तदित्युचोऽस्याः सावित्र्या परमेष्ठी प्रजापतिः

(मनु II ७६० ७७) +

शंकुव्याख्यानमपि एवमेव ( उप० छा० २। ४। २३ ). + ( ऊं )

(I) ओं खं ब्रह्म, (यजुः ४०) ओं क्रतो स्मर (यजु ४०)

(a) प्रणवस्य ऋषिर्ब्रह्मा, गायत्री छन्द एवच ।

देवोऽग्निः सर्वकार्येषु विनियोगः प्रकीर्तितः (व्यासः)

(b) स्वारितोदात्त एकाक्षर ओंकार ऋग्वेदे । त्रैस्वर्योदात्तो यजु-  
वेदे । दीर्घोदात्त एकाक्षरः सामवेदे । संक्षिप्तोदात्त एकाक्षरोऽ  
अथर्ववेदे (छांः परि०)

(c) देवताध्यानकाले तु प्लुतं कुर्यान्न संशयः ।

तैलधारावदछिन्नां दीर्घघंटानिनादवत् (गोः या)

(d) एतद् वै सत्यकाम परं चापरं च ब्रह्म यदोकारस्तस्माद्  
विद्वानेतेनैवायतनेनैकतरमन्वेति + २ स यद्येकमात्रामभिध्यायीत तेनै-  
व संवेदितस्तूर्णमेव जगत्यामभिसंपद्यते तमृचो मनुष्यलोकमुप-  
नियंते स तत्र तपसा ब्रह्मचर्येण श्रद्धया सम्पन्नो महिमानमनु-  
भवाति + ३ अथ यदि द्विमात्रेण मनसि सम्पद्यते सोऽन्तरीक्ष  
यजुभिरुन्नीयते । स सोमलोकं स सोमलोके विभूतिमनुभूय  
पुनरावर्तते + ४

यः पुनरेतन्निमात्रेणैवोमित्येतेनैवाक्षरेण परं पुरुषमभिध्यायीत स  
तेजसि सूर्ये सम्पन्नः यथा पादोदरस्त्वचा विनिमुच्यत, एवं ह स  
वै पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं, स एतस्मा-  
ज्जीवघनात्परात्परं पुरिशयं पुरुषमीक्षते, तदेते श्लोकौ भवतः ॥

( प्रः ३९९ )



## INTERPRETATION OF THE VEDAS.

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A writer in the "*Muslim Review*" for January 1911, who signs himself 'A Lover of truth', has been pleased to give the public the benefit of his views on Swami Dayananda's interpretation of the Vedas. He has the frankness to inform us at the outset that he does not know the Sanskrit language. He is afraid that his Arya friends would come down upon him, would hurl their anathemas at his head and would ask him with a great show of self-satisfaction 'How dare you discuss the question of the meaning of the Vedas when you don't know the Sanskrit language; and therefore, he takes care to 'remove their astonishment and satisfy their curiosity' by arguing that if 95 percent of Aryas, who are as innocent of a knowledge of Sanskrit as he himself, are justified in asserting and maintaining that the interpretations put upon the Vedas by Swami Dayananda are correct, he is equally justified in maintaining that they must be incorrect. Well, this disarms all criticism and I shall not quarrel with Mr 'A Lover of Truth' so far as his right to discuss the problem of Vedic interpretation goes. He is welcome to entertain any views he likes and equally welcome to entertain the readers of the "*Muslim Review*" with them.

The article under notice is the 6th of a series entitled "Thoughts on the Fountain-Head of Religion" which Mr. 'A Lover of Truth' has for some months past been contributing to the pages of the "*Muslim Review*". "The Fountain-Head of Religion" is the title of a now well known book by Mr. Ganga Parashad M. A. which first appeared by instalments in the "*Vedic Magazine*". The learned author has proved that all the principal religions of the world *viz* Zoroastrianism, Buddhism, Judaism, Christianity and Muhammadanism, are ultimately based on the Vedic reli-



gion. In interpreting the vedic verses the author has followed the interpretations of Swami Dayananda Saraswati. Mr. 'A Lover Truth', perhaps, feels that if Dayananda's interpretations are correct, there is no escape from the conclusions which it is the aim of Mr. Ganga Prasada to establish. To avoid those conclusions he must try to show that Dayananda's interpretations are incorrect. And according to Mr. 'A Lover Truth' it is so very easy to prove their incorrectness. A knowledge of Sanskrit is not at all necessary to enable a man to pronounce judgment on the correctness or otherwise of the interpretation of Dayananda. It is a cumbersome redundancy which puzzles the mind and warps the judgment. A few fine phrases are all that is necessary to put poor Dayananda out of court.

I shall now proceed to state the arguments of Mr. 'A Lover of Truth' as briefly as I can. Dayananda's position is that since the Great War (Mahabharata) India has produced no Vedic scholar who could understand the Vedas correctly. This position is wrong, because we know that India has in fact produced many learned men who have made their mark in every department of science and art. There were many learned Brahmans who became Bam Margis, and Buddhists. We see the majestic figure of Shankara looming large on the intellectual horizon of India in whose hands "the Hindu spiritual philosophy rose to its highest apex". He drove Buddhism and Janism out of India. One of the most famous followers of Shankara was Nishchaldas. Shathakopi Mooni Vahan, Yavanacharya and Ramanuja, the leader of Vishnavite sect, were all learned men. And so were Kabir Das and Gurnanak. Is it possible, nay is it conceivable that "Indian mind become so barren and Indian intellect so impotent and poor that during these 5,000 years the Vedas were never correctly understood by the Indians and that it was left for the Swami and his followers to interpret and



preach the Vedas for the first time according to their true sense.' Mr. "A Lover of Truth" refuses to take such a low view of the Indian intellect. And, therefore, the conclusion is obvious that Dayananda's position is wrong. Consequently Dayananda's interpretation cannot be correct. Q. E. D.

Dayananda maintains that "all the knowledge, that has spread over the face of the earth, has spread from Aryavarta." Mr. A "Lover of Truth" demurs to such a view and says that it 'would be absurd and would attribute injustice to God in as much as he would have to be supposed to have bestowed one people only with all his intellectual gifts.' But he is so polite that "in order to please his Arya friends" he accepts the contention that 'India is the source of all knowledge, that India has taught all sciences and arts to the world.' But if this be so, it cannot be explained how 'the inventors of these sciences or the sons and grandsons of these inventors became so dull as not to be able to understand the Vedas correctly for 5000 years.' 'Such a high level of Indian intellectuality is not compatible with the view that Indians could not rightly understand the meaning of a book for 5000 years.' Therefore, Dayananda's position must be wrong.

If, however, Indians could not, in fact, arrive at the true meaning of the Vedas although they read them, then the language in which the Vedas are written must be very vague, ambiguous and equivocal and it defeats its own purpose, because where is the use of a revelation if it is couched in a language so unintelligible that it would remain misunderstood in the place of its birth for thousands of years. The Aryas cannot even say that they accept the Swami's interpretations as correct because what the Swami teaches them on the authority of the Vedas appears to them more reasonable than what is taught



under the same authority by the orthodox Hindus. The Swami's interpretations may appear to them to be more reasonable but may not at the same time be the correct interpretations of the Vedas. For example, the passage about caste in the Vedas is interpreted by the orthodox Hindus to mean the establishment of the four well known castes, but the Swami interprets it to mean as inculcating simply the "Division of labour." This interpretation of the Swami appears more reasonable because through extraneous influences of Christianity and Islam the Aryas have come to regard the Caste system of India as pernicious to society.

It is not only possible, but very likely that a few years hence, say 10 or 25, some new scholar should turn up and should declare the Swami's, interpretations as unfounded and inaccurate.

In the creed of the Swami one descerns unmistakable traces of the creed of Nastik (atheistic) philosophers tacked on to the belief in the Deity. For instance, the theory about the non-creation and non-perishability of matter is an exact prototype of the views of materialistic philosophers of to day and the Nastik philosophers of ancient India.

According to the Swami even Shankara who did such signal service to Hinduism and whose Vedic learning is undisputed did not correctly understand the Vedas. If Shankaracharya could not understand the Vedas, it is really useless and sheer waste of time to read and try to understand the Vedas for the attempt is sure to end in failure.

The Swami says. "It is probable that Shankaracharya adopted this creed in order to refute the doctrines of Jainism, because, in order to serve the needs of the times many selfish people among the learned adopt views contrary to their real beliefs.' So the learned Shankara-



charya is doubted by the self sufficient Swami as selfish *i. e.* the Swami regards Shankara as insincere. But sincerity is necessary for the success of one's mission. Now what is the record of the Swami's success in comparison to that of Shankaracharya? Nothing. Mr. "A Lover of Truth" asks triumphantly 'How is it that the Swami who understood the Vedas so well as none during the past 5000 years had done, and who according to himself is the embodiment of sincerity itself, should show such poor results as compared with the achievements of Sankaracharya, and he calls upon his Arya friends 'to furnish some philosophical explanation of this paradoxical phenomenon.'

It is, of course, presumptuous on my part to join issue with Mr. 'A Lover of Truth' on matters about which he is so positive and, therefore, it is absolutely necessary for me to beg his pardon and crave his indulgence before beginning an examination of his arguments. And I hope Mr. 'A Lover of Truth' will not take this article as an anathema hurled at his head. I expect from him that larger charity which not only tolerates but also enjoys difference of opinion.

We are here concerned with the question whether or not the Vedas were rightly understood and correctly taught during the post Mahabharata period. Swami Dayananda says that 'when most of the learned men, Kings and Emperors, sages and seers were killed or died in the Great War the light of knowledge began to grow dim, and with it the dissemination of the Vedic religion came to an end.' Dayananda does not say that the Indian mind had become so dull that it could not understand the Vedas during the post Mahabharata period; what he really does say is that owing to the death of many learned men, Rishis and Maharshis during the Great War people neglected the study of the Vedas. Now, Mr. 'A Lover of Truth' does not say so many words that all the men whom he names were



well versed in the Vedas. What I understand him to mean is that if India could produce so many learned men it could produce Vedic scholars also. But we have nothing to do with potentialities, we have to deal with actualities. We have to see if India did actually produce Vedic scholars. Does Mr. 'A Lover of Truth' prove the existence of such scholars in the post-Mahabharata India? I have searched in vain for the name of a Vedic scholar in the list of learned men furnished by Mr. 'A Lover of Truth.' With the exception of Shankaracharya and perhaps Ramannuja and Nishchal Das there is not a single person mentioned in that list about whom it can be seriously contended, that he was a deeply learned man. Much breath has been spent by Mr. 'A Lover of Truth, to show that Shankaracharya's Vedic learning is undisputed. It will be absurd for me to say that Shankara was not a learned man. Dayananda himself pays a tribute to Shankaracharya's learning and genius in the following words:

"About 2200 years ago Shankaracharya, a Brahman of Dravid, (in Southern India) studied Grammar and all other Shastras... during student life, and seeing the religious degradation of his country began to soliloquize thus:—'What a pity! the true theistic Vedic religion had disappeared, whilst the atheistic Jain religion prevailed to the great detriment of the people. This (*i. e.* the Jaina religion) must be put down somehow.' Shankaracharya had not only read the Shastras but also the Jaina scriptures. He was also a powerful debater. He began to think as to what was the best method of overthrowing Jainism, At last he came to the conclusion that preaching and holding discussions with the Jainees were the best methods to put down Jainism."

Every Arya pays homage to Shankaracharya's genius and acknowledges his greatness and if it is said that he was not well versed in the Vedas, it is not said with a view to derogate from his learning or greatness. We know it as a fact that Shankaracharya did not base his philosophy on the *Samhitas* of the



Vedas. He found support for it in the Upanishads, the Vedanta Sutras and the Gita and on these alone he wrote commentaries. If he could derive strength for his doctrine from the Vedas themselves, he would not have failed to write a commentary on them. The Vedas have always been considered to be of paramount authority in matters religious and spiritual in India. Shankaracharya also admits this and appeals to their authority but we never find him quoting and explaining suktas of the Rigveda or portions of the other three Vedas in support of his doctrine. If he could do so, he would have forged a most formidable weapon in his armoury and it would have been so very easy for Mr. "A Lover of Truth" to establish his claims to Vedic scholarship. I do not mean by all this that Shankaracharya was incapable of understanding the Vedas correctly. All I mean is that either he did not study the Vedas or if he studied them he found that they did not inculcate the theory of Vedantism as propounded and developed by him. It is quite possible that he found no opportunity for a thorough study of the Vedas. He died very young. He was only 32 years of age when some wretch poisoned him. He was barely out of his teens when he undertook the work of a preacher. We know well what a strenuous and busy life he lived thereafter. He had no time to ponder over the four volumes of the Vedas. Is it then absurd or impossible to conclude that Shankaracharya was not a Vedic scholar? Dayananda also never says that Shankaracharya *could* not understand the Vedas. It is possible that he understood them and equally possible that he did not understand them. Most probably he did not apply his mind to them. But if he understood them why has he not left a commentary upon them? When he wrote learned and elaborate commentaries on minor works, why did he not think of writing a gloss on the Vedas which would have strengthened his position remarkably and would have rendered it impregnable. This leads us to conclude that either

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he was not learned enough to interpret the Vedas or he found that they lent no support to his pet theory which he considered was absolutely necessary to vanquish the Jainas. We find great names in the history of almost every country of note advocating the principle that the end justifies the means. But are we justified in bestowing upon them the opprobrious epithet of 'insincere.' They are sincere enough, only they do not feel that it is in any way blameworthy to adopt means which would be called questionable by others. They are so terribly in earnest, so zealously devoted to their cause that they never stop to think whether the means they are called upon by the exigencies of the times to employ are morally defensible or not. They must achieve success for their cause no matter how or by what means. Consequently if Dayananda throws out a guess that "it is very likely that Shankaracharya had taken up this position with a view to refute more successfully the beliefs of the Jainees" and then gives the following reason for his view that "many a selfish scholar in response to the requirements of expediency preaches doctrines opposed to his own knowledge," does he really say or mean to say that Shankaracharya was insincere? I think not. He does not state positively that Shankara *in fact* adopted the doctrine of Vedantism with a view to refute Jainism, he simply states it as a hypothesis that 'it is very likely that Shankaracharya had taken up this position with a view to refute more successfully the beliefs of the jainees!' That this is so, is also evident from another passage which also occurs in the 11th Chapter of the Satyarthaprakasha. After giving a short account of the work of Shankaracharya, Dayananda says:

"Now it is to be considered that if it was Shankaracharya's own belief that God and the human soul were identical and that the world was an illusion, it was not good; but if he had adopted this belief for the refutation of the Jainas it was good to some extent."



From this it is clear that Dayananda did not positively believe that Sankaracharya had in fact acted contrary to his beliefs. He only supposes that he might have so acted. And I have shown that there was ample justification for making this supposition. I fail to see where and how Dayananda brings the charge of insincerity against Shankaracharya, and how he deserves the unenviable title of 'self-sufficient' which Mr. 'A Lover of Truth' in his zeal for truth bestows on him. Mr. "A Lover of Truth" himself adopts an opinion which is contrary to his real beliefs simply to please his Arya friends. But I shall be the last person to find fault with him for this. (I beg his pardon for this personal remark). The opinion that Shankaracharya does not seem to have mastered the Vedas, that he did not knock at the portals of the temple of Vedic learning and that he rambled only in its outskirts the Upanishads &c, is not, therefore, without foundation.

Ramanuja was a learned man, no doubt, but he can not be called a Vedic Scholar. Mr. 'A Lover of Truth' does not give us any proof of his Vedic scholarship. Similarly there is no proof that Nishchal Das was such a scholar. I do not dispute that any one of them *might have become* thoroughly conversant with the Vedas, if they had followed the true method of studying them as laid down by the ancient Rishis. But I deny that they *were* Vedic Scholars. Let Mr. "A Lover of Truth" prove that they were so if he questions this. Ramanuja's mission was to found a new school of philosophy in opposition to that of Shankara and to this end he directed all his energies of mind and body. He wrote commentaries on the very books on which Shankara had spent his thought and labour only with a view to refute the doctrines of the latter. No one will seriously contend that Shathakopa, Muni Vahana, Yavanacharya, Kabir Das and Guru Nanak were men with literary pretensions. I do not mean any disrespect to these good devotees. They were men of character who not

only preached morality but also lived it. They were earnest and pious men who could win the hearts and mould the characters of those who came into contact with them. They were men endowed with that spiritual insight which at once finds out the sore spots in the soul of man and with the healing balm of spiritual sympathy makes those spots whole and sound. They were all this and perhaps more, but they were not men of learning.

Mr. "A Lover of Truth" states it as Dayananda's position that India did not produce Vedic Scholars who could rightly understand and correctly teach the Vedas during the enormously long period of 5000 years. In order to controvert this view, Mr. "A Lover of Truth" ought to have pointed out the names not of those 'intellectual giants' who might have but who in fact did not become Vedic Scholars. It is no argument to say that because India produced 'intellectual giants' in other departments of human thought and activity it must have produced scholars well versed in the Vedas. Mr. 'A Lover of Truth' ought to have proved first that during the post Mahabharata period, the Vedas were as extensively studied as in the pre-Mahabharata days and secondly, that there were such and such scholars who were well known for their mastery over the Vedas. But this he has not done and Dayananda's position that India failed to produce Vedic Scholars of the true type because people turned their back upon the Vedas and neglected their study remains unshaken. Mr. "A Lover of Truth" becomes quite amusing when instead of giving a list of Vedic Scholars produced by 'these 5000 years' he seriously call upon 'his Arya friends' to mention the name of any learned personage or body of persons who may have lived during these 5000 years and who according to them may have correctly understood and rightly taught the Vedas'. Is this not putting the cart before the horse? This was exactly the question which



Mr. 'A Lover of Truth's' Arya friends want to put to him. He says that Dayananda's position is that India failed to produce Vedic Scholars during these 5000 years and that it is wrong. Well, then, the best way to prove it wrong would have been to mention the names of a few Vedic Scholars who correctly understood and rightly taught the Vedas during these 5000 years. To disprove an E proposition you must oppose it by an I proposition. Mr. "A Lover of Truth" knows this, but as he thinks it troublesome to search for the particular affirmative he politely asks his Arya friends who put forward the universal negative to do this work for him. This is very kind of him no doubt, but I am afraid they will decline his friendly offer with thanks. Evidently he does not set much store by the wisdom of his Arya friends and for this many thanks.

I shall here take the liberty of telling Mr. "A Lover of Truth" that no amount of rhetoric and fine language can do duty for argument or facts. If he really thinks that what Dayananda says about the dearth of Vedic Scholars of the true type during the period of 5000 years that has elapsed since the Great War is not true, he ought to give a list of such scholars and by giving extracts from their works should prove that their interpretations of the Vedic verses are correct and those of Dayananda are wrong when tested by the recognised principles of Vedic exegesis.

I congratulate Mr. "A Lover of Truth" on the broad mindedness he has shown in refusing to take a low view of Indian intellect and he deserves the thanks of his Arya friends. I need hardly tell him that Dayananda also never took Indians for fools or men of weak intellect. He blames Dayananda for holding the extremely 'categorical' and 'positive' view that all knowledge has spread on the earth from India. A man who can entertain such a view can hardly be said to take a low view of the Indian intellect. But Mr. "A Lover of Truth" argues that

as Dayananda says that Indians did not become Vedic Scholars during, the 'enormously long long period of 5000 years' he must be supposed to take a low view of the Indian intellect. This lamentable lack of Vedic Scholar ship was not due to any inherent dulness or abtuseness of the Indian mind, it was due to the neglect of Vedic study, absence of Brahmacharya &c. If India did not produce scientific men in the days of Mohommadan supremacy, should we conclude that Indian mind was incapable of understanding Physics. Chemistry, Mechanics &c.? Persia can boast and justly boast of many poets of high rank such as Saadi and Hafiz &c. whose works are the perennial source of joy to their readers but can she, point out the names of any scientist who carved for himself a niche in the temple of fame like her poets? Are we to argue from this that the Persian intellect is labouring under some inherent weakness which renders it unfit for scientific study.' The Japanese are now taking foremost places in the ranks of scientists, but a few decades ago they could not even babble out the A. B. C. of science. Should we jump to the conclusion that the Japanese mind was incapable of understanding scientific truths? The truth is that the aptitude or inaptitude of a particular people for acquiring a particular knowledge can be demonstrated only when it is given fair opportunities and reasonable facilities for acquiring it and when it avails itself of them. Mr. "A Lover of Truth" could accuse Dayananda of taking a low of view of Indian intellect if he had proved that Dayananda believed that the Indian mind had become so decrepit and infirm that in spite of excellent opportunities and facilities for and close and proper application to Vedic studies it could not grasp the meaning of the Vedas. He ought to have proved that during the post Mahabharata period people did study the Vedas extensively, with great devotion and application, and according to the methods of study prevalent in the Pre-Mahabharata days. But he does



nothing of the sort and yet he has no hesitation in blaming Dayananda! Dayananda's critics seem to be above all criticism.

Mr. "A Lover of Truth" can not understand how the sons and grandsons of those Indian inventors and scholars, who according to Dayananda were the teachers of the world, became so dull that they could not rightly understand the Vedas. I am equally unable to understand how the sons and grandsons of those Greek sculptors, whose chisels imprisoned the evanescent human passions in marble for ever, whose skill made the dead stone alive, became so dull that they lost their divine art? Does Mr. "A Lover of Truth" think that a nation cannot deteriorate? Does he suppose that the post-Mahabharata period of Indian history was an era of progress and prosperity? If he thinks so, I am afraid, he has read his historical lessons all wrong. I must humbly suggest to him that those days were the days of India's downfall and not of her rise. Those were the days when she fell from her high pedestal, when she was hurled down from her high pinnacle of glory, when she broke away from the traditions of her glorious past, when she forgot the lessons of the Vedas, when she left the worship of one God without a second and bent her knee before the idols that her own hands had fashioned, when she gave up the performance of Yajna and defiled the altar (Vedi) by throwing the stinking flesh of God's innocent creatures instead of the fragrant substances into the homa fire, when she fell a victim to Bam Margism and celebrated its obscenities as virtues of the highest order, when she put faith in impotent charms, talismans and incantations instead of the living word of God, when she palmed off the abominable blasphemies on the holy Vedas, when she declared the Vedas to be the exclusive property of the so called Brahmans and made it sinful for the other Varnas to read them. Yes, these were the days of her degradation and deterioration. That period was a period of anarchy and confusion. There

was no settled government, no security of person and property. The whole country was plunged into internecine wars when blood of men flowed like water on the battle fields. The land was cut up into numerous and petty principalities which always made war upon their neighbours. It was only for brief spaces that the strong voice of a Bikramaditya rose above the tumult of the warring Rajahs and hushed them into peace. Bama Marga made confusion worse confounded. People went mad after lust and licentiousness, indecent rites, and imbecile rituals. The moral teachings of Buddhism which was a protest against Bammargism for a time purged the atmosphere of the poisonous fumes of Bama Marga, but its atheistic teachings brought about its downfall. It had no sanction for those teachings. Without a belief in God they were mere inanities without life and without vitality. Shankaracharya tried to infuse life into the dead bones of society but he too failed to reinvigorate it permanently owing to his doctrine of Neo Vedantism, which had the effect of making people inert and inactive. People could not free themselves from the bondage of priesthood and remained idolaters and willing bondsmen of the priestcraft. Then supervened the invasions of the heroes of Islam which increased the misfortunes of the Indians tenfold. Were these the times when people could devote themselves to such peaceful pursuits as the study of the Vedas? And if the strong and far reaching arm of Pax Britanica had not rescued the country from this confusion, it is clear that we would have remained steeped in the stygian darkness of ignorance notwithstanding the presence of the intellectual giants of Mr. 'A Lover of Truth' If he finds any intellectual giants in India of the post Mahabharata period, he does so because India is great even in her fall. But what is the greatness of these intellectual giants as compared to that of the heroes of ancient India. They are but pigmies by the side of those ancient giants. They appear to be of gigantic stature to us because we



ourselves are dwarfs. What king of post Mahabharata days approaches in grandeur and filial piety to the ideal king Maharaja Ramchandra. Where shall we find a philosopher King like Janaka in those degenerate days? We search in the long centuries, enormously long according to Mr. "A Lover of Truth," for Rishis like the sage Yajnavalka but we search for them in vain. There is no Dhanwantari to sooth our aching limbs. We, their unworthy descendants, wonder how they could rise to such giddy heights and sometimes measuring them by our own standard and finding them immeasurably superior to us begin to doubt their very existence and in our impious scepticism relegate them to the realm of mythology. What a tremendous fall we have had!

Dayananda is a follower of those ancient Rishis. He refuses to walk in the footsteps of their pigmy descendants and this is his chief offence. For this very offence he is taken to task by Mr. "A Lover of Truth" and is called 'self sufficient' and 'insincere.' But was he really so? Can such a man tell his followers in all humility that they were not to follow him if he led them into the path of untruth and unrighteousness? Can an insincere man enjoin upon men the duty of not taking his word upon trust and of not accepting any of his teachings if they did not stand the eightfold test of truth? Turn to the pages of the Satyārtha Parkasha and you will find Dayananda calling upon all men to embrace truth and reject falsehood, to strive for the good of all and to free themselves from bias and hatred. This is Dayananda's 'self—sufficiency' This is his insincerity!

Mr. "A Lover of Truth," however, says that Dayananda's self-sufficiency consists in placing his Veda Bhashya above the works of all other learned men. If Mr. 'A Lover of Truth' will read the works of Dayananda calmly and

without any preconceived ideas I am sure he will find Dayananda head and shoulders above his intellectual giants. The reason why Dayananda does not appear to us great enough is that he died less than 30 years ago. We are living so near him that we cannot appreciate his greatness. In order to take a full view of a high tower we should look at it from a distance. Dayananda will reveal his greatness fully to generations yet unborn which uninfluenced by personal likes and dislikes will come to him not to criticise him but to sit at his feet, to learn and draw inspiration from him. Dayananda's claims to Vedic learning rest upon foundations too deep to be shaken by Mr. 'A Lover of Truth's' arguments. They only can appreciate his scholarship who are familiar with the difficulties of the interpretation of the Vedas. European scholars like Maxmuller, though not agreeing with Dayananda in his conclusions, frankly acknowledge his erudition and scholarship. Our modern pandits, however, who spend their ingenuity and acumen in wrangling and hairsplitting pertaining to Nyaya or in weaving cobwebs and gossamers of Vedanta which are so beautiful to look at but which are in reality a bewildering maze for the intellect, are not to be expected to appreciate his learning which is different from and of a higher order than theirs. Dayananda never interprets the Vedas arbitrarily. He interprets them according to the principles of exegesis laid down by the ancient Rishis and, therefore, he is justified in rejecting all interpretations as incorrect which disregard those principles. He does not reject them as inaccurate because he has an overweening conceit of his own greatness but because he is a loyal, devoted and humble servant of the ancient masters. Posterity will decide whether Dayananda's interpretations are wrong or right. We are too much swayed by our prejudices and preconceptions to arrive at an impartial judgment. But the signs are already becoming visible which clearly show that Dayananda is

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destined to be the world's teacher in Vedic exegetics. I shall give only one instance. The word 'devata' used to be always translated by European Scholars as a 'God.' Even the Indians commentators who lived in times when idolatry had taken a firm hold on the popular mind took it to mean a 'diety'. But Dayanand taught the world of scholars that it did not mean a God for the simple reason that the Vedas do not recognise more than one God. It was applied to all things tangible and intangible which possessed the quality of brilliance, splendour, glory, power &c. It was applied to God because he is the source of light, all powerful, glorious &c. It was applied to the sun, the moon, the air, fire etc. because they possessed light lustre, beauty strength &c. For the same reasons it was applied to the wise and the learned whose heart chambers were illumined with the light of wisdom and learning. European Scholars have also adopted this view and now you will find many a European savant rendering the word 'deva' into 'the shining one.'

Dayananda did not learn reasonableness at the feet of the apostles of Islams and Christianity. His interpretations are reasonable not because he having learned it from the coreligionists of Mr. 'A Lover of Truth' has read it into them, but because the Vedas cannot teach anything unreasonable. Mr. 'A Lover of Truth' refers to that well known Mantra of the Purushasukta which divides human being into four classes viz Brahmans, Kshatriya, Vaishya and Sudra. Mr. 'A Lover of Truth' says that this.

"passage.....is interpreted by the orthodox Hindus as meaning the establishment of the four well known castes. The Swami interprets it to mean as inculcating simply the division of labour; and that this interpretation of the Swami appears more reasonable because through extraneous influence of Christianity and Islam you have come to regard the caste system of India as pernicious to society and therefore you prefer the Swami's interpretation.

I believe, (I may be wrong) that the authors of the Mahabharata and the Manusmriti were not under these extraneous influences; and yet they did not recognise the system of hereditary castes. They recognised the Division of Labour exactly as it is recognised by Dayananda. I shall request Mr. "A Lover of Truth" to consult Babu Ganga Prasada's tract on 'Caste System' and I am sure he will disabuse his mind of this highly amusing and curious idea that Dayananda interpreted the Mantra referred to above to mean as inculcating simply the 'Division of Labour' so that it may appear reasonable to Mr. 'A Lover of Truth's' Arya friends who through 'the extraneous influence of Christianity and Islam' had come to regard the caste system of India as pernicious to society.

Dayananda was never afraid of criticism. He was a votary of truth and exhorted his followers to keep their minds open to receive its light at all times and from all quarters. If as Mr. 'A Lover of Truth' suggests a scholar rises 10 or 25 years hence and declares Dayananda's interpretations as unfounded and inaccurate, we shall not be afraid of his advent. We shall ask him to prove himself right and Dayananda wrong and if he does so we shall forsake error and accept the truth. We shall rather welcome him and at the same time we shall love Dayananda the more because he taught us to spurn at error and embrace truth—a lesson which the world is in sore need of learning just at the present moment. Dayananda's chief claim to our respect is that he has not forbidden the use of our reasoning faculty as some founders of religions have done. He has, on the other hand, taught us to use it properly so that we may not lose our man-hood which consists of the divine faculty of reason more than of anything else.

Mr. 'A Lover of Truth' casts a fling at the Vedic doctrine of the eternity of Matter, Soul and God and says that it is a combination of atheistic and theistic beliefs. I won-



der how he has got the idea that belief in the eternity of Matter and Soul is inconsistent with the belief in God. Our Mohammadan friends are so wedded to this belief that it is very difficult to make them divorce it. That matter is eternal is the basic principle of all physical sciences. It can be proved to the hilt and can be demonstrated by actual experimentation. It is almost an axiom that something cannot come out of nothing. To believe otherwise would land us in so many absurd positions that we would be unable to give a rational account of our belief in the Deity. It is a mistake to suppose that if we believe matter or soul to be eternal we shall no longer believe God to be all powerful. I believe Mr. 'A Lover of Truth' also will agree that God's omnipotence does not consist in His being able to do inherently impossible things. Such a God would be himself impossible and inconceivable to rational beings. That such a belief is consistent with theism of the highest and most rational type is proved by the fact that many eminent scientists are devoted monotheists. Mr. 'A Lover of Truth' does not let us know how the doctrine of eternity of matter is atheistic. But why should he enlighten us? He is not bound to give his reasons and we have no right to interrogate him.

Mr. "A Lover of Truth" blames Dayananda for holding the 'categorical' and 'positive' view that all knowledge on the face of the earth has spread from India—a view which, in his opinion, is enough for the expunging of Dayananda's name from the list of 'truly educated men' and which accuses God of being partial to the Indians. If God cannot be accused of partiality although He appointed the Israelites as his chosen people, although he raised the Prince of Prophets from among the people of the far off and uncivilised country of Arabia, I fail to see how he can be charged with partiality if he made the inventors of sciences and teachers of morality and religion rise from the India. Did he seal the lips and stop the ears

of other nations? Did he shut the light of knowledge from the mind of other peoples? If the Indians reaped full benefit from their talents while other peoples wasted them, whose was the fault? The scientists of Europe are making wonderful discoveries and inventions every year while we are vegetating and squandering our gifts in frivolities and inanities. Shall we blame God for being partial to Europeans at our cost? That India was the world's teacher is not a fantastic belief. It rests on the foundation of fact—stubborn fact. Evidence of India's influence on the culture and religion of nations of the world is multiplying every day and scholars are acknowledging her as the world's Guru. In the distant lands of Mexico and Peru—traces of Indian culture are distinctly visible. In the land of the Pharaohs we notice many things which proclaim their Indian origin. Dayananda is not the only man who claims this proud position for India. There are others (not Indian) whom the world calls truly educated men, although they are as 'catagorical and positive' on this point as Dayananda himself. I shall quote only Jaccolliot—a Frenchman—who thus speaks of this ancient land:—

“And then did India appear to me in all the living power of her originality—I traced her progress in the expansion of her enlightenment over the world. I saw her giving her laws, her customs, her morale and her religion to Egypt, to Persia, to Greece and to Rome.....

“This was the epoch of greatness, under the regime of reason. And then I followed the footsteps of decay.....old age approached this people who had instructed the world, and impressed upon it their morale and their doctrines with a seal so ineffaceable, that time which has entombed Babylon, and Ninevah, Athens and Rome, has not yet been able to obliterate it.”

Mr. 'A Lover of Truth' has a knack of arriving at wrong conclusions. He takes care not even to blunder into a right one. He first lays down a wrong p<sup>r</sup> I won<sup>d</sup>



then proceeds to draw the conclusion nearest to his heart. He gives it as Dayananda's position that for 5000 years men including such men of genius as Shankaracharya have been unable to understand the Vedas and then argues that the language of the Vedas must be extremely vague, ambiguous and equivocal and it is sheer waste of time to try to understand them. I submit that both his premiss and conclusion are wrong. As I have said already, Dayananda never says that men could not understand the Vedas during these 5000 years; he only bewails the gross indifference of the Indians towards Vedic scholarship. They did not attempt to understand the Vedas and if some of them like Sayana and others did attempt, they failed to grasp their true sense on account of their following the wrong methods of interpretation. If you put a wrong key into a lock, it will not be the fault of the lock if it does not yield to the key. It was not because the language of the Vedas was vague that people failed to understand them, but they failed to understand them because they either did not study them or studied them according to a wrong method. This argument of Mr. "A Lover of Truth" does not, therefore, hold water.

I have attempted to show that the objections brought by Mr. "A Lover of Truth" against the interpretation of the Vedas by Swami Dayananda Saraswati are untenable and are based on wrong premisses and fanciful and false analogies. They are mostly due to lack of sympathy and insight and to preconceptions and prejudices. I hope Mr. 'A Lover of Truth' will take this article as a piece of friendly criticism and by no means as an anathema hurled on his head by his Arya friends. And I also hope that the next time Mr. 'A Lover of Truth' will write about Dayananda, he will take a more charitable view of his work and will allow no bitterness or acrimony to creep into his writings. It is in this hope alone that I have written the above lines.

Let us be humble seekers of Truth, let our hearts be warmed by a genuine love for her, and let us be ready to embrace her in whatever company and at whatever times and places we may come across her. Let us try to understand each other and above all let us try to be frank and fair in controversy. If we happen to possess a limited knowledge of any subject, let us not hide our ignorance and pose as experts, but let us candidly acknowledge our shortcomings, for it is no shame to plead guilty to a charge of ignorance and at the same time let us follow the advice given by the ancient teachers.

### उत्तिष्ठत जाग्रत प्राप्यवरात्रिवोधत

Awake, arise, go to the learned and learn. And if we shall follow this advice, all will be well. Peace and good will will reign where strife and misunderstanding hold their sway, our hearts will be united with the bonds of love and will no longer be rent assunder by the barriers of hatred. Let us, by all means, strive for this desirable end, for, it is, indeed, worth striving for.

This is the channel to be explored. Perhaps I may not make my conclusions as clear as they appear to me. Let others continue the work. Make Sanskrit a classic language, establish a superior school in India, send chosen men who may reveal to the world the thousands of manuscripts this ancient country has bequeathed us, and we shall see if the future does not confirm my conclusions. Let us repeat it even to satiety if those whom we call the ancients were progenitors of modern nations—so was ancient India the initiatrix of all the civilizations of antiquity.

( Jaccoliot )



# Scientific Basis of Some of the Old Customs.

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## I.

It is an admitted fact that Hindu Society is suffering from a plethora of superstitious beliefs and slavishly adheres to some of the most absurd usages and customs. For instance, the Chowka System of the Hindus is one of their oldest customs; and though the spirit of it may admit of some scientific basis, yet it has been carried to such a senseless extreme and to such a foolish extent as almost to have become the prime cause of the disintegration and disruption of Hindu Society. We need not therefore touch it—rather for the matter of that one feels averse to write anything in favor of old Hindu customs. The Hindu mind is so prone to superstition and lethargy that I am afraid the slightest scientific support tends to fix it to old humbugs with a tenacity worthy of a better cause.

It is, therefore, not quite safe to utter anything in favor of such things. It might cause more harm than good. The danger becomes more conspicuous when we remember how it has become a fashion in these days to advance scientific explanations with a view to justify every nonsense in India. Hence when we write about the scientific basis of some of the Hindu customs, it is by no means to encourage superstition but only with a view to throw some light on the scientific advancement of the age of which these stereotyped customs are relics and landmarks.

There are two contradictory opinions in the country as regards the Ancient Aryan Civilization of India. There are those who hold that there was nothing but pastoral life in old India and there was no trace of science, art or philosophy worth the name. The adherents of this party assert that in the whole range of Aryan literature including the Vedas, the Shastras, the Ramayana, the Mahabharat, the Sukrâ Niti, and the Hitopdesh, there is not as much of philosophy or morality as there is in Aesop's Fables. But there are others who believe that Old India was the mother of all new civilizations and there is no advancement yet made which can not be found in ancient India from simple notation down to flying machines and even Radium.

In this article it is not our business to examine the above mentioned assertions, but what we mean is to show that judging from

the evidence found in the past works, customs and usages, it appears that India did possess remarkable and even incredible scientific learning both in the domains of Moral and Natural Philosophy. Leaving alone Moral Philosophy, let us confine ourselves to the knowledge of the concrete which the ancients possessed.

It is an old custom among Hindu women to remove *thalis*, *lotas*, and other glittering metal utensils from the courtyard in the rainy season, specially in the months of Shravan and Bhadrapada. It is also a matter of common knowledge that the Hindus knew it from times immemorial that lightning had a peculiar attachment for metals and specially pounced upon the bright shining metal surfaces in a maidan. They used to make a special kind of steel in this manner, which it is said was most suited to making swords. This knowledge was so common in the past as to have filtered down to every stratum of society including the most ignorant rustic in a secluded village. It may be said that this was merely experimental knowledge founded upon the observation of natural phenomena and does not admit of any inference regarding the possession by the Aryas of a knowledge pertaining to the Science of Electricity. But if we regard it merely as an isolated piece of knowledge, how can we account for the use which they made of this knowledge in other ways. For instance, almost all the Hindu temples have a metal rod with a pointed end attached at the top and a metal bell connected with a metal chain. Now what does it mean? Does it not show that they knew the use of the lightning conductor which was made known to the world in recent times by Dr. Franklin of America? Does it not show that this knowledge was not merely empirical but had reached a deductive stage?

This is not all. I have seen in many temples that the chain connected with the bell is not allowed to lie anywhere on the marble floor of the temple but that it is a custom to leave a small space unpaved in the middle of the temple and to make a kind of *kund* in which the loose end of the chain is deposited and the worshippers throw some water in the *kund* along with flowers, ring the bell, and place back the chain in the *kund*. There are many ignorant Pujaris who insist upon it that the chain should always be kept back in its place. Once when we were very young we remember to have visited a temple where we took out the chain from the *kund*, rang the bell but unfortunately forgot to put back the chain in its place. To our great sorrow, we were severely told by the Pujari



not to break the custom in the temple and were asked to place back the chain in its proper place. We knew that the Pujari thought that the ire of Shiva would fall on those who would not put the chain in the *kund*.

But religion apart, let us understand the significance of this old custom. The reason for this is plain. If the temple be struck with lightning, the point of the metal rod would conduct the electrical charge to the chain, but if the chain were allowed to rest on the dry marble floor, it will not be very easy for the charge to pass out. So in order to facilitate the conduction of the electrical charge, the chain is kept in the *kund* full of earth. The earth is also not allowed to be left dry for the worshippers pour water all the time which keeps it wet. And hence the electrical charge easily passes through the wet earth to the ground.

How simple, natural and inexpensive is the lightning conductor of the Hindus. Nor is the knowledge of electricity underlying it merely empirical for it is impossible to acquire the knowledge that damp earth is a better conductor of electricity than dry earth, without numerous siftings and patient investigation about the conductivity of things.

There is an old custom in India of wearing rings or belts made of two or three different metals, with a view to allay certain maladies and diseases. And there is no doubt that such rings and belts prove most efficacious in certain cases. The people ascribe the merit of such rings either to magic or to the genii. But their efficacy is, in fact, due to therapeutic effects of the thermal electrical current generated by the heat of body or of the galvanic current generated by the contact of two dissimilar metals under the action of the stimulating fluids of the body.

Suppose we assume again that the existence of practices like these and even the underlying science thereof do not necessarily warrant us in concluding that the ancient people of India understood anything like what we have of science to day, for although we find the evidences of some of the most upto-date scientific knowledge implied in ancient custom and practices, yet there is no direct proof to show that there is some substantial theory expounded and set off in due logical order which is the characteristic of old Sanskrit and which ought necessarily to be the characteristic of every scientific exposition. But even this objection seems to

lose all its force when we come by the following shloka in the Bidynadjha Tantra written centuries back.

**विद्युत्तु त्रिविधा प्रोक्ता संघर्षण समुद्भवा ।**

**अयस्कानत प्रसूता च तथा संसर्गमंभवा ॥**

“Electricity is generated in three ways: by friction, by magnetism, and by contact.”

Here we find all the methods of generating electricity defined in one nice shloka which cannot be surpassed either in brevity or in scientific import, by anything that modern science knows.

Having these instances before us, we think we are forced to believe that there must have been a time in the past when the people of India knew as much about electricity as we know to-day.

If it be asked that having such evidence of the existence of such a sound theory and practice in the past, how is it that we have no reference to Electric light, Dynamos, Telegraph, and Telephones in the ancient literature, we have to consider that in the first place we are not well versed in Sanskrit literature. In the second place we should bear in mind that the application of the knowledge of electricity was not at all a copy of electricity as applied to-day just as science of to-day is not an imitation of any particular period. The application of science depends upon the inclinations, necessities, and requirements of the age in which the science is applied. The requirements of that age were entirely different from what they are to-day and the wit of the mechanics of those days moved in a groove which can not resemble anything in modern times.

For instance if the trend of electrical science now is towards telegraph, arc-light and transmission of power, the mechanic of that age according to the requirements of that time tried to cause rain by means of arrowlike discharges, imitated the flash of thunderbolt by pressing a button in the handle of the sword, and saw the movements and operations in the field of battle from a distance. It is not for nothing that ancient history and tradition persists in saying that Sanjai saw the Mahabharata War through his magic glass and heard the warriors speak through his magic ears, it can not be a mere story that Saladitya of Rajasthan possessed a sword by the hilt whereof he could illumine the blade with the flash of lightning. It is not without some ground that the ancient writers talk of Barunastras upto the time of the Mahabharata and the Ramayana, and then stop writing about them any further.

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# The Spirit of Modern Civilisation.

## II.

At the very threshold of inquiry, it would clarify our conception if we take stock of the legacies left by the nineteenth century. The following is perhaps the best summary of our patrimony:—

“The nineteenth century received from its predecessors the horse. We bequeath the bicycle, the locomotive, and the automobile. We received the goose-quill; we bequeath the fountain-pen and typewriter. We received the scythe; we bequeath the mowing-machine. We received the sickle; we bequeath the harvester. We received the hand printing-press; we bequeath the Hoe cylinder press. We received the painter’s brush, we bequeath lithography, the camera, and colour photography. We received the hand-loom; we bequeath the cotton and woolen factory. We received gun-powder; we bequeath nitro-glycerine. We received twenty-three chemical elements; we bequeath eighty. We received the tallow-dip; we bequeath the arelight. We received the galvanic battery; we bequeath the dynamo. We received the flint-lock; we bequeath automatic Maxims. We received the sailing-ship, we bequeath the steam-ship. We received the beacon signal-fire; we bequeath the telephone and wireless telegraphy. We received leather fire buckets, we bequeath the steam fire engine. We received wood and stone for structures; we bequeath twenty-storied steel buildings. We received the stairway; we bequeath the elevator. We received ordinary light; we bequeath the Rontgen rays. We received the weather unannounced; we bequeath the weather bureau. We received the unalleviable pain; we bequeath aseptics, chloroform, ether, and cocaine. We received the average duration of life of thirty years; we bequeath forty years.\*

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\* Many tables and calculations have been made at different times, with a view of determining the extent to which the duration of life is affected by the circumstances in which individuals may be placed. The following table from Casper of Berlin shows how greatly the average duration of life may vary in different classes:—

|   |    |     |     |     |    |
|---|----|-----|-----|-----|----|
| Of 100 theologians, there have attained the age of 70 and |    |     |     |     |    |
| upwards   | .. | ... | ... | ... | 42 |

These wonder-working Alladin lamps have dispelled the gloom which sat on humanity to satisfy its primal wants—food, shelter and clothing. To have an idea of the immensely increased productive power, let us “read, mark and inwardly digest” the following:—

“Steam and electricity, and mechanical contrivances have multiplied the productive power of labour manifold. A sewing machine will do the work of 12 to 15 women. A M’ Kay machine enables

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|   |     |     |     |    |
|---|-----|-----|-----|----|
| Agriculturists and foresters                    | ... | ... | ... | 40 |
| Superintendents; commercial and industrious men |     |     | ..  | 35 |
| Military men, and subalterns                    | ... | ... | ... | 32 |
| Advocates                                       | ... | ... | ... | 29 |
| Artists ...                                     | ... | ... | ... | 28 |
| Teachers and professors                         | ... | ... | ... | 27 |
| Physicians                                      | ... | ... | ... | 24 |

Indian readers need not lose heart at the smallness of the progress made by them. In England, these changes took many years and are not quite sixty years old. Speaking of the early part of the nineteenth century, Molesworth remarks: “The simple fact was that wars, national debt, increase of population, corn laws, maladministration of the poor laws, and other legislation or hindrance of legislation, had reduced the great mass of the people, and especially the agricultural labourers, to the verge of starvation and despair. They were going mad with misery.” In Walpole’s “History of England” of the period about 1830, Lancashire court was thus described: “It was unpaved, and down the middle a gutter forced its way, every now and then forming pools in the holes with which the street abounded. Women from their doors tossed household slops of every description into the gutter; they ran into the next pool which overflowed and stagnated. Steps from this filthy court led down to a small area where a person standing would have his head about one foot below the level of the street, and might, at the same time, without the least motion of the body, touch the window of the cellar and the damp, muddy wall right opposite. You went down one step even from this foul area into the cellar in which a family of human beings lived. It was very dark inside. The window panes, many of them broken and stuffed with rags, which was reason enough for the dusky light that pervaded the place even at noon-day. The smell was so foetid as almost to knock the incomer down. The child-



one workman to sole 300 to 600 pairs of shoes a day; while he could handle but 5 or 6 pairs a day by former methods. A good locomotive will pull as much as 800 horses or 8,000 men; 4 men with the aid of machinery can plant, raise, harvest, mill and carry to market wheat enough to supply with bread 1,000 people for a year. A girl in a cotton mill can turn out calico enough in a year to clothe 12,000 persons, more or less, depending somewhat on the size of the persons, and the number of changes of cotton they have.....On the basis of human slavery, the Athenians built up a civilisation in which every free man might have ample leisure for culture, and civic and social life. On the grander basis of service by the power of Nature, we are building a civilisation in which all shall be truly free, and shall enjoy ample leisure for development and association with far greater means for both than the Athenians ever possessed".

A glorious picture, to be sure! When tried by the scriptural test "By their fruits ye shall know them" it is, at first sight, hard to believe how such an amazing economic progress, pregnant with wonderful possibilities, brought forth horrible changelings known as: Want of employment, over-population, over-production, low wages, commercial depressions and our competitive struggle. The great problem which agitates the western nations to-day is to find a workable measure of reform which would do away with the extraordinary contrasts—enormous wealth and lavish extravagance on the one hand, and the most abject poverty and misery on the other. Let us examine the causes of the phenomenon from which many a redoubtable reformer has shrunk with horror and dismay.

In early stages of society, land was free and easily accessible, and the primitive men led a nomadic life. The second stage was reached with the growth of settled habits and social instincts. All men were engaged in tilling the soil. As the people grew in know-

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ren lay on the damp, nay wet, brick floor, through which the stagnant moisture of the street oozed up." It is a pity that even in the twentieth century there are not a few houses in India which would not compare unfavourably with this picture harrowing as it is. No wonder, the plague has settled permanently in India. It is a pertinent inquiry, have we used well the talents entrusted to us, or have we hidden them away in a napkin, like the man in the old parable? Surely we ought to strive to deserve such an inscription as that which commemorates in St. Paul's Cathedral the life-work of Sir Christopher Wren: *Si monumentum requiris circumspice.*" [If you seek his monument, look around.]

ledge and skill, more food was produced than was sufficient for themselves. This led to a division of employments, one set of persons ministering to the wants of the other. With the approach of bad harvests, social pressure began to make itself felt and the section of the people engaged in manufacturing luxuries found its work gone. To defend themselves against the ravages of the empty belly, the tillers of the soil hold out such proportion of their food as would silence the clamours of the out-of-works. These difficulties were staved off when good seasons returned.

When population increases beyond the capacity of the country to maintain it, the evils of unemployment are intensified and the principle of "each for himself and the devil take the hindmost" completes its work of utmost destitution. If the people place absolute confidence in manufactures, they flood the foreign markets with their goods and receive foodstuffs in return, thus repeating the disastrous attitude that Carthage adopted towards Rome, and shutting their eyes to the broad fact that too much individualism destroyed the greatness of the Netherlands, and completely destroyed the ancient republic of Poland. A crisis comes when other countries become homogeneous, organize business concerns on co-operative principles, and refuse to be hewers of wood and drawers of water any more. In a short time the supply of manufactured products outstrips the demand, the prices begin to fall, until at last the article is sold at less than cost price. Political Economy says that here the trouble will end. Goods will not be produced at less than cost. This was true when Adam Smith wrote, but owing to large establishments and large fixed charges, stoppage would be ruin. To save the capital from extinction, various manufacturers combine and form a Trust, and they fix remunerative prices at which the article in question is to be sold. After a short interval of enormous profits, competition sets in and the capital again finds its level. In America, everything from the baby's bottle to the centenarian's coffin, is Trust-controlled. The saving in the cost of production thus made is enormous. The tin Trust alone is said to have forced 15,000 men into idleness; for, by concentration, their labour could be dispensed with. These out-of-works have, of sheer necessity, to find their way to prison, to the workhouse, and to the slums of cities.

In Germany, of course, Trusts have made for good, owing to the formation of combinations for mutual support in order to protect



the German producer and to kill the non-German producers. An English writer on Germany remarks:—

“American trusts and British combinations, such as the American meat-ring, the British railway-ring, the British shipping ring, and certain of our large limited companies, are unfortunately mostly formed with the object of either levying extortionate charge from the public or of depriving ignorant investors of their money by means of a financial coup. In Germany the leading idea in the formation of industrial trusts and combination is not to secure an undue advantage to a few wirepullers by the unscrupulous use of force grown out of monopoly, but to secure a legitimate advantage to a number of domestic producers by a wise combination of the productive forces.

The German trusts and limited companies devote themselves rather to promoting industries than to exploiting the public, not because German business-men are more virtuous than are British or American business-man, but because the State keeps a very sharp eye on company promoters, directors, and managers, and unsparingly applies hard labour to those who contravene the very strict German Company Law which has been devised to shelter the public and to teach the promoter that honesty is the best policy. Our Company laws have, unfortunately, the opposite effect. They shelter the swindling promoters and directors, and leave the ignorant public an easy prey to unscrupulous exploiters. Hence many people with brains in this country prefer making money by swindling to honest industry, whilst similar individuals in Germany find it more profitable and less risky to adopt an honest and useful productive occupation.”

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The one Divine work—the one ordered sacrifice—is to do justice; and it is the last we are ever inclined to do. Anything rather than that! As much charity as you choose, but no justice. “Nay” you will say “charity is greater than justice.” Yes, it is greater, it is the summit of justice—it is the temple of which justice is the foundation. But you can’t have the top without the bottom; you can not build upon charity. You must build upon justice, for this main reason, that you have not, at first, charity to build with. It is the last reward of good work. Do justice to your brother (you can do that whether you love him or not) and you will come to love him. But do injustice to him, because you don’t love him; and you will come to hate him.

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( Ruskin )

# The Reviews Reviewed.

## A UNIFORM SCRIPT FOR INDIA.

In a recent (April) number of the *Indian Review* an attempt has been made to bring out certain fanciful advantages of the Romanic or Romic Alphabet (consisting of the ordinary Roman letters *a* to *z* supplemented by the letters devised by Pitman and others) over the various scripts now in use in India. The writer of that article is of opinion that the Nagari and other alphabets of India are more wasteful of paper, ink, time, money and energy than the Romic script and that, therefore, it should be adopted in their stead as the one common script for India. He thinks that the adoption of the Romic script will promote the cause of education &c. in India by cheapening printing.

A very similar plea can be put forward in favour of the Roman Notation in computing numbers now seen only upon the dials of clocks, watches &c! And when we rose from the perusal of the article it forcibly reminded us of a similar philanthropic plea advanced by no less a personage than the ex-Pro-Consul Lord Curzon who advised the masses of India to take to the precious habit of tea-drinking with a view to create a ready market for the Tea Planters of Assam.

We shall now give a few concrete examples to prove the falsity of the position taken up by our adventurous advocate of the Romic Alphabets who deserves for his pains some substantial encouragement such as the unique privilege of being allowed to add half-a-dozen of the new supplementary "Romic Letters" after his illustrious name.

|            |   |              |         |
|------------|---|--------------|---------|
| पद्मनाभ    | तिरुपोदूर                                     | श्रीनिवास    |         |
| Padmanabha | Tirupoddataora                                | Shreeniwasa. |         |
| ऐंगार      | शास्त्रियार                                   | अवर्गल !     |         |
| Ayengara   | Shastriyara                                   | Avergala !   |         |
| कुतस्तवा   | कदमलमिदं                                      | विषमे        | समुप    |
| Kutastwa   | Kashmalamidam                                 | Vishame      | Samupa. |
| स्थितं     | अनार्यजुष्टमस्वर्ग्यमकीर्तिकरमर्जुन           |              |         |
| Sthitam    | Anarya-jushtam-asvargyam-akurtikaram-Arjuna ! |              |         |



क्लेब्यं मास्म गमः पार्थ नैतत्त्वय्युप  
Klaibyam Masma Gamah Partha Naitat-twayyupa!

पद्यते क्षुद्रं हृदयदौर्बल्यं  
Padyate Kshudram Hridayadaurbalyam

त्यक्त्वोत्तिष्ठ परन्तप  
Tyaktwottishtha Param-Tapa !!

अच्छेद्योऽयमदाह्योऽयमक्लेद्योऽशोष्य एव च  
Achchhedyoyam-adahyoyam-Akledyo-oashosha eva cha

अव्यक्तोऽयमचिंत्योऽयमविकार्योऽयमुच्यते  
Avyaktoyam—Achintyoyam—avikaryoyam—uchyate,

आश्चर्यवत्पश्यति कश्चिदेनमाश्चर्यं  
Ashcharyavatpashyati kashchidenam-ashcharya-

वद्वदति तथैव चान्यः  
Vadvadati Tathaiva chanyah .

Now let the reader compare the above Indian and Roman\* Scripts as also the following Indian and Roman Notations and say which of the two systems is more wasteful of ink, paper, and energy, of time, trouble, and money,

1888 (Indian Notation.)  
MDCCCLXXXVIII (Roman Notation.)

Every one can see how much more economic is the Nagari Script.

Not only is the Nagari physically and materially economic but it is also physiologically so. Many persons have observed the remarkable fact that Nagari reading is attended comparatively with less straining of the eye sight than the Ramanic. Personally we have had the same experience.

The writer's opinion about the comparative cheapness of printing in Romanic characters is also exaggerated. The real fact, rather, is that the making of Nagari Types has not received even a thousandth part of the care, attention and skill which has been bestowed upon the improvement of Romanic letter types. Under the circumstances, therefore, the most obvious duty that lies before the

\*To be fair to the writer we must observe that he is for the Romie and not for the Roman Script, but the former consists of the latter and some new letters; thus the remarks against Roman Script apply also to the Romie in a modified sense. Indians can devise a Nagari Script better than the Romie.

Indians is to improve the Nagari Types as well as to devise such an ingenious modification of the Nagari Script as to make it universally acceptable and unassailable. We know that attempts are already being made to secure both these objects. *We must aim at evolution rather than at revolution* in all such matters. We must give up our slovenly, thoughtless and unmanly advocacy of the wholesale giving up of indigenous things and of the taking up of extraneous articles. Let us be more manly, self-helping, and self-respecting. Let us ourselves try to evolve a far better alphabet than the Romic. Why should we not give up card-playing,\* novel-reading and cramming passages from Milton and Shakespeare and set about improving our own affairs, matters, practices and things?

Waste of Energy! Ah! That's a problem indeed for the gods to solve! The English People are the most practical race of men in the world at least here in India; but look at their alphabet, look at their language, and look at their fantastic way of spelling their words; how wasteful is all that; how wasteful is the English Language; how wasteful is the German tongue; and how wasteful is the French speech! And just calculate the vast loss to the civilized world in studying the most difficult and extravagantly wasteful languages of Europe. Take a single word of the English language, such as, *thw, weight, wrought, fought, beauty, &c.* and sit down to find out the enormous waste of energy which each one of such countless common words has caused and does still cause!

All honour to those who labour incessantly to do away with waste of energy in every one of its forms. And does our friend really and sincerely labour towards that great cause? Then let him adopt and advocate methods which we have indicated above. Let him move along lines worthy of a manly heroic character and not of a slovenly indolent nature. Let him not depend upon or look up to others for every little thing he wants. Let him put forth efforts to evolve a Nagari Script for better than the Romic. Let him earn the gratitude of the whole country by devising a faultless Nagari script. If our friend does not like sentimentality we too do the same; but in addition we do not like helplessness on the part of our countrymen. We are sentimental in that respect only; and for this weakness of our, none can dare blame us; no, not even our best friends or worst enemies. Our country cannot do without such a sturdy sentimentality!

( A Reviewer )

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\* This is one of the besetting sins that have enslaved graduates of the Deccan.



# Criticisms and Discussions.

## THE VEDA AND THE COMPOSITION OF WATER.

DEAR SIR,

It is with feelings of deep sorrow that I have read the second part of the article contributed to your Magazine by an 'Indian Nationalist.' Caught in the marwhirl of modern materialism, with its competition and fierce struggle for existence together with the equipments for this struggle in the shape of scientific and technical education our friend sees but a reflection of his own mind in the most ancient of books, the Vedas, and he notes with regret that the Vedas, instead of being regarded as *universal text-books of liberal and professional sciences*\* are now regarded as *simply* codes of religious thought! What painful thoughts that adverb 'simply'—word used almost unconsciously—puts in my mind! What deplorable loss of the calm and peace of the rishis does it indicate, what hankering after the ephemeral pleasures of the flesh! A day there was when with us God was all in all and matter and the 'world' were totally forgotten, aye when the Vedas themselves—the highest codes of religious thought—were declared to be *Apara Vidya*† so enamoured were we of that *Para Vidya* by which the Imperishable was known and realized, when God Vision was the end of life and release from the bonds of the flesh the consummation most devoutly wished for.

भियते हृदय ग्रन्थिश्छिनन्ते सर्वं संशयाः ।

क्षयिन्ते चास्य कर्माणि तस्मिन्देष्ट परावरे ॥

The fetters of the Jiva are cut asunder and the bonds of doubt are removed, and the effect of all his karmas perish when He is seen who is supremely High. How sad in comparison with this is our state at the present day when Physics and Chemistry have become the highest of sciences and Atom and Energy have usurped the throne of the Most High.

But futile is all such attempt to set up Atom in place of the Almighty. Drunk with the wine of materialism, hypnotised by the vanities of the world we might temporarily try to do so and might rejoice and exult over our preformance but the madness shall go and

\*The Italics are mine in all the quotations given † I Mundaka 1, 5.

the dream shall vanish and as sure as the Eternal exists we shall return to the profound peace and joy of the rishis—even the peace and joy born of the realization of the Anandam, for the very verse which our friend quotes “as a sample to justify the views entertained by the Aryas with respect to the Rig Veda” would if examined even superficially reveal the utter hollowness of the scientific and technical interpretation put upon it. Let us see the verse not isolated for the purpose of scientific treatment, but as it stands in the Rig Veda amidst the other verses of Hymn II (The translation is Griffith’s).

1. Beautiful Vayu come, for thee these Soma-drops have been prepared :

Drink of them, hearken to our call.

2. Knowing the days, with Soma-juice poured forth, the singers call to thee,

O Vayu, with their hymns of praise.

3. Vayu, thy penetrating voice goes forth unto the worshipper, Far-spreading for the Soma draught.

4. Here Indra Vayu is the juice ; come for our offered dainties’ sake :

The drops are yearning for you both.

5. Vayu and Indra, well ye know libations, rich in sacred rites ! Come, ye hither rapidly.

6. Vayu and Indra, come to what the Soma-presser hath prepared

Soon, heroes, even with resolve.

7. *Mitra of holy strength, I call, and foe—destroying Varuna Who make the oil-fed rite complete.*

8. Mitra and Varuna, through Law, lovers and cherishers of Law, Have ye obtained your mighty power.

9. Our sages, Mitra-Varuna of wide dominion, strong by birth, Vouchsafe us strength that worketh well.

It is the seventh verse of this hymn which our friend supposes gives us the chemical composition of water. The translation differs from that given by our friend but for a great part of this difference the ambiguity of the Vedic language itself is responsible. The words धियं वृताचिं साधन्ता admit of being handled in two ways according as the word वृत्त is understood to mean ghee or water. Griffith prefers the former meaning and so translates the words as he does. Those, however, that follow Sayana like Manmatha Nath Dutt prefer the latter



sense of the word and their translation easily lends itself to the scientific interpretation of our friend. Here is Manmatha Nath Dutt's translations of verses 7 and 8.

7. I invoke Mitra of pure strength and Varuna the destroyer of enemies, [the joint] performers of the act of water-shedding.

8. Mitra and Varuna, augmenters of water, dispensers of water, you exist in this great sacrifice for bestowing reward [of sacrifice].

So for 'strength' substitute "kinetic Energy" for 'foe-destroying' the word 'oxidizing' and translate धियं धृनाचिं साधन्ता into 'the joint performers or constituents of water' and we have the same interpretation which our friend offers to us. It certainly were desirable that the interpretation had been less apocryphal than it is and I suspect my friend an "Indian Nationalist" thinks so too. Writes he "The above interpretation is, in fact, based on *some* already existing commentaries of the Vedas and there is enough either in the ancient commentaries or in that of Swami Dayananda to *suggest* this and similar interpretation of all Mantras." In his hesitation to specifically in this wonderful interpretation of his 'sample,' I feel I perceive the sense of shame natural to an Arya in acknowledging Sayana's authority. If our appreciation of thee and thy work at all affect thee in bliss, Sayana thou shouldst rejoice ! Assuredly thou art avenged upon thy revilers !

Sir, I will not discuss whether Sayana's interpretation admits of the chemical change attempted by my friend. Chemists will decide that question for themselves. For myself, I look for something higher than 'boiling points' 'specific heat' and 'chemical composition' in the Vedas. With me enough of theoretical chemistry to know that even One is the source of all elements, the भूतयेनिम् (the womb of elements)\*[I Mundaka I, 6.] and enough of practical chemistry to know that one desirous of quenching his thirst has *not* to hunt for Mitra and Varuna with troughs and gas jars but that Varuna, by this infinite grace has made water equally plentiful with the air we breathe. I will content myself with pointing out but one thing and it is this that the verse is an invocation of Mitra and Varuna, Mitra of holy strength, I *call*, and Varuna are the words. By no manner of means can our friend get rid of the invocation and translate the verse

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\* Two claims can be made by our friend with respect to the Vedas, either that they contain only the *germs* of truth or they contain the *whole* truth. If the former, the verse should satisfy our friend.

as he does: let one desirous to form water by the combination of two substances, take pure hydrogen gas &c &c'. The setting of the verse clearly shows it is an invocation of Mitra and Varuna along with Vayu and Indra to drink of Soma juice and bless the devotee. Certainly that little word हुवे ought to have steadied our friend.

But more unfortunate than that it should be Sayana's interpretation that should have been made use of by our friend, or that the verse selected by him as sample should have really been an invocation of Gods is the fact that the God which he should have chosen to represent oxygen should be Varuna, the most spiritual of all the Vedic deities and one to whom the best hymns of the Rig Veda are really sung. You shall pardon me, Sir, for quoting from R. C. Dutt at length. Says he ".....These facts show that the idea and name of Varuna as a god of sky was known to the ancestors of the Aryan nations before those nations separated and migrated to Greece, to Persia and to India. Indeed the eminent German scholar Dr. Roth and many others are of opinion that before the Indo-Aryans and the Iranians separated *Varuna was the highest and holiest of the gods of their common ancestors and represented the spiritual side of their religion.* After the separation had taken place, this deity of righteousness was, it is alleged, translated in Iran into Ahuramazd, the Supreme Deity. And although in India Varuna yielded the foremost place among gods to the young and vigorous rain-giver Indra still he never became divested of that sanctity and holiness which entered into his first conception and *the holiest* hymns of the Rig Veda are his and not Indra's. Whatever be the value of these opinions, *the fact of Varuna's pre-eminent sanctity* in the Rig Veda can not be denied and we will give a few short translations from the hymns to Varuna to illustrate this.....

3. O Varuna! with an anxious heart I ask thee about my sins. I have gone to learned men to make inquiry; the sages have all said to me:—'Varuna is displeased with thee.'

4. O Varuna! What have I done that thou wishest to destroy thy friend, thy worshipper? O thou of irresistible power, declare it to me, so that I may quickly bend in adoration and come unto thee.

5. O Varuna! deliver us from the sin of our fathers. Deliver us from the sins committed in our persons. O royal Varuna! deliver Vasishtha like a calf from its tether, like a thief who has feasted on a stolen animal.



6. O Varuna! all the sin is not wilfully committed by us. Error or wine, anger or dice or even thoughtlessness has begotten sin. Even an elder brother leads his younger astray, sin is begotten even in our dreams.

7. Freed from sin I will faithfully serve as a slave the Varuna who fulfils our wishes—supports us. We are ignorant, may the Arya God bestow on us knowledge. May the Wise Deity accept our prayer and bestow on us wealth- (vii 86.)

1. O King Varuna! May I never go to the eastern home. O Thou of great power! have mercy, have mercy.

2. O Varuna with thy weapons ! I come trembling even like a cloud driven by the wind. O thou of great power! have mercy, have mercy.

3. O rich and pure Varuna! I have been driven against righteous acts through weakness. O thou of great power! have mercy, have mercy.

4. Your worshipper hath thirsted even when living in water. O thou of great power! have mercy, have mercy.

5. O Varuna! We are mortals. In whatever way we have sinned against gods, in whatever manner we have through ignorance neglected thy work—O! do not destroy us for these sins (vii, 89.)

Sir, it is hymns like these that we are asked to read chemistry and Physics into. There is a limit beyond which ingenuity becomes sacrilege and in making Varuna a chemical element that limit is exceeded. And surely no good can come out of such sacrilege. That the Rig and Yajur Vedas should ever become text books of Theoretical and Practical Chemistry even in Arya Gurukulas is extremely doubtful. To accomplish this we require a man with the genius of Dayananda and the scientific hobby of my friend so that he might make such a text book intelligible\* and profitable. But of this there is no hope for in the opinion of my friend himself 'Nature can not possibly produce another prodigy like Swami Dayananda for several thousands of years to come'. Let us, therefore, cherish the Vedas as 'simply codes of religious thought' and desist from the attempt of deriving *Apara Vidya* from it. All such attempt is liable to the charge of being 'an imaginary production of the brain of the writer' as my friend himself knows well enough.

Would it be impertinence on my part if I say to my friend that the greatest training of science is to learn to *accept facts exactly as they are*. Our friend finds at various places various gods invited to come and sit on *kushhasans* placed for them and drink of the proffered Soma-juice and this causes a shock to his spiritual conception of God. He therefore heaves a sigh of relief when with great ingenuity he manages to interpret a passage or two of such a hymn to mean

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\*Our friend seems to doubt whether the ancient Aryans understood the composition of water although it was recorded in the Vedas".....the true philosophy of the composition of water was recorded in the Vedas and perhaps understood by many philosophers of the East.

some commonplace scientific truth. But he forgets that in doing so he *binds himself to similarly interpret all the verses of the same hymns, and then all the hymns of all the Vedas.* Now this is exactly what Sayana, Romesh Chandra, Maxmuller etc. etc. have done. I do not believe any of them to be infalliable any more than I believe Yaska or Dayananda to be so but I can not but feel that they are not very far in the wrong. And I am sure Aryas feel the same. I have seen Arya authors quote pages of Maxmuller's translation provided the *hymn* is of the right kind. The hymns to Varuna quoted from Dutt are such. No man can really improve them very much. Yaska or Sayana, their interpretation would be practically the same. One feels that they certainly are *not* 'the products of the commentators' brain' as one is tempted to say of esoteric interpretations.

On the flag stones paving private houses and public places I have occasionally seen what look like crayon paintings of exquisite delicacy. They are God's own handiwork the fossil remains of the forms and leaves of a past age. Who brought them to light and how? An unlettered unskilled coolie with a blunt chisel and clumsy hammer. Placing the edge of the chisel parallel to the lines on the rock he gives the head a blow with his hammer. The huge block cleaves clean into two and—ah! there it is! how fresh, how beautiful how perfect! The coolie did not make it, he did not even seek for it—he wanted merely flag stones for pavements—yet his 'find' puts to shame the finest workmanship of the Taj. Look at the latter also. See the sculptor at work with his delicate chisel and dainty hammer sweeping away the marble in shapely curves with his deft fingers. He stops, he broods, he begins again till at last you have it there—what—the *sculptor's thought materialised in stone.* Sayana and Maxmuller are like the stone quarry coolie, a Dayananda, a Vidyarthi, an "Indian Nationalist" are skilled sculptors. The latter may be more learned but what the former give us is of a superior kind for the simple reason that what they give is not their own. Man's productions are beautiful from a distance and the beauty is skin deep whilst Nature—the hand work of God—is beautiful in the grain. In the 'sample' of my friend we have seen the small worth of products of human skill. Shapely curves, polish, and all vanish under the weakest microscope. So much waste of energy and labour to prove—what?—that the Vedas give us a recipe for forming water! On the other hand in the actual natural religion of the Vedic Rishis, invoking Mitra and Varuna, there is something exquisitely beautiful and sublime—something beautiful in the grain which can instruct us and elevate us even though we might have outgrown that stage of spiritual culture. You will not mistake me, Sir. I do not mean that we have outgrown the spiritual stage of all the rishis but of only such as have written hymns like those from which my friend has quoted. Yet we can learn a great deal from these even. Some might think it strange, but it is true as a little thought will show.

Yours &c.  
Satyendra N. Ray.



## NOTES.

### THE SCIENTIFIC ORIGIN OF SOME POPULAR CUSTOMS.

Our brother Professor Mahesh Charan Sinha contributes a readable and interesting article to the current issue of the *Vedic Magazine* on this very subject. To us it seems that there was a time when scientific knowledge had attained to such heights in this *Deva Bhumi* that scientific principles regulated every detail of domestic and social life. Many scientific devices were introduced which, in course of time, became part and parcel of the daily life of the people. These principles were not always understood by the common people. Even now how many amongst those who use pipe water understand the principle on which the mechanical devices which render the supply of pipe water possible are constructed. When the decay of learning commenced and superstition began to assert its stern and dark rule, all scientific appliances connected with domestic and ecclesiastical life were handed down to succeeding generations, but their scientific origin having been forgotten, superstitious explanations which fitted admirably in with the prevailing spirit of the love of the marvellous were invented and circulated broadcast and the practice originally sanctioned by science because of its sanative or some other beneficent virtue was, in some cases, so much distorted and mangled that the elements of truth and myth were indistinguishably blended together into a heterogeneous mass. Professor Sinha has cited several instances of the operation of this tendency. We cite a few more.

It is an established scientific fact that the Tulsi Plant possesses buoarial potency and keeps off malaria. For this reason it was extensively used by the Aryas before the advent of the British. Rosaries and necklaces made from its roots were used and a decoction of its roots was universally employed as a cure for malaria. In this connection, as Sir George Bridwood points out in the *London Times*, two facts are of present pertinence (1) the recognised comparative salubrity of the vicinage of the great Temple of Withhoba, or Vishnu Krishna, at Pandharpur in the Dakhan, obviously due to the circumstance that the whole of the rich land immediately around this, the greatest of Marrahata shrines is religiously restricted to the cultivation of the *Tulasi* (2) the

presence of the plant, set upon, or planted into, the four—horned altar within the fore-court or the front garden, of every strictly orthodox Hindu House, however humble, throughout India, where every morning “the Mother of the House,” is to be seen performing *Pradakshna* (“forward—by your right”), or the worship of the plant by circumambulating it with the right hand always next to it—the while she over and over again invokes the blessing of the Lord Vishnu on “the Father of the House,” and on “the Holy Family” of their sons and daughters, that is prays for less and less malaria and more and more *buonaria*.

There is, no doubt, that the superstitious garb that the prayer now wears repels rationalists, but there are thousands of Vedic prayers in which immunity from diseases is asked for. Of the many acts of vandalism which our superstition—hunting reformers, who are bent upon destruction all around and never think of separating the chaff from the grain, have committed none is half so fatal in its consequences as the discontinuance of the practice of the cultivation of the Tulsi plant. If statistics could be compiled, it would be established that the increase of malaria has kept pace with the discontinuance of the practice of planting Tulsi in the compounds of houses. Reform is admirable, but we must be cautious and must realise that reform means only the re-adjustment and more fitting re-arrangement of the constituent elements and not the destruction of some or all of them, You may denounce superstition and idol worship ever so much, but pray do not fall into the mistake of supposing that everything connected with idolatrous rites is necessarily silly and puerile.

Incense is burnt in all temples, whether Hindu or Christian, where idols are worshipped, but it does not follow from this that incense burning is not a sanative and medicinally useful practice. Our Brohmo friends fell into this mistake when they condemned Homa because it formed part of a disgusting and revolting form of Kali worship, If they had gone deep into the matter, they would have found out that Havan if properly conducted is a purificatory process instituted for the purpose of loading the air with fragrant particles and destroying the germs of various diseases by raising the temperature.

Take another instance—*Pardakshna* (circumambulation) is an essential part of the worship of idolaters in temples. Are we to



infer from this that the practice is superstitious in its origin? The foolishness of this position will be evident when we consider that this mode of offering homage and obeisance existed in the Vedic Period when idol worship was not even dreamt of. In the *Valmiki Ramayana* we read that Rama circumambulated his father and his step—mother Kaikeyi.

### स रामः पितरं कृत्वा कैकेयीं च प्रदक्षिणम् ।

Similarly we are told that Rama's Commander-in-Chief General Hanuman circumambulated empress Sita when he took leave of her. This beautiful ancient mode of offering fealty and homage is drawn from nature. The sun presides over the solar system and the planets move round it. In nature there is no more effective instance of reverential homage, ordered fealty, and rational surrender, than that which the planets offer to the central body of their system. They move round it but are never attracted so much by it as to lose their distinct individuality or to deviate or swerve even an inch from their appointed path. If they did, the consequences would be disastrous. So those who introduced this mode of obeisance to those worthy of our adoration meant to inculcate the valuable truth that our homage should be rational and should, in no case, seduce us from the appointed and ordained path of duty and rectitude. Rama, the best and most obedient of sons, would not move from his invincible purpose of going to the forests and thus vindicating the sanctity and inviolability of the Royal pledges of the illustrious House of Ikshwaku even at the bidding of Dasrath. Shall we not revive this mode of salutation, so ancient and so rational and beautiful in origin, merely because in the dark ages it was associated with idol worship. While on the one hand we should be on our guard against the temptation of following the example of Theosophic worthies and putting unnatural and strained interpretations on obscene rites and superstitious usages, we should with equal insistence rescue useful institutions from the hatchet of reforming Goths and Vandals who would create anarchy by destroying everything ancient which superstition has pressed into its service.

### GUN POWDER IN ANCIENT INDIA.

Gunpowder was so universally known in ancient *Bharat Varash* that poets used this knowledge to embellish their verses and adorn their vivid descriptions of natural scenery. In the *Champur Bharat* (चम्पूभारत) we read.

कालाम्बुदालिनलिकात् क्षण दीप्तिवर्त्या  
 सन्धुक्षितात् सपदि सध्वनि निःसरद्भिः ।  
 वर्षास्मसीसगुलिकानिकरैः कठोरै-  
 र्धर्माभियातिमवधीद्धनकालयोधः ॥

"The champion shooter of the rainy season by putting the lighted fuse of lightning in contact with the barrel of cloud killed its enemy heat with the lead bullets of hails which dropped with a pattering sound".

And yet some ignoramuses hold that gun-powder was for the first time used in 1346 in the battle of Crecy. In India the use of gun powder was known even in the degenerate Pauranic period. Kavi Chandar, the friend and bard of Prihvi Raj, thus describes a battle.

नृप पङ्गन पर खूटे अराब ।  
 कोटहि कगूर चढि २ सिताब ।  
 जम्बूर तोप झूटहि फनकि ।  
 दस कोस जाय गोला भनकि ।

It means "The pieces of cannon and the bullets emitted terrible sounds which reached 10 miles".

We think Halhead is right in holding that "gun powder has been known in China as well as Hindustan far beyond all periods of investigation".

#### WAS RAM MOHAN ROY A BRAHMO?

The Brahmo Samaj celebrates the death anniversary of Ram Mohan Roy and sings his praises. This is an irony of fate. If Ram Mohan Roy were to re-incarnate and seek the membership of the Church founded by him, he would be shown the way to the Arya Mandir. The Brahmo Samaj founded by him was only an earlier form of the Arya Samaj founded by Dyananda Saraswati. Modern Brahmoism has as much to do with Ram Mohon Roy's mission as with that of Dayanand and yet Dyanand's death anniversary is never celebrated by our Brahmo friends. The Brahmo Church of the present day draws inspiration from Christian sources and holds up Christ as the greatest exemplar that humanity has produced. Ram Mohan Roy spent his life in fighting Christianity,



opposing its spread, and establishing the superiority of the universal Vedic religion over every other religion in the world. The current Brahmo system of belief is deistic. Ram Mohan Roy believed that the Vedas were the supreme authority in religion. When he saw idols passing through the streets of Calcutta, he would say --“Brother, brother, ours is universal religion, it is far superior to idolatry”. He published a Sanskrit tract on “Divine Worship by Gayatri”. He founded a Vedanta college for “he saw in the Vedanta, rightly handled and rightly explained, a means for leading his contrymen out of their prevailing superstition and idolatry into pure and elevated theism”. Meetings of the Brahmo Samaj were held every Saturday evening. The Vedas were first recited by Telugu Brahmins, texts of the Upnishads were then read and explained, after this a sermon was preached and Govinda Mala was sung. He finally closed his eyes at Bristol with the word Om on his lips. After his death his church maintained its Vedic character for some time. In the *Tutwabodhani Patrika*, the organ of the Brahmo Samaj at that time, we read:—

“We will not deny that the reviewer is correct in remarking that we consider the Vedas and the Vedas alone, as the authorised rule of Hindu theology. *They are the sole foundation of all our beliefs and the truths of all other Shastras must be judged of according to their agreement with them.* What we consider as revelation is contained in the Vedas alone; and the last part of our holy scriptures treating of the final dispensation of Hinduism form what is called Vedanta.”

The Brahmo Samaj ceased to be Ram Mohan Roy's church, the day it repudiated the doctrine of the Infallibility of the Vedas. It would have been more honest, if those whose belief in Vedic Revelation vanished not because they studied the scriptures themselves but because they submitted to the decision of a sub-committee deputed to examine the foundation of their fundamental beliefs and pronounce a binding verdict (this is rationalism with a vengeance) had left the Brahmo Samaj and formed a new society. A name signifies a peculiar identity which is nothing but a sumtotal of distinctive features. When an organisation loses all its distinctive features, it is no longer entitled to the name which it acquired on account of them. Belief in God and the Vedas was the fundamental doctrine of Ram Mohan Roy's creed and therefore he called his church Brahmo—a Sanskrit Vedic term for both God and the Vedas. It is significant

that Ram Mohan Roy called his Samaj the Brahmo Samaj not *the Iswar or Prarthana Samaj*. What a pity that the seceders from the fundamental basic principle of the church founded by a great man instead of resigning the membership thereof seized hold of it and by perverting it from its original aims used the great man's name for the promotion of ends which he disliked. Mahrishi Davendra Tagore cannot be blamed much for though he committed a mistake in formally repudiating the doctrine of Vedic infallibility *in the name of the Brahmo Samaj*, he did his best to preserve the Vedic spirit in the Samaj. But Keshub Chander Sen stands charged with employing subtle means for undermining the foundations of a society formed for the express purpose of defending Hindu society from the onslaught of Christianity and converting it into a distinctly and markedly Christian organisation. However it may be, the Brahmo Samaj should cease from vilifying the memory of the founder of the organisation which died long ago and had nothing common with it except the name by associating his revered name with activities with which he had no intellectual sympathy. The lineal descendent of Ram Mohan Roy's Brahmo Samaj is Dyanand's Arya Samaj and not Keshub's Brahmo Samaj and the sooner the fact that Ram Mohan Roy was an Arya Samajist and not a Brahmo is widely known, the better it would be. Let not our Brahmo friends render the task of the future historian difficult by mixing up two churches with distinct and perhaps—in some respects—mutually antagonistic aims. Let the Arya Samaj enroll the name of mighty Ram Mohan Roy in the list of those champions of the Veda whose blessed memory it adores and desires to perpetuate.

#### A MOST UNWORTHY INSINUATION.

Mrs. Besant is a gifted lady whom it is the hardest to understand and whose motives very few people can probe. At one time she denounced Mr. Leadbeater as a teacher and expounder of immoral practices, now he is her close and intimate associate in Theosophic work. She is sometimes a Hindu of Hindus, at others a devout Christian, and at others still a Zoroastrian. She changes her fancies with great rapidity and maintains them with dazzling brilliance and being a masterful personality always finds a number of persons to dance to her tune. No matter whether as a disciple of a Hindu sanyasin she advocates silly superstitions or as the spiritual guide of some noble-minded and enlightened Englishmen she comes forward as the champion of Social Reform, she always



has at her beck and call a number of faithful adherents and accomodating colleagues who are ever willing to adapt themselves to her changing moods. Being an autocrat of autocrats, she is naturally most intolerant of criticism. She is as thin-skinned as a mandarin impatient of suggestion. When pressed hard, she seeks the shelter of Trans-Himalayan Mahatmas whose verdicts it is unpardonable heresy to call into question though there are no earthly comprehensible or rational means of testing the truth of her interpretation of them. She is a woman of profound learning, characteristic ability, considerable resourcefulness, and tremendous energy. For these reasons we have always admired her in spite of her patent defects. One trait in her character which almost called forth our veneration was absolute freedom from spite, malice, and meanness. We always thought that Mrs. Besant was incapable of a mean thought or an uncharitable insinuation even against her critics or of imputing unworthy motives to her opponents. We were therefore, pained and astonished when we read the following in the June number of the "*Theosophist*".

"It is interesting to note how little press abuse affects the assailed, so far as public confidence is concerned. All the arguments were used in Bombay that were hashed up again in the *Hindu*. *Presently we may learn what worldly motive underlay its attack. One of the chief motives in the anonymous personal attacks on myself has been to undermine an influence that has been used to the utmost against assassination and political terrorising and in favor of preserving the tie between England and India. The attack on Theosophy is only a convenient veil to hide the sinister motive*"

So those who attack Theosophy are either anarchists and bomb-throwers whose hidden motive it is to pull down a pillar of state and thus accelerate the collapse of the majestic edifice of Government or persons actuated by some worldly motive. Mrs. Besant stands revealed in her true colours! She is quite capable of descending to the low tactics of a pettifogging attorney. Does Mrs. Besant think that it is sedition to criticise Theosophy? Perhaps when a charter is granted to the Besant university, a demand for the penalization of attacks on Theosophy under section 124 A of the Indian Penal Code will also be presented. The Theosophical Society and "Government by law established in British India" are, forsooth, mutually convertible terms! Why not invest Mrs. Besant with the power of

putting into force regulation iii of 1818? What says the Agent—General of Transhimalayan Mahatmas and the female John the Baptist whose holy mission on earth it is to announce to erring humanity the resurrection of Christ and Maitrya ( God save the mark! ) rolled into one? /

### THE VEDIC MAGAZINE.

With this issue the *Vedic Magazine* enters on the 5th year of its existence. It is a pity that though no pains have been spared by us to improve the Magazine in every respect, the public response is feeble, intermittent, and sporadic. The Magazine is still being conducted at a loss. May we cherish the hope that our constituents will make up for past neglect and try their level best to push on the circulation? We have received numerous letters from our constituents congratulating us on the excellence of the Gurukula number. We hope to bring out another special number in November next.

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When the animal is slaughtered, the living sewerage system suddenly breaks down. The various excretory organs cease their work, and the blood, which was the great circulatory medium, no longer courses through the veins and arteries, cleansing and renovating all parts. Meanwhile the individual cells have not all died. They continue to live for hours, possibly in some cases for a day or two and as long as they live they are actively at work throwing off various impurities. In fact, they live until they are poisoned by the accumulation of their own wastes; then they die and in course of time are taken into the human system for food, along with the excrementitious waste matter in which they are literally smothered. It must be admitted that this view of the meat question is not a pleasing one; but we are only telling plain facts which can be easily verified by consulting any work dealing with the life and activity of animal cells.

( Olsen )



# The Gurukula Samachar.

*Motto I:—By the force of Brahmacharya alone have sages conquered death.—The Veda.*

*Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members..... There is no political alchemy by which you can get golden conduct out of leaden instincts.—Herbert Spencer.*

**The Season.**

It is very hot in these days, but when we read in the papers about the scorching and terrible heat at Lahore and other places, we are almost inclined to think that we of the *Swarga Bhumi* when perched on elysian heights can very well afford to pity the ordinary mortals in the plains. The maximum temperature recorded up till now is 106. The season is exceptionally healthy. There have been a few cases of measles, otherwise the institution presents a clean bill of health. The nights are invariably cool and a dip in the Ganges even at midday refreshes and induces a blissful oblivion of the surrounding atmospheric conditions. The scouts of God Indra also have begun reconnoitring work. There was rather a heavy downpour on the 3rd of June. The boys and the teachers feasted their eyes on the charming aspect which nature wore and enjoyed the day particularly because there was a holiday on account of the birthday of his Majesty George V. So the first welcome shower fell on the King's birthday. Was it a symbol of Nature's blessings on the beneficent rule of our sovereign? Rainfall has, indeed, a valuable lesson to teach to rulers of mankind. A Sanskrit poet says that a king is comparable to a cloud. The cloud sucks water from the earth and then returns it with compound interest. Similarly a king is expected to return in the form of arrangements for the increased safety and convenience of his subjects the revenues that he collects from them.

**Munificent Donations.**

Lala Ishari Prashad, retired Deputy Collector, has donated a sum of 5000 Rs. for founding a Vedic scholarship in the Gurukula in his name. Lala Lachman Dass of Moradabad has donated a sum of 1000 Rs. for the institution. Both these gentlemen are

absolutely unconnected with the Arya Samaj. This is proof positive of the fact that the Gurukula is fast making a conquest of even non-Samajic hearts. Both these gentlemen deserve the grateful thanks of all interested in the revival of magnificent ancient ideals.

Mr. Hemchandra Shankar M. A., the well-known Brahmo missionary, paid a visit to the Gurukula on the 10th of May. He was much impressed with what he saw as will appear from the following remarks which he entered in the Log Book.

#### Some Distinguished Visitors.

"I marked with pleasure the happy and lively manner of the students. Loving care and discipline seem to have been happily mixed in the dealings of the teachers with the boys. I have no doubt that the students of the institution will develop a noble idea of manhood, combining culture with devotion. I examined many of the classes minutely. The course of study is judicious and comprehensive. The standard of Sanskrit education is particularly high. I feel that the students of the institution when they complete their course, may have a greater command over some of the subjects than ordinary graduates of Indian universities. The students have a great advantage in as much as the medium of instruction is their mother tongue. I have always watched with great interest the progress of this unique institution and shall be happy to hear of its complete success."

Mr. Bhide, a Sub Judge of the Bombay Presidency, also visited the institution the same day and was much pleased with all that he saw.

#### MANAGERS NOTICE.

- (1) The Vedic Magazine will be out in the first week of each month. Complaints of the non-receipt of a copy must reach us on or before the 15th of the month. Copies supplied afterwards will be charged for.
- (2) Specimen copy can only be sent on receipt of postage stamps of /5/- and back numbers, when available, on the receipt of annas eight for each copy.
- (3) No concession as regards the rates of subscription is allowed to any body.
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- (5) Subscriber's Roll number noted on the wrapper, should be communicated, when corresponding, so as to facilitate reference.



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## THE

AND

## GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

## CONTENTS—SHRAWAN 1968.

PAGE.

|       |  |     |
|-------|--|-----|
| I.    | Eugenics: the Ennoblement of Mankind:—<br>By Dr. Lakshnupati L. R. C. P. & S. (Edin). ...  | 65  |
| II.   | An Exposition of the 36th Chapter of the<br>Yajur Veda—By Dr. Sangat Ram ...   | 81  |
| III.  | The Spirit of Modern Civilisation:—<br>By Mr. Keshav Lal Oza M. A. ...   | 89  |
| IV.   | The Pardah System:—By Kumari Vidya Vati Seth ...   | 94  |
| V.    | The Arya Samaj and its Detractors: A<br>Vindication.—By "G" ...  | 98  |
| VI.   | Criticisms and Discussions:—<br>The Physical Science in the Vedas. By "A Student<br>of the Vedas."   | 111 |
| VII.  | Notes ...  | 114 |
|       | 1. The Coronation.<br>2. The Tinnevelley Murder.<br>3. Longevity and the Shastras.<br>4. The Unknown God of the Vedas.<br>5. What is Theosophy?<br>6. The Muslim University and Islamic Culture.<br>7. The Modern Philosophy of India. |     |
| VIII. | The Gurukula Samachar. ...   | 128 |

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### SELECT OPINIONS.

Sir Hoper Lethbridge, K. C. I. E., K. B.

in a recent issue of the London Times refers to the *Wednesday Review* as "perhaps, the ablest of all the Reviews edited by Indian born writers." And again from the

says:— "entered in the Log Book.

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in a recent issue of the London Times refers to the *Wednesday Review* as "perhaps, the ablest of all the Reviews edited by Indian born writers." And again from the says:— "entered in the Log Book.

J. M. Maclean Esq., (Ex. M. P.)

I am much obliged to you for sending me copies of your brightly written *Wednesday Review* which I have read with interest. There is the true spirit of independence in it and this is the only thing which keeps a newspaper alive.....I admire your excellent paper for its excellent English.

The Hon. Mr. G. K. Gokhale, B. A., C.I.E.

Your Review seems to be a journal of striking excellent and I heartily congratulate you upon it. I wish we had more journals of this kind in this country.

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THE

# Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. V. }

SHRAVAN 1968.

{ No. 2.

Eugenics : the ennoblement of mankind.

## II

In its widest sense Anthropology embraces within itself most extensive departments of science, for it is concerned with the study of mankind. It is very difficult, if not impossible clearly to delimit Anthropology from allied sciences like Ethnology, Sociology, Geology and even Theology and Comparative Religion. We shall only discuss here matters relating to the origin and distribution of races. The historic development of culture they have respectively undergone will demand our attention in as much as it will explain the Eugenic principles that have been guiding them. Most important of all is the consideration of marriage as an institution, for the whole question of race propagation is inseparably connected with it.

### Classification of Races.

The classification of mankind into a number of distinct varieties of race rests on very definite grounds. Whether we consider the question from the scientific or the popular point of view, it would be readily admitted that a Negro and a Chinese belong to different varieties of men, plainly distinguishable one from the other and both from a European. It is a division of races, obviously due to special ancestry; each race representing an ancient stock from which it originated. This differentiation seems to be based, in a great measure, on physical peculiarities, though intellectual and traditional peculiarities, such as moral habit and language, also furnish important aids in determining it. The colour of the skin, the structure and the arrangement of hair on the body, the statural proportions, and above all, the general contour of the face dependant on the shape and size of the skull, are the factors that determine the variations that are observed in the human stock. Various scientists have divided the races into several groups basing their conclusions on the criteria above mentioned.—For instance into Caucasian, Mongolian, Ethiopian, American or as given by Huxley into Astraloid, Negroid, Mongoloid and Xanthochroi. But it must be remarked here, that this classification is not absolutely perfect for there have been changes in the primitive stock due partly to mixture and crossing of races, and partly to independent variations in type. Blumenbach has truly said that “innumerable varieties of mankind run into one another by insensible degrees.” It is a well-known fact that crossed races such as the Mulattoes, descended from the Europeans and the Negroes are permanently fertile. They have given rise to a sub-race, so to speak. Thus we see that our globe is inhabited by innumerable races and sub-races each differing from the others in some particular racial peculiarity, and yet they all compositely form a zoological species.



Regarding the origin of races diverse views have been held by different schools of thinkers. The monogenists, who believe all mankind to be descended from one original stock and generally from a single pair, derive their authority from the Bible chiefly, where it is related that God created Adam and Eve in His own image. Mankind is said to be the progeny of these prototypes. They have also adduced climate and circumstance as the natural causes of racial differences. Contrary to the above views the polygenists hold that mankind primitively originated from several independent primary races or species. The remarkable permanence of type displayed by races ages after they have been transported to climates extremely different from that of their home, abundantly proves that they are descended from distinct primary stocks. Climatic influences operate very slowly, and then they have been known to produce inappreciable changes. It is admitted that they cannot totally change the peculiar characteristic of a race. Unless crossings do take place, it is hardly conceivable how a blending of characters can be effected. I hold that the inherent characters somewhat dissimilar to one another existing in the several distinct pairs, have been the cause—leaving aside adaptation—of diversity observable in the human races.

Leaving aside the vexed question of the antiquity of man, closely allied with which is that of the age of the earth-geological and archaeological researches have fully established their great antiquity—we have to consider now what influences have been at work in moulding the character and developing the culture of the races. The numerous differences observed now between races and the different stages of civilization reached by them are due, in a great measure, to their aptitude for benefiting themselves by the various

agencies that have been operating insensibly through the past ages, chief among those being language.

Language is the great criterion by means of which the high culture of a particular race can be determined. As a medium for the interchange of thought, as also for the diffusion of knowledge of various kinds, it has served mankind in a considerable degree. The more perfect the language of a race, the higher the standard of its civilization. It is hardly necessary here to enter into the deeper domains of Ethnology. It is universally acknowledged that language has played no small part in the progress of mankind. The evolution from mere gesture signs to a perfected grammatical construction and the use of a varied and commensurate vocabulary marks the epoch in history when mankind made serious attempts at racial culture.

### MARRIAGE.

#### **Institution of Matrimony—its Necessity.**

From the earliest times and among all tribes and nationalities, whether living in the dark corners of the globe or enjoying the pure and elevating influences of civilization, companionship between the sexes has ever been among the strongest desires of the human race. Those who have believed in the existence of a Supreme Creator have considered matrimony as an ordinance of Heaven: to them it has been, so to speak, a revelation of His Will. Among the less civilized, matrimony has been considered as a sort of contract; it has been more or less a matter of convenience with them, for although the wife occupies an inferior place among them, they obviously need her help in the domestic economy of their lives. Man is a social animal and therefore every individual seeks the society of others for is indispensable for one's happiness and welfare. It has been agreed, with but few exceptions, that the institution of marriage is essential for the propagation of the species.



It is equally important from the sociological point of view, for the various affairs and transactions demand a division of labour. Man alone is an imperfect being; when he is yoked together with woman, he becomes fit along with her to fulfil and perform the various duties that form the mission of life.

The main object of the married life is to perpetuate the race, and it seems that for this

**The Laws relating  
to Marriage.**

purpose mainly were we created social and sexual beings. This aim has been

admitted by most sensible persons. And in most countries this institution of marriage has been controlled and regulated by the laws of the land, although the laws themselves have been modified according to the prevalent customs of the particular country. Wherever God has been acknowledged and worshipped as the Supreme Deity, matrimony has always been represented there as an institution of Divine origin. The law relating to marriage has been found to be in consonance with the scriptures of the nations. It has been invested with a specific sanctity. But in countries where theistic views have not been entertained, it has been found that the real significance of marriage was not understood by the people. At least they did not attach so much importance to it. With them it has been a mere whim, a caprice to be indulged in, at the sweet will of the individual.

In order that social progress be made, it is necessary that the institution of marriage should be based on definite and fundamental Eugenic laws: its ceremonies should be performed according to a code based upon physiological and ethical principles.

With the subject of marriage is intimately connected the question of woman's place in

**Women's Place  
in Society.**

Society. For where a woman becomes the life-partner of a man, she is in a position to mould and modify her husband's character:

in her hands lies the power to make or mar domestic felicity. In the bringing up of young children hers is the greater share. Therefore she occupies a high place in the family circle. In civilized countries, she has been allotted an equal position with man. But in many countries where culture has not attained to a higher degree of perfection in regard to the relations and the relative standing of the parties united in wed-lock, there has been a great variety of opinion. It is believed by some that the husband is vastly superior to the wife, that he has a right to her highest and purest regard; that he has the right divine to monopolize all her attentions and services, while she, poor creature, has no right to claim the same undivided and unreserved surrender in return. In those countries where (and unfortunately it must be confessed that India is also one of them) this false estimate of the relative rights of the parties prevails, polygamy and concubinage are almost certain to result. A person while demanding the observance of पतिव्रत by his spouse has no excuse—nay, I must say right—whatever for not fulfilling the requirements of सवित्र in return. In some countries, either polygamy or polyandry has been allowed. Men have been allowed to divorce their wives at pleasure. There has been no notion of a sacred bond between husband and wife. In other countries, as in Persia, woman has been loved as a mere instrument of physical enjoyment. There she has been guarded with watchful care. She has been perpetually confined to the most retired and secluded apartments of the harem, leading a life of little utility either to the State or the community. She has been subjected to the most tyrannical rule of her lord. Steeped in ignorance she does not claim her rightful dues, but prefers to lead her life in perpetual bondage. But where she has gained power through the attainment of knowledge, she no longer suffers herself to be blindly led, but ever claims the rights of her sex.



In semi-barbarous countries belonging to the African continent and in the various islands of the Pacific and South Atlantic Oceans, the lot of the wife is not a very happy one. In such places she is no better than a slave, for all the menial offices are performed by her. She is considered as the property of the husband and her lord can, if he choose, dispose of her without any compunction. In most of the savage countries, the wife is regularly bought or won in battle. No wonder, then, that she is looked down upon by the husband.

In India at the present time though she is not subjected to such hardships she occupies an honourable position. She is only thought capable of superintending or performing the drudgery of domestic labour. She does not hold generally a dignified place in the household. But in ancient India the woman occupied a very high place in the family. Manu, the great law-giver, thus says in the 3rd chapter of his well-known code.

पितृभिर्भ्रातृभिश्चैताः पतिभिर्देवरैस्तथा ।  
 पूज्या भूषयितव्याश्च बहुकल्याणमीप्सुभिः ॥  
 यत्र नार्यस्तु पूज्यन्ते रमन्ते तत्र देवताः ।  
 यत्रैतास्तु न पूज्यन्ते सर्वास्तत्राफलाः क्रियाः ॥  
 शोचन्ति जामयो यत्र विनश्यत्याशु तत्कुलम् ।  
 न शोचन्ति तु यत्रैता वर्द्धन्ते तद्धि सर्वदा ॥  
 तस्मादेताः सदा पूज्या भूषणाच्छादनाशनैः ।  
 भूतिकामैर्नरैर्नित्यं सत्कारेषूत्सवेषु च ॥  
 संतुष्टो भार्यया भर्ता भर्त्रा भार्या तथैव च ।  
 यस्मिन्नेव कुले नित्यं कल्याणन्तत्र वै ध्रुवम् ॥  
 यदि हि स्त्री न रोचेत् पुमांसं न प्रमोदयेत् ।  
 अप्रमोदान्पुनः पुंसः प्रजनं न प्रवर्त्तते ॥

स्त्रियां तु रोचमानायां सर्वं तद्रोचते कुलम् ,  
तस्यान्वरोचमानायां सर्वमेव न रोचते ॥

The father, the brothers, the husband and the husband's brothers desiring maximum felicity should all adorn the woman with ornaments and clothes. In those families where women are honoured, *Devatas* or learned men reside and where they are not duly respected all deeds become fruitless. The family soon comes to destruction where the women are perpetually grieving and mourning but where they are happy the race is always propagated. Therefore it is necessary that person desiring wealth and prosperity should always keep women contented with an adequate supply of ornaments, clothes and food. Where the husband is pleased with the wife and the wife pleased with the husband, in a word where conjugal felicity reigns supreme, there prosperity surely follows. If the wife does not make the husband happy, there can be no good progeny. Upon the happiness and contentment of the women depends domestic felicity.

A perusal of the Ramayana abundantly proves that woman occupied an honourable position in the Aryan household. In the European countries, also, woman occupies a pretty high place in the social circle. There she is given an adequate education which fits her for the discharge of the duties of matronship. Female education is imperatively necessary, for without proper education women cannot qualify themselves to preside over households as intelligent wives.

Marriage as it obtains among the different races may be divided into three distinct varieties viz. Monogamy, Polygamy and Polyandry.

**Varieties of Marriage.**

By Monogamy is meant the purest form of marital relation that subsists between a man and a woman. The husband and the wife are devoted to each other and the one bestows his



or her undivided affection upon the other. This form of marriage is the outcome of a pure love that the one entertains for the other. It always leads to domestic happiness and conjugal felicity. It conduces to racial progress, for the interests of the parents are wholly guarded by their desire to bring up worthy progeny. In civilized countries and among righteous people this form of marriage has been praised and practised.

By Polygamy is meant that form of marriage where a man may indulge in a plurality of wives. It is obvious that pure sentiments cannot obtain here. Jealousies and intrigues rule rampant, and there is a perpetual discord among the women themselves as well as between the husband and his wives. It is prevalent in those countries where the husband has tyrannically exercised his so called prerogative. The wife has, in this case, an inferior place. Among the Mahomedans polygamy has the sanction of their scriptures, while among certain African tribes it is prevalent as a rule. This form of marriage is the outcome of selfish lust rather than of sublime notions of love. Unfortunately among certain degraded classes in India too, (who have no higher moral code) polygamy exists but it has never been approved generally. The Mormons of Utah (U. S. A.) curiously believe that it is a desirable institution; and they have been strenuously industrious in furthering it, and have adduced Biblical authority in support of it. At the present moment a grave danger is apprehended in England from the teaching of these people. The clergy in a body have denounced Mormonism strongly, and I believe they are going to ask the Home Secretary for active legislation to enforce their retirement from England. Polygamy, in my opinion, is opposed to all the finer sentiments and moral principles. There is no better test of the righteousness of a principle

or system than its working both ways, so far as the sexual relations are concerned. How would it suit the upholders of polygamy to permit their women to choose their husbands—one or more according as fancy, caprice or passion dictates? But then they are tyrants and they will not submit to be governed by the same laws.

The third form of marriage is what is known as poly-  
**Polyandry.** andry. It is applied where a woman suffers herself to become the wife of several men conjointly. This custom prevails in many barbarous countries notably in Thibet and in certain districts on the Malabar Coast. This form of marriage is even more revolting than polygamy. The woman shamelessly barter her favours. She has neither chastity nor dignity left in her.

I have so far described the general outlines of  
**Beauties of** marriage as they are met with in  
**Vedic Marriage.** society. It shall be my endeavour  
**European Marriage** now to present before the readers  
**a mere Contract.** the true ideals of marriage आदर्श

विवाह. Vedic marriage the provisions of which alone promote eugenic culture will fulfill the requirements. But at the very outset, I must emphatically assert that it is not a mere contract. In Ancient India when the Aryan Civilization was at its zenith, marriage was considered the sacred union of the sexes; it was ratified by inviolable promises. The husband and the wife undertook to discharge the responsibilities of house-holders गृहस्थाश्रमी binding themselves to the sacred cause of promoting individual as well as communal interests.

In Europe and America marriage has been more or less considered in the light of a contract between man and woman! Either party has it in his or her power to defeat its ends by resorting to that scourge of society generally known as divorce. It is true that certain ceremonies religious in nature have to be performed before an ordained



priest and the transaction is registered according to the laws of the land; but still the bond is so slender that it can be snapped asunder on trivial grounds. Not so with the Vedic marriage. It binds the husband and the wife inseparably for their lives. Most of the fashionable marriages in England are proformed by means of licenses obtained from the authorities; these are devoid of the religious sanctity that rightly appertains to marriages. These are mere contracts, as other legal contracts usually are, and they can be revoked on technical grounds.

I have already stated in the biological section that only those persons who have been  
**Importance of Careful Selection.** strict observers of Brahmcharya are entitled to enter into the realms of matrimony. Healthy parents will beget healthy children.

Great importance should be attached to the selection of parties to be united in wed-lock. Marriages between near blood-relations should be condemned as the offspring of such a union are known to be afflicted with deformities of various kinds. In most cases idiots have been born. Consanguinity is to be avoided with regard to sexual relations. Our own *shastrakars* have clearly enjoined this.

असपिण्डा च या मातुरसगोत्रा च या पितुः ।  
 सा प्रशस्ता द्विजातीनां दारकर्मणि मैथुने ॥  
 महान्त्यपि समृद्धानि गोऽजाविधनधान्यतः ।  
 स्त्रीसम्बन्धे दशैतानि कुलानि परिवर्जयेत् ॥  
 हीनक्रियं निष्पुरुषं निच्छन्दो रोमशार्शसम् ।  
 छय्यामश्वान्यपस्मारि श्वितकुष्ठिकुलानि च ॥

Among the *dwijatis* द्विजाति that girl is said to be the best for matrimonial purposes who does not belong either to the maternal or the paternal side. That is to say she is not to be a cognate relation. A person should not marry in families undermentioned though they be pros-

perous and rich in plenty of cattle and grain. A person should not marry in a family wherein the members are of low deeds, or where the male members have died. Neither one should marry in families where the members are totally ignorant of Vedic teachings nor in families where the female or male members have abundant and superfluous hairs on the body. Families where there are hereditary tendencies to consumption, chronic gastric trouble, leprosy of various kind, piles and epilepsy should be avoided.

Nearly all the cases of insanity and alcoholism, the outbreak of which inflicts such unspeakable suffering upon the domestic life, are due to hereditary taints. It is the

#### **Influence of Hereditary Taints.**

It is the duty of every sensible physician to warn people against the marriage of those who have inherited a scrofulous constitution, an uncontrollable appetite for alcohol in its various forms, insanity, or leprosy. But this is not enough. Wise legislative acts should be passed to enforce a regular system of examination into the antecedents of a marrying couple. There should be a compulsory examination of all contracting parties with a view to discover physical ills that may be concealed. It may be admitted that absolutely healthy families are rare to find. In the ancestry of many are to be found innumerable mental and physical ills. Unless we can induce or compel the apparently healthy whom we permit to marry to observe the laws of life in procreation, the weakness that will result will show itself in some *reversion* to a more or less ancient type of physical or moral disease. Healthy parents under the most favourable conditions usually produce healthy offspring. Unhealthy parents carefully observing the reproductive laws may also bring forth offspring. In the latter case obviously, the parents by carefully observing the laws of life have carried their progeny one degree forward. Progressively, then, if healthy parents produce



healthier children, the result will be a steady improvement in the quality of the human race.

I must say here a few words on Alcoholism which has done an immense amount of harm to our racial improvement. The use of alcohol has been the root-cause of the various neuroses that are daily observed in every medical man's practice. Habitual use of alcohol brings on in its train, impairment of the will, conspicuous defect of memory and judgment, and more markedly, melancholia, mania, and partial but permanent dementia. The brain is the chief organ that bears its brunt. In England where this evil prevails to a large extent, the dire results are too apparent to be easily ignored. It is a common thing there to find now-a-days people suffering from various forms of mental disorders; and the existence of a large number of Inebriates' Homes testifies to the wrong wrought by alcohol. The Rt. Hon'ble Mr. Balfour speaking on the Licensing Bill of 1908 denounced the evils of drink in the following terms.

I do not wonder at it (meaning honest opinion) for this reason—that the evils of drink come home too bitterly to the hearts and consciences of all classes of the community. There is probably not a man nor a woman here—there is certainly not a man or woman here—who has not had painful opportunities of seeing all the tragedies, the domestic tragedies, the ruin of home life, the destruction of a great and honourable career, the misery brought upon individuals and families by the reckless use and the misuse of alcoholic beverages.”

Our own law-giver Manu rightly counted alcoholism among the five heinous crimes.

The discussion of Eugenics cannot be said to be complete if I do not discuss here the importance of age at which marriage should be performed. Elsewhere I have given the data that the proper ages for man and woman are 25 and 16 years respectively.

One of the greatest evils that prevails in society is the custom that is being daily perpetuated with greater impunity. I mean the marriage of young girls with old men.

**Marriage of Persons at Inappropriate Ages.**

Alliances of this sort have taken place in every epoch of history—alliances which are repugnant to human nature—between men bordering on decrepitude and poor young girls, who are sacrificed by their parents for position, or who sell themselves for gold. Usually these marriages are concluded by compelling or persuading the girl to submission. In the young heart of the girl-wife the love of the old man becomes ridiculous and horrid. Everything is in contrast, physically and morally; and chastity is necessarily absent in their intercourse, for the sacrilegious union which sets at defiance the most sacred instincts, the most noble desires, and the most legitimate hopes cannot but bring inevitable calamity. Unfortunately this custom exists to an alarming extent in India, and it is a pity that the culprits belong to the so-called high classes. The products of old age are generally weakly and by predilection especially subject to attacks of every morbid agent. The cause of this fact is complex, and is to be found in the abnormal condition of the sperm at so advanced a period of life—in the general prostration of the father. It is the bounden duty of every true reformer to put a stop to this abominable traffic in girls. Surely it will lead to their ruination and the deterioration of the race.

I have already alluded to the ideal marriage that ought to be encouraged. It ought to be performed according to the Vedic scriptures. To those who are desirous of gaining a better understanding, I would recommend a careful perusal of the chapter on "Marriage" in Swami Dayananda's book called the Sanscar Vidhi संस्कार विधि. There they will find a lucid exposition of all matters relating to marriage. The superiority of Vedic marriage lies

**Vedic Marriage**  
आदर्श विवाह



in the rituals that are observed at the time. They are very impressive and are likely to engender in the minds of all present a sublimer sentiment. The promises which the bride and bridegroom make before the all-purifying fire (अग्नि) and before the assembly of the learned, are uplifting as well as ennobling. I will here give only two mantras and the readers will have a fair insight into the far reaching ideals that lie treasured in them. The bride and the bridegroom taking their allotted seats in the mandap (मंडप) together pronounce the following *mantra* ( मन्त्र . )

ओं समञ्जन्तु विश्वे देवाः समापो हृदयानि नौ ।  
सं मातरिश्वा सं धाता समुदेष्ट्री दधातु नौ ॥

The bride and bridegroom speak together “Behold, ye learned and righteous men that are sitting here in the *Yaganshala* and be assured that we have come here to embrace the duties of householders with our mutual consent, that our hearts are pure like water and peacefully united to each other, that as the respirable air is dear to our life so we are dear each to the other’s life, that as the Universal Sustainer sustains through his all-powerful strength this mighty universe, verily in the same manner we shall sustain each other, and lastly, as the instructor loves his audience so shall we love each other and endeavour to strengthen the bonds of conjugal affection.

And again.

ओं अमोऽहस्मि सा त्व ॐ सा त्वमस्यमोहं सामाहमस्मि ऋक्त्वं  
द्यौरेहं पृथ्वी त्वं तावेव विवहावहै सहरेतो दधावहै । प्रजां प्रजनयावहै  
पुत्रान् विन्दावहै बहून् । ते सन्तु जरदष्टयः संप्रियौ रोचिष्णू  
सुमनस्यमानौ । पश्येम शरदः शतं जीवेम शरदः शत ॐ शृणुयाम  
शरदः शतम् ॥

The bridegroom taking hold of the right hand of the bride takes the following pledge :—

Lo my bride ! As I who have acquired the knowledge of the Vedas, knowingly take thee as my wife &c. thou too taketh me as

thy husband, as I look upon thee with undivided and unreserved affection so thou too must reciprocate this sentiment; I am like Samveda (सामवेद) and thou art like Rigveda (ऋग्वेद;), thou art like the fertile earth while I am like the energy-radiating sun. Let us then be united happily in wed-lock. Let us mutually fulfill the laws of procreation and produce worthy progeny and let us be blessed with many sons. May they be such as may live to a ripe old age, and living amicably with one other in full enjoyment of blessedness, pleasing one other and conducing to the happiness of all, engaged ever in the peaceful thought of betterment, may they live to see a hundred winters. Looking upon one other with affection may their lives be prolonged to a hundred years in the enjoyment of perfect bliss and may they live long (a hundred years) hearing the sweet music of one another's voices.

Such is the sublime and beautiful ideal of marriage that ought to be the desire of all. No better and loftier ideals could be found elsewhere. It fulfills in a most perfect way the conditions which Eugenic laws demand for racial improvement.

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We Europeans, 2, 500 years later, and in a scientific age still employ an alphabet which is not only inadequate to represent all the sounds of our language, but even preserves the random order in which vowels & consonants are jumbled up as they were in the Greek adaptation of the primitive Semitic arrangement of 3,000 years ago.

( Macdonnel )

Justly it is called Sanskrit, i.e. perfect, finished. In its structure and grammar, it closely resembles the Greek, but is infinitely more regular and therefore more simple, though not less rich. It combines the artistic fulness indicative of Greek development, the brevity & nice accuracy of Latin; whilst having a near affinity to the Persian and German roots, it is distinguished by expression as enthusiastic and forcible as theirs. The Sanskrit combines these various qualities, possessed separately by other tongues. Grecian copiousness, deep toned Roman force, the divine afflatus characterising the Hebrew tongue. Judged by an organic standard of the principal elements of language the Sanskrit excels in grammatical structure, is indeed the most perfectly developed of all idioms, not excepting Greek and Latin "

( Schlegel )



## An Exposition of the 36th Chapter of the Yajur Veda,

III. Om is endowed with innate omnipresence omniscience and omnipotence. He essentially exists, Himself the embodiment of principles, does design and impart life and vitality to all external nature. Contemplate Him who irradiates our souls to live by virtuous deeds (a noble life).

Gayatri is found equally in Rig, Yaju and Sam and the गोपथ commentary of the Atharva Veda. It is predicated however by the sublime Verse of अथर्ववेद IXX 71 म i. !

“The Meditation of Savitri purifies the intellect of the initiated members (द्विजाः).”

Yaska derives गायत्री from गायते: to define and adore. It may be considered the reverse of त्रिगमना, signifying ‘three-footed metre.’ He confines the use of the term to the most sacred mantra (ब्रह्मणो मुखम्) in the Vedas inculcating the worship of God. Manu describes this sublime गायत्री as consisting of Om. Vyahriti, and Savitri Mantra. (मनु० II. 48).

Gayatri as a metre is the reverse of त्रिगमना or ‘three-footed metre.’ One foot contains 8 syllables. Thus the most sacred of the mantras consists of 24 letters of the Sanskrit Alphabet or Twenty-four syllables, each syllable being expressed in writing by a letter. In actual writing, however 23 letters or syllables are to be found. Thus:—  
ta-tsa-vi-tu-rva-re-nyam-bha-r-go-de-va-sya-dhi-ma-hi-dhi-  
yo-yo-nah-pra-cho-da-yat. Here *nyam*, should be considered as two syllables instead of one (इत्यादि पूरणः)—(पि०सू० ३, २).  
or Om should be prefixed to Savitri, thus ‘ॐ तत्सवितुर्वरेण्य-  
म्भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात्’

गायत्री is the name by which the sacred mantra is called. Perhaps the name Savitri is more appropriate. The mantra is generally called सावित्री in the Vedas: but as it is composed in the Gayatri metre, it has owing to a figure of speech been called by that name. This figure of speech is called पंकजन्याय. Pankajinyaya, (ता: वा) Speaking broadly, three classes of words are used in the Sanskrit language; the यौगिक, the रूढ़ि and the योगरूढ़ि:— A Yaugika word is one that has a *derivative* meaning that is one and signifies the meaning of its root together with the modification effected by the affixes. A Rurhi word is the name of a definite concrete object or answers to a definite concrete technical sense, not by virtue of any of its connotation, but by virtue merely of an *arbitrary* principle.

A third class of words योगरूढ़ि is one in which the two words are synthetically compounded denoting a third object by virtue of the combination of these two words. Such words express any relation or interaction of phenomenon. The पंकज stands, for instance, in the relation of the *born* to *mud*. Hence Pankaja is denominated as Kamala. The author of the Mahabhashya maintains that the Vedic terminology is all Yaugik. But the authors of the Niruktas believe all the words to be Yaugik and Yogrurhi. Panini believes them to be Rurhi also. But all the rishis and munis, ancient authors and commentators without exception, regard Vedic terms to be Yaugika or योगरूढ़ि only; and the laukika terms to be rurhi also. Pankajanyaya plays a very important part in the interpretation of योगरूढ़ि terms. Here गायत्री by Pankajnyaya signifies this particular most sacred mantra styled ब्रह्मणो मुखम् by Manu, Vyas, Yajnavalkya and Bharadvaja.

(i) The Gopath Brahman styles it दीक्षामंत्र दीक्षा which is synonymous with धीक्षा—the sacred mantra which illumines the intellect of the initiated members of the society.



(ii) Jaimini regards it धर्म मंत्र. Dharma is defined by him, as the virtue which irradiates our intellect. चोदनालक्षणोऽर्थः धर्मः The *Mahabharata*, the great monument of Aryan wisdom, defines Dharma as the sum total of all those virtues that contribute towards refinement of reason. Hence a person grown up in wisdom should be respected as a great virtuous individual.

(iii) The Taittireya Samhita looks upon the गायत्री मंत्र, as another form of प्रणवः. The Gayatri mantra is the exposition of our (A. U. M.). The several letters of Om with unparalleled exactness mark the successive steps of meditation, by which one rises to the realization of the true nature of Divinity तज्जपस्तदर्थभावनम्.

### THE GAYATRI MANTRA.

It consists of 3 parts (1) Om (2) Vyahrities (3) Savitri Mantra (मनु II 48.)

Brahma evolved himself as Om.

- (i) अकारः (A) diffused in matter भूः. The creator of the material nature is called सविता, the first Phase of गायत्री.
- (ii) उकारः (u) living in interior designs भुवः. The interior reality is called देवः, the second Phase of गायत्री.
- (iii) मकारः (m) in constitutional Harmony स्वः. He rendered the constitutional Harmony (Happiness,) the desideratum of every living being वरेण्यम्, the 3rd Phase of गायत्री ✦

(iv) निराकारः, the absolute and essential being. He is स्वरूप or Himself and the Unconditioned with no trace of the relative world about him. All calm, All bliss, All peace. (भर्गः) = तपः + It is this तपः, that is so often adored by the Brahmans and the Upnishads.

This mysterious description of गायत्री has been suggested by Manu in his celebrated Code of Laws. Prajapati abstracted A. U. M. भूभुवःस्वः, the true Vyahrities. Vyahrities and the different padas of गायत्री from the three Vedas. These were drawn up by परमेष्ठी." The exposition of शंकु in the छान्दोग्योपनिषद्, reflects the same light (उप. छं. 2-4-23.)

Thus the rishi of गायत्री is विश्वामित्र, who disclosed the secret of Gayatri for the ultimate benefit of mankind. The subject or देवता is evolution of nature ( सविता ). Its main object is अग्निः or the worship of one God, Its metre is गायत्री. It is recited on the occasion of Pranayam, Japa (meditation), the initiation ceremony, and the wearing of the sacred thread." ( यो० या )

" O M "

(i) Om is the first part of the गायत्री मंत्र. It is found in the 40th chapter of the Yajur Veda ओं खं ब्रह्म, ओं कृतोऽस्मर! Om is the name of God, who pervades every where like Ether. It is the duty of every person to remember Him at the very commencement of every act.

(a) The rishi of Om is ब्रह्मा from whom evolves every thing in nature. Its metre is गायत्री. Its subject is the worship of one God (अग्निः). Its practical application lies in the beginning of every deed ( व्यसः ).

(b) Om is read स्वरितोदात्त and monosyllabic in the Rig Veda त्रैस्वर्योदात्त in the Yajur Veda; दीर्घोदात्त and monosyllabic in the Sam Veda; संक्षिप्तोदात्त and monosyllabic in the अथर्ववेद ( छं. परि. )

(c) For the purpose of divine recitation Om should be uttered in a long, continuous and vibratory note (इतस्वरे) like the cohesive current of oil or the echoing sound of a gong.

(d) We can not better finish this interesting though imperfect and necessarily brief exposition of Om than in the words of (प्रश्नोपनिषद्) the Prashnupnishad 5th Prashnah:—



O truthful inquirer ! Om is the Great God. wise men attain their object, sustained by this Om. He who contemplates अ, the first matra of Om i. e. contemplates God in the *wakeful* Phase, soon becomes wise and even after death is reborn as man, the lord of creation and by virtue of his previous upasna, leads a life of devotion to study, of control over passion and anger, and of search after truth, and thus virtuously circumstanced, experiences the pleasures of noble nature. He who contemplates उ, the second matra of Om or God in the contemplative Phase, obtains a glimpse of the interior world of causes and is by virtue of this upasana, transported to the spiritual world, and experiences exaltation there and is reborn as man. But he who contemplates म the third matra of Om, i. e. views God in Himself, becomes illumined and obtains *moksha*. Just as a serpent relieved of its oldened skin becomes new again, so is the Yogi, who worships the third matra, relieved of the mortal coil of his sins and earthly weaknesses, and freed with his spiritual body to roam about throughout God's universe, enjoys the glory of the All-pervading Omniscient Spirit, ever and ever more' ( गुः दः )

To recapitulate. The Three Matras of Om, when duly contemplated in the proper order, set free the devotee from the troubles of this world. The contemplation of the first matra confers upon him the most exalted state of existence possible on this earth, that of the second fills him with the joys of the spiritual world and the contemplation of the last matra, blesses him with Moksha or immortality.

ओ३म् भूर्भुवः स्वः

(a) { भूः=सत् । √भू=सत्तायां (सु. प)  
 भुवः=चित् । √भुवः=चिन्तने (बुः उभ.)  
 स्वः=आनन्दः । स्वः सुखनाम, सुअरणः (मि० 2, 14 Ni)

भूर्भुवःस्वः=सच्चिदानंदस्वरूपः.....+ } भूः=भूः  
 द्युम्वादायतनंस्वशब्दात् (वे० सू०) 1, 3, 1 + } भुवः=भू  
 स्वः-स्वः

(b) भूमिरंतरिक्षम् प्रथमः पादः, ऋचो यजूंषि सामानि द्वितीयः  
 पादः, प्राणोऽपानोऽव्यानः तृतीयः पादः परोरजाअसावदोम्,  
 य. एष तपति, तुरीयः पादः, (उपनि० 1, 5 । वृ० 5.  
 14 । श० II., 4, 11) भारद्वाजहूतौच ॥

(c) स्तुतिप्रार्थनोपासनं (स्वाद)+जागृत स्वप्न सुषुप्ति स्थानं+  
 ब्राह्मण क्षत्रिय वैश्य वर्णम् (का० सू०) 4, 9, 17 +  
 इच्छाज्ञानकर्म+चक्रत्रयम् +

(a) The Vyahrities (भूर्भुवःस्वः) are the second part of the Gayatri Mantra. *Bhu* is derived from √भूः=सत्तायां 'to Exist.' Hence भूः signifies God who brought this material universe in to existence. *Bhuvah* is traced to √भुवः=चिन्तने अवकल्पने 'to contemplate or to design.' Hence भुवः signifies God living in the interior designs. स्वः is the abbreviated form of सुअरणः, signifying happiness. Hence स्वः is God dispensing harmony in nature. The craving of the heart for happiness is natural. It is God who makes us long for happiness ; because it is by that longing, we shall at last find rest in him. Thus भूर्भुवः स्वः signify God the embodiment of omnipresence, omniscience and omnipotence. God is the Personification of Existence, Intelligence and Beauty. ब्रह्मसच्चिदानंदस्वरूपम्. We observe in the universe two sorts of forces at work. One is blind force and the other intelligent. As something cannot come out of nothing and only like produces like, both these forces must be accepted as being co-existent from all eternity. So both must be सत्. The blind force we call matter and we find the trace of animation all round. Matter itself would not have been perceptible had there been no animate existence to perceive it. Man is a compound of the animate and the inanimate.



On the occasion of what we call death, the animate portion leaves the inanimate portion. The former we call soul and the latter matter. The soul is intelligent (चित्); and a moment's thought will convince us that it must be co-existent with matter, because apart from all abstruse metaphysical grounds in support of the existence of soul, it must be obvious to all that we can not conceive a creation which has ever been without the animate. Thus the soul must be equally (सत्) with the matter, its additional attribute being (चित्) intelligence. And as there are different kinds of beings with different forms and different degrees of intelligence placed in different circumstances and different positions, each reaping the fruits of his own actions, souls must necessarily be many nay infinite in number. Our next proposition is that this soul being intelligent could not possibly have of its own choice made its abode in a physical environment liable to all sorts of miseries, unless there was a higher power to force and guide its destiny. This higher power must be free and absolute master and thus free from all the miseries which fall to the lot of the souls, as observed in common experience. As the higher lower is free from all miseries, it must therefore necessarily be all bliss (आनंदः) and it can not but be eternal and intelligent. We designate Him सत् चित् आनंद सच्चिदानंदस्वरूपब्रह्म वा० क०).

(b). The Vyahrities in the first phase,\* signify the beauteous macrocosm, with the wonderful Earth, Space and Sun. In the second phase, they reveal the ever lasting design of the interior spirit in Rig, Yaju and Sam.

In the third phase they express the spontaneous principles, maintaining the life of the physical frame, and restoring the vitality and strength of the body, by its recuperative and constructive process which take place all of them so to speak involuntarily.

In the fourth phase they represent the essentia'

existence तपः, true Atma, the Divine Spirit Om. (उपनि० 1, 5, ष० 5, 14, श० ii 1, 4, 11).

(c). According to Shankracharya भूः is sat (from Asti =that which exists): भुवः is the nature of chit (from Bhavayati=that which enlightens): स्वः mean well desired i. e. that bliss which is desired by every one; in other words Ananda. Thus सच्चिदानन्द is the symbol of ब्रह्म.

Swami Dayanand Saraswati enjoins that ब्रह्मसच्चिदानन्द should be worshipped through भूः (Glory, Praise and Adoration) भुवः (Prayer, Rectitude and Purity of Conduct), and स्वः (Meditation, Worship and Communion). Adoration of God fills us with love, faith and aspiration towards the high and noble (*Theosophy*). Prayer of God leads us to rectitude, consolation and humanity. Meditation of God inspires us with wisdom, beautitude and a joy that baffles all definition.

According to the Brahmans, they signify the three phases of Human Existence. The human spirit is the subject of three phases i. The wakeful phase, ii. the dreaming phase, iii. the slumbering phase. In (कात्यायन) Katyana's Sutras it is said that भूर्भुवः स्वः represent the three castes (Brahman, Kshtriya and Vaishya). They are called Dwija (द्विजाः) = 'born twice.' The Yogis insolate 3 Vyahrities with 3 plexuses in the human body. They concentrate their mind upon these plexuses, through *reversion* and *introspection*.

The author of अष्टत्रिंशद्भाष्यम् of गायत्री, explains भूः = कर्म (Activity) । भुवः = ज्ञान (knowledge) and स्वः = इच्छा (desire).



# The Spirit of Modern Civilization.

## III.

### THE PROBLEM OF UNEMPLOYMENT.

Various causes contribute to bring about the condition known as unemployment. Foremost among these are:—

I The rapid extension of machinery, which throws out of work those who are the least skilled, the least strong, the least industrious and the least trustworthy.

II The development of the power of trades' unions and the stringency with which they insist on a given rate of wages in a given trade, no member of the union being allowed to receive less. Falling below the average through age, illness, intemperance or any other cause he joins the ranks of the unemployed, since he cannot accept less wages than those fixed by the union.

III The defective social system which drives all and sundry into eager competition for Government offices of all kinds. In view of such a contingency, Frederick the Great issued a "Cabinet's Ordre," which laid down that "the people of this country are only to learn a little reading and writing, for if they are taught too much they will run to the towns in order to become clerks etc."\*

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\*We may illustrate the aim of Indian parents sending their sons to school by a biological simile. These wish their sons to be not like the octopus which is endowed with powers of locomotion and can seek its food at a distance from its home, but like a mussel or an oyster, anchored to one spot, and obliged to make the best of such nutriment as may chance to be swept within its reach. Rousseau's ideal of education was "that a man must work like a peasant and think like a philosopher, unless he is to be as worthless as a savage. The great secret of education is to make the exercises of the body and those of the spirit serve each to relieve the other." I should like to press the following extracts to the notice of social reformers in India:—

IV The neglect of agriculture for manufacturing industries. Sir W. E. Cooper C. I. E. points out in relation to England that the land-industry of the United Kingdom employs and supports about *one-fifteenths* of the population resulting (1) in the expenditure of £16,000,000 a year on poverty, exclusive of private charities; (2) in maintaining an enormous police force of upwards of 61,000 men; (3) in a costly criminal magistracy and an elaborate system of industrial schools, reformatories and prisons, the results of a large criminal population. He then states his conclusions in a nutshell as follows:—

1. Without the great land industry it is seen that trades, manufactures and profession alone cannot support and employ the entire working population of the country.

2. Without any other state aid than the amendment of our fiscal system, the state encouragement of general agriculture, and co-operation with other industries, trades and manufactures can maintain themselves in a state of active and progressive prosperity.

3. A system of general agriculture will absorb so large a portion of our working population that an equilibrium will be set up between the supply and demand of labour.

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(1) "Does public education pay in industrial power, in civic ability, in public and private virtue! If it does *not* pay, is it not time to insist that it take a new direction, that it give more training and less cramming, that it impart more knowledge of things necessary to be known, and less of things, a knowledge of which may be deferred, or is useless to the mass of pupils?"

(2). "What I would see in this country is that every child should be able to read and to comprehend what he reads; that he should be able to write, and so well that what he writes can be read; and that, at the same time, he should know something of the simple rules of Arithmetic, which might enable him to keep a little account of the many transactions which may happen to him in the course of his life."



4. Equilibrium in the labour markets, with the balance turned towards demand, means greater independence of workers, better demand and better wages.

5. The land industry without other state aid than suitable land tenures, a practical scheme of "small proprietary holding," an amended fiscal system, and consistent encouragement to general agriculture, will be as self-supporting as other industries.\*

V. Sir W. E. Cooper, C.I.E., records it as his deliberate opinion that Free Trade is largely, if not wholly, responsible for widespread misery in England. He writes :

"Instead of universal riches and prosperity we have rapid widespread poverty and distress. Instead of becoming lords of manufacture, our country is the common "dumping ground" for the manufactured wares of our foreign rivals. Instead of good wages and general employment there is "sweating" and *unemployment*. Instead of home industries supporting our own people, they are obliged to seek work in Germany and elsewhere; and worst of all, instead of the mother country holding out a helping hand to the best and readiest, the strongest and fittest of her sons and daughters, they are obliged

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\* "Politicians who are insufficiently acquainted with the real conditions of agriculture may, of course, devise an elaborate system for the fair and automatic and adjustment of rents, and for securing to the cultivators at the end of their tenure the fruit of their labour, by making enactments which are to insure these ends. But such a system, which may look very excellent on paper, would hardly work in practice. In the first place, such a system would be too complicated to make it understandable and attractive to the average country man. In the second place, a huge and costly official machinery would have to be created, and the peasant would, in the end, have to pay for that mediating and adjusting service, which would be chiefly productive of dissatisfaction and much costly litigation. Therefore a free-hold peasantry must be created, and it could be created out of our so greatly reduced army of rural labourers."

to leave the land they love, and seek their bread in lands that are free from these old worn-out ideas, which have wrought such incalculable harm to the British people."

Professor Von Treitschke, the eminent historian condemned Free Trade from the historian's point of view. He wrote in his "Politik" :—

\*"We have found it to be an erroneous idea that Protection is only necessary for young industries. Old industries, too, require protection against foreign com-

\* The following scheme which Andrew Carnegie recommended, may be instructive to all tariff-reformers :—

*First* : Duties should be collected chiefly from foreign luxuries used by the extravagant rich class without regard to free trade or protection.

*Second* : There should be no income tax in a time of peace.

Mr. Gladstone once appealed to the country upon this subject alone denouncing it as tending to make a nation of liars. While it is in theory a just tax, in practice it is the source of such demoralization as renders it perhaps the most pernicious form of taxation which has ever been conceived since human society has settled into peaceful government. Any measure is justifiable in time of war, but the only excuse for an income-tax is imperative necessity. The Government revenues must soon produce a surplus over expenditure, if from no other cause than the increase of population and wealth, and they can be made to do so by taxing higher only the extravagances of the few.

[ A gifted author institutes an instructive comparison between Great Britain and Germany as regards taxation :—

| INCOME-TAX IN GERMANY.<br>(Allowing for Abatemenst.) |       |     |                                 | INCOME-TAX IN GREAT BRITAIN<br>Allowing for Abatements. |                            |
|--|-------|-----|---------------------------------|---|----------------------------|
| On £   | 150   | ... | 4 $\frac{3}{4}$ d. in the pound | }   | 9 d. to 1 s. in the pound. |
| „ £  | 300   | ... | 5 $\frac{1}{4}$ d. „ „          |   |                            |
| „ £  | 500   | ... | 7 $\frac{1}{2}$ d. „ „          |   |                            |
| „ £  | 1,000 | ... | 7 $\frac{1}{2}$ d. „ „          |   |                            |
| „ £  | 5,000 | ... | 9 $\frac{1}{4}$ d. „ „          |   |                            |



petition. In this respect ancient Italy teaches us a terrible lesson. If protective tariffs against Asiatic and African bread-stuffs had been introduced in time, the old Italian peasantry would have been preserved, and the social conditions of Italy would have remained healthy. But Roman traders could import cheap grain from Africa without hindrance, the rival industries decayed, the rural population disappeared, and the Campagna which surrounds the capital, become a vast desert."

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Estate duty to direct descendants:—

|                               |     |     |                                      |
|-------------------------------|-----|-----|--------------------------------------|
| None in Germany               | ..  | ... | 1-8 per cent in Great Britain        |
| Import duties in Germany      |     | ... | Import Duties in Great Britain       |
| 10 s. 7 d. per head           |     | ... | 15 s. per head                       |
| All Indirect Taxes in Germany | ... | ... | All Indirect Taxes in Great Britain. |
| 18 s. per head                |     | ... | 30 s. per head.                      |

For every pound paid by the average German in local taxation the average Englishman pays £ 2. 10 s.]

*Third* : Established industries should not be subjected frequently to violent changes but should be given time to adjust themselves to new conditions. A reduction of more than one-half of the duty at one time upon an article is inexpedient and even dangerous.

*Fourth* : Reciprocity is the best step that can be taken to extend our foreign trade.

*Fifth* : The Bounty upon home-grown sugar should not yet be abandoned, for it is not yet proved conclusively that the growth of beet and sarghum sugar cannot finally be developed sufficiently to give us a home supply upon favourable terms.

*Sixth* : Such wool as we cannot produce at home and yet is required for mixture, should be free of duty.

*Seventh* : Art of All kinds should be free, because art treasures inevitably flow into public institutions sooner or later

*Eighth* : The tariff once settled, there should be tariff legislation only in the second year after each census, except when a deficiency in the national revenues and sound policy require additional sums to be collected from such imports as are the luxuries of the extravagant rich, and not the necessities of life of the frugal poor.

## THE PARDAH SYSTEM.

The Pardah system has been much denounced as well as much belauded. It has very often been vehemently attacked by men of new light, education and refinement, and has been with equal vigour supported by the champions of the old customs, the conservatives who look upon every innovation as a step towards deterioration and demoralization and consequently think it their sacred duty to keep to the old system whether good or bad.

But before proceeding any further on the subject, it is necessary that we should understand clearly what the Pardah system means. What is Pardah? In the ordinary sense of the word 'Pardah' means a curtain. And so the Pardah system would mean the custom of keeping women behind the curtain. But no. It has a deeper and more disastrous significance—deeper than can be conceived. It practically means a system which annihilates the very humanity of the fair sex for whose benefit it has been devised. It means the ruin of their health, their intellect and their prospects.

But when and how did such a pernicious custom become prevalent in India? Surely no such thing as Pardah existed in India before the times of Ghazini and Ghaur as can be clearly seen from the concurring records of Magasthenese, Huen Tisang and many other writers. Can any one believe that Sita, Dropadi, Damayanti, Savitri, the jewels of women of ancient India, observed Pardah? Can any one having the least common sense believe that Gargi when engaged in controversy with Yagyavalkya was speaking from behind a Pardah! I hope Indians do believe that there never was such a system in India as Pardah. It originated in the evil times when the sons of India were ignobly sleeping in the slough of selfish greed, when our



holy Bharat Bhumi was being trampled under the foot of Muhamadan adventures like Mahmud—at a time when India's beloved daughters could not protect themselves and save their honour but by following this custom. And it is really praiseworthy that they did so. But the times have changed. That which in an age of gross corruption and maladministration is a blessing may be an evil in good and peaceful times. During the Muhamadan rule, some rulers oppressed the women of the ruled, and there are many instances showing how they fought over a beautiful woman. Well, in such times it was fortunate that the Pardah system was devised. But now, dear readers, under the British rule when women are treated with so much respect and civility, there is no need to abide by that pernicious custom. At present the evils attending the Pardah have multiplied and completely marred its usefulness. At present when the rulers and the ruled have been placed on one footing, when disrespect for women is thought and punished as a most heinous crime, when even the redcoats of the rulers pay the greatest respect to women, is it not shameful that women should be kept in such Pardah! Should not the more enlightened men of various castes and creeds come forward and abolish this ruinous custom and restore to women their former freedom.

In modern times the Pardah is a great obstacle in the way of women's improvement and consequently a curse rather than a blessing. It is patent fact that women of those provinces of India where there is less Pardah observed or none at all are healthier and stronger and better educated than their more unfortunate sisters:—the Muhamadans and the Hindus of the United Provinces. The cause of all the weakness—moral, intellectual and physical—of Indian women is the Pardah. They are not allowed to go out, their houses are not built so that they can receive pure, fresh, bracing, air, and in a few houses where there are gardens and parks, the masters do

not allow them to have a walk round the garden and enjoy the fresh open air. Thus women generally lose their health and die prematurely or if they do not, they pass a miserable life. They can get no glimpse of beautiful scenery which is indispensable to the happiness of the mind and the health of the body. The effect of this injurious system on the intellect is still worse. For practically speaking Pardah is the greatest barrier to women's advancement and education. Not taking into account those men who are rigid followers of the Pardah system and who will on no account give any liberty to their women folk, men of advanced ideas who though they appreciate women's education deliver good long speeches publicly advocating the removal of the Pardah, take no measures to introduce this reform into their own households. Not only this, but they actually prevent their wives, daughters and sisters from visiting such places where they could enlighten their ideas, or mix with those from whom they could learn many useful things, simply because it will be an infringement of the Pardah. Now is this not a great shame?

Morally too the Pardah has done a great deal of mischief. Some people say the violation of the Pardah will produce gross corruption etc. To them my answer is: Was there no corruption among the Begums of the Mughal nobles who were kept in the strictest Pardah! Is the corruption among the non-observers of the Pardah of the other provinces any worse than among the strictest *Pardah-Nashins* of these provinces? The real fact is that all evils generate from the weaknesses of men and women and the only way of preventing these evils is the good liberal education of both the sexes. The Pardah is no good in preventing evils. On the other hand it helps in multiplying them. The women confined behind the Pardah have no spirit of liberty and having no opportunity of intercourse with the world outside the four walls of their



house become narrow-minded and self-conceited. Besides, what right have men to imprison women whom God has given just as much liberty of thought, speech and action as they themselves enjoy? Should you not think ill of those giants who would unlawfully put you in confinement only because they have more brute force! Is it not paradoxical that Indians cry day and night for liberty but never think of restoring freedom to those who are under their subjection! Not only are our women not allowed freedom of action but freedom of thought and speech as well is denied them. Now a days women are nothing but galley slaves, created <sup>just</sup> to perform all the menial work for the men. And the result is beneficial for neither sex. The unhealthiness and inefficiency of the present day Indian women affects the future generation a great deal and India's weal or woe depends on this generation. So readers, if you want that the sons of India should once more attain to their former pre-eminence you must break down the Pardah; if you want to make your sons healthy and strong restore health to your womankind by releasing them from their confinement. If you desire that your dear Mother Bharat be again what she was ages and ages ago, be fair to her daughters and do them justice and you will see the most beautiful scene of India's prosperity now hidden behind the Pardah.

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The good woman should be ever honoured and worshipped like the devas themselves. By the favour and soul-power of the true women are the three worlds upheld. (*The Mahāya Purana.*)

The man is not the man alone; he is the man, the woman and the progeny. The sages have declared that the husband is the same as the wife (*Mamū*).

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# THE ARYA SAMAJ AND ITS DETRACTORS

## A VINDICATION.

is the title of the book which Mahatma Munshi Ram and Professor Ram Deva have written in defence of the Arya Samaj. It is a bulky volume running into nearly 600 pages. It is divided into two parts of nearly equal length. The first part is from the pen of Professor Ram Deva and consists of seven chapters. The first chapter gives the genesis of the feelings of ill will with which the followers of others religions regard the Arya Samaj. It also gives the genesis of the now notorious Patiala Sedition Cases. The second chapter is a general examination of the opening speech of Mr. Arthur Grey, the counsel for prosecution in those cases. The third chapter is in defence of Swami Dayananda's great work, the Satyarth Parkasha and proves the absurdity and hollowness of the charge that it is a seditious book. The fourth chapter demonstrates that Dayananda's criticism of other religions is entirely free from spite and malice and that the language used by him is not half so strong as that employed by many eminent writers in criticising Christianity and Islam. In the fifth chapter we are introduced to Krishna Varma, who, by his violent and criminal writings, has earned such an unenviable notoriety for himself; and are placed in possession of facts which conclusively prove that this celebrity's connection with the Arya Samaj was only nominal and that Mr. Grey was entirely wrong in drawing the conclusions he did draw from Krishna Varma's having once been a member of the Paropkarini Sabha, constituted by Swami Dayananda to take charge of his property and to spend it in the propagation of the Vedic religion. The sixth chapter is devoted to the London "*Times*" and its special correspondant Mr. Valentine Chirol, who undertook the voyage from England to India for the sole object of studying the problem of Indian Unrest on the spot. The authors successfully show that the articles, which Mr. Chirol contributed to the "*Times*" on the Arya Samaj are not only full of misrepresentations and false conclusions, but are also full of such grotesquely false insinuations as that the claims of Swami Dayananda to Vedantic learning were slight and such ridiculous statements as that nothing in the Vedas prohibits either the killing of cattle or the eating of bovine flesh. Such insinuations and statements expose his stupendous



ignorance and gigantic conceit and render his opinion absolutely worthless. In the seventh and the last chapter the authors take a 'peep into the future' and express the hope that 'This book will dispel the clouds of distrust and the Arya Samaj will emerge with magnificent lustre and untarnished brilliancy'. The authors 'have too much faith in the innate sense of justice of John Bull and his inborn capacity for unravelling tangled knots to take a pessimistic view of the situation, and they conclude the first part, therefore, with the prayer! "May the Searcher of all hearts aid us in our resolve to deal justly and charitably with the British Government even when some of its officials seem unjust and uncharitable."

The second part is made up of eight appendices of which the first gives us the major portion of the opening speech of Mr. Grey; the second reproduces the famous judgment of P. Harrison, Esquire C. S. District Magistrate Allahabad, in the case of King Emperor Vs. Ala Ram Sanyasi, in which the learned Magistrate recorded the judicial finding that there was 'no incitement to rebellion' in some of those very extracts from the *Styarthya Prakasha* in which Mr. Grey smells 'political aspirations of the strongest type' 'to gain political power by every means possible'; the third contains that supremely mischievous letter which appeared in the "*Civil and Military Gazette*," Lahore, dated 16th June 1907 and the vigorous and indignant replies it called forth from Mahatma Munshi Ram and Professor Gokal Chand M.A.; the fourth contains a summary of the two speeches which Mahatma Munshi Ram delivered at the 31st and the 32nd anniversary of the Lahore Arya Samaj; the fifth is a full report of the proceedings of the Patiala cases; the sixth contains the various appeals made to His Highness the Maharaja of Patiala for the restoration of the Arya Mandir; the seventh gives specific instances of obstacles placed in the way of Arya Samajists by some British officials on account of the misrepresentations created by the enemies of the Samaj; and the eighth gives a 'list of documents alleged to be seditious and selected, by the Patiala police as exhibits in the case, out of those taken in custody at the time of search of some of the principal accused.'

This is a brief outline of this remarkable book. By writing this book the authors have placed the Arya public under a deep obligation. Such a book was sorely needed at the present moment when it appears that every man thinks himself privileged to speak disparagingly of the Arya Samaj and its founder and to indulge in

any amount of foolish and irresponsible talk about the character of the movement. The Arya Samaj has suffered long, bearing its tribulations with patience and fortitude without ever thinking of retaliation and if it has ever spoken out it has, more often than not, done so in self-defence. It has rarely played the part of the aggressor. If all that has been written by the followers of other religions against the Samaj and all that has been written by the Samajists against other faiths could be collected and weighed against each other, then the latter would be found to have been as dust in the balance. The mere force of numbers on the side of its opponents gives the lie to the complaint that the Samajic writings against other religions are more numerous than the writings of the men of other faiths against the Vedic religion. In the nature of things such a complaint cannot be true. For every Aryan tongue and pen there are 600 Muhammadan and 25 Christian tongues and pens ready to wag and scribble. In Northern India there is hardly a Muhammadan paper which does not indulge in diatribes against the Samaj. The Hindus to win whose favour according to Mr. Chirol, 'Dayanand did not hesitate to include cow killing among the deadliest sins' are, perhaps, more opposed to the Arya Samaj than either Muhammadans or Christians. Take up any Hindu paper conducted by an orthodox editor and you will find that there is no love lost between it and the Arya Samaj. There are very few Hindu Preachers who refrain from showering abuse on the Samaj and Dayananda. And yet we are told in all seriousness that the Samaj has got a 'provocative propaganda'! Such complaints being uttered by men after men gain in volume and force. They reach and are poured into the official ears. The officials either through carelessness or on account of the confidence they have in the reporters never inquire into the truth or otherwise of the complaints and so they find ready credence. The Samajists have not got the same opportunities of access to the authorities as their adversaries who are more influential and more numerous. Nor have they the inclination to speak ill of any man or movement. And so the mischief works on apace with the result that some officials have got so much prejudiced against the Samaj that they are not ready to hear and believe any thing in its favour. This is the genesis of the charge that the Samaj dabbles in politics of a doubtful character verging on sedition. This is also the genesis of other charges brought against the Samaj by its detractors.



To my mind the authors have correctly gauged the situation and they have been able to trace this feeling of antipathy towards the Samaj exhibited by some Government officials to its true source. They show that before the present political troubles the Samaj was not under a cloud. Many of his eminent contemporaries regarded Swami Dayananda as a great social and religious reformer. They failed to recognize in him a political agitator exciting the mob to rise in open rebellion against the Government. On the other hand they found that his mission was a mission of peace and he the apostle of religious, social and moral reform. (And who were they who formed this opinion about Dayananda and his work? They were all men of light and leading, friends of the Government and the country. Sir Syed Ahmad—the sage of Aligarh—to whose political sagacity and foresight the Mohamadans owe their present political elevation, was not a man who could be easily deceived. He was a shrewd student of men. He and Swami Dayananda were friends. If Dayananda had been a man harbouring in his bosom dark designs for the subversion of the British Raj, Sir Syed would have found him out and exposed him and he would have been the last man to eulogise him after his death.) But we find Sir Syed lamenting the Swami's death in the following terms:—

“It is very much to be regretted that Swami Dayananda Saraswati, who was a profound Sanskritist and a great Vedic scholar, died at Ajmere on the 30th of October 1883 at 6 p. m. He was not only a scholar, but also a good man having in him the qualities of a true ascetic. His adherents look upon him as a *devata* and verily he deserves to be so looked upon. He taught the worship of one Resplendent Formless God and of none else. Besides we were intimate with the late Swami and always revered him extremely. He was such a learned and good man that he merited veneration at the hands of followers of all religions.”

We are living in changed times. The followers of the sage of Aligarh are dinning into the ears of the Government that Dayananda was a political agitator of the worst type and the Arya Samajists a band of sedition—mongers! No one will accuse Mr. A. O. Hume and Mr. Frederic Fanthome of having any political design against the Government and consequently it cannot be said that they were in secret sympathy with Dayananda. Mr. A. O. Hume was an opponent of the Swami in religious controversy and yet he calls him ‘a great and good man!’ Mr. Fanthome wrote about him in the following terms:—

"India has lost in him a philosopher, whose equal—speaking of the future—India will perhaps never have." The Indian and the Anglo Indian Press published appreciatory notices of his work. After his death they spoke highly of his learning and piety, but it is strange that no one spoke of his political views. I think that if even in the face of these proofs some men persist in asserting that Dayanand's mission was political and not religious, the Arya Samaj cannot help it. You can convince a man who has got an open mind but to convince a man with preconceived notions who hugs them the more closely, the more thoroughly their absurdity is exposed, is beyond the power of logic and reason. If people having eyes and ears will neither see nor hear, who is to blame?

(Swami Dayananda departed this life more than 25 years ago. In his lifetime and since his death thousands upon thousands copies of the Satyarth Prakash have been published. It has been translated into Bengalee, Gujratee, Urdu, English etc. The literature of the Samaj is for the most part in Urdu and Arya Bhasha. Officials and non-officials of every class and creed have read the Swami's works but they have not perverted a single individual from the right path. If the books had been poisonous as they are now represented to be, the proofs of the deleterious effects of the poison on the thoughts and acts of their readers would be forthcoming. But we search in vain for such proofs. We do not find signs of increasing disloyalty and disaffection among the Samajists and their friends. No public disturbances or breaches of the public peace are reported from centres of Samajic activity. Hundreds of thousands speeches have been delivered from the Samajic platforms during 34 long years but how strange that we do not hear of a single riot taking place in consequence of those exciting and provogating harangues! Were they addressed to stocks and stones and not to men, living men? What prevented them from being excited? The Samaj has carried on its propaganda in broad day light. Its proceedings are never held *in camera*. There is no mystery about its work or method of work. It is not composed of illiterate ignoramuses. Its members are not recruited from one particular community or class. It claims among its rank Ruling Chiefs, officials holding responsible offices under the Government, members of Council, pleaders, doctors, merchants, shopkeepers, labourers. This Samaj of yours must be a queer thing indeed! So wicked and yet so harmless; so open and yet so mysterious!



Hail ! Dayananda, the prince of conjurors, for thou hast mystified all ! Hail ! thee again Dayananda, the great wizard of the East, for thou hast taught the art of mystification to thy followers with such perfection that no one can find out what they really are *i.e.* men of strongest political aspirations. But alas ! thy spell dissolved exactly 24 years after thy death. Some of the followers of others religions thou hadst criticised awoke from the stupor in which they had been lying for more than 20 years and found out to their great dismay that thou wert a seditionist (God save the mark !) and thy followers a pack of hypocrites who had been carrying on their political work in a religious garb !)

The whole thing is so absurd that we wonder how some officials of our enlightened and wide-awake Government have come to believe in the charge that the Samaj is a political body. Two conclusions are irresistible. The first is that the books of Dayananda and the activities of his followers are of a quite harmless nature. If they had been of a harmful character, they were sure to produce baneful effects on the political relations between the rulers and the ruled. The Government has allowed the Samajists full freedom of speech and press and they have not abused it. I should think that 30 years is a long enough period for a trial. I venture to assert that during this long period the Samajists have given a good account of themselves to the Government and it has no justification for adopting a policy of suspicion instead of one of confidence. The second conclusion is that this outcry that the Samaj is a political body of a dangerous type, which is issuing from the Muhammadan and other camps is raised from interested motives. As the authors point out the opponents of the Samaj not being able to meet it in fair combat on the field of controversy have taken to discredit it in the eyes of the Government. It is not difficult to understand why our friends the Muhammadans and Christians make so much noise about the disloyalty of the Samaj. It is mainly due to the activity of the Samaj that the current of conversions to Islam and Christianity from among the higher castes of the Hindus has been stemmed. The samaj has not only checked the work of proselytisation as carried on by these two religions so successfully so far, but it has itself become a proselytising agency. It has thrown upon the portals of the Vedic religion to all men without distinction of creed, colour and caste. It has reconverted hundreds of men who had abjured the faith of

their ancestors and has felt no hesitation in receiving into its capacious arms men born and bred in alien faiths. This was too much for the Muslims and the Christians to bear. They made common cause against the Samaj and finding themselves powerless to vanquish it by fair means have forged this weapon of vilification.)

Mr. Grey's speech is an epitome of all the accusations hurled at the Samaj by its adversaries. The authors have taken all the charges one by one and have refuted them so completely that it will be a matter for wonder if any one ventures to take them up again. They have simply smashed them and beaten all life out of them. They have exposed the fallacies of Mr. Grey so ably, have analysed and dissected his arguments so skillfully, have turned the searchlight of facts on his misrepresentations and statements so powerfully that his speech appears a hideous and striking skeleton, that it really was, exciting disgust in the minds of onlookers. Many a time they have caught Mr. Grey tripping. In their presence he seems to forget all his gymnastics and turns complete somersaults to the infinite delight of the spectators. It is not my intention to give extracts from the book to illustrate my points. If I were to do so, I should never bring this article to an end. I shall ask the reader to read Mr. Grey's speech and the general examination of it in the book itself. It is not of much importance what Mr. Grey said or how he said it. What is important is to see whether he said the right thing. Mr. Grey concentrated his forces to attack the personality of Dayananda and his chief work the Satyarthprakash. I have already remarked that the authors have shown by the clearest evidence that Dayananda was not a political man and was not regarded as such by those who came in contact with him and had the privilege of having personal intercourse with him. Now about the Satyarthprakash. (Mr. Grey tried to show from certain extracts therefrom that the book was a treatise on politics and inculcated views of a highly dangerous nature. It will be useless to refer to those extracts. They have been so often quoted and misquoted and misinterpreted by the detractors of the Samaj that it may be safely assumed that the readers of the "*Vedic Magazine*" are acquainted with them. The authors have shown in their own admirable way that Swami Dayananda was no mean writer. He was a philosopher worthy to take rank with the greatest thinkers of the world. He looked upon all subjects with



the large, extended vision of a thinker and not with the narrow, myopic vision of a party politician. He wrote for all times and countries and therefore the considerations of expediency did not weigh with him. He dealt with principles and not with persons. If he laid down the duties of a sovereign he did not do so because he contemplated the overthrow of the British Raj and the installation of an Indian Emperor on the throne of India, but because he thought that an ideal king in whatever country he may happen to rule should discharge those duties. He laid them down not for the ruler of a particular country but for the ruler of men. Similarly if he analysed the causes of the downfall of the Indians, he does not do so because he wants them to rise up in arms against the established Government but because those causes are of universal application. They will produce the same effect in any other country be it England or be it America. The case of the Indians only furnishes an illustration of the working of those causes. And if ever a sigh escapes him at the sight of the degraded condition of his fellow countrymen, it is not because he was an enemy of the British Raj but because he himself was an Indian. They err grievously who say that this attitude of his was incompatible with his loyalty to the Government. He never thought of throwing off the yoke of the British. What he desired was to make British Rule more popular by bringing about a better understanding between the rulers and the ruled. He knew and appreciated the advantages of British Rule and it is an unpardonable insult to his intelligence to think that he desired to turn the British out of India. Could he ever like to see his country engulfed for a second time in that chaos and anarchy from which the strong arm of the British had rescued it? Could he desire to start the warring elements again into their life of eternal conflict, which the Pax Brittannica had sent to (let us hope) eternal death? This the bitterest enemy of India could not do and Dayananda was an ardent lover of his country. The authors quote largely from eminent political philosophers of England such as Macaulay, Spencer, Seely, Mill, Lecky and others to show that Dayanand's teachings on the science of Government coincide with theirs. It is then inexplicable why the same opinion coming from the pen of Mill should be praised as a specimen of the highest political insight and in the mouth of Dayananda be stigmatised as a dangerous doctrine. If Dayananda writes that a 'foreign Government perfectly free from religious prejudices,

impartial towards all the natives and the foreigners, kind beneficent just, though it may be, can never render the people perfectly happy" he teaches a revolutionary doctrine; but, if Mill lays down that "it is always under great difficulties and imperfectly that a country can be governed by foreigners; even when there is no extreme disparity in habits and ideas, between the rulers and the ruled," he only gives expression to a universal truth. It is therefore, plainly the teacher's personality which determines the worth or worthlessness of a teaching. There are persons whose touch turns even gold to iron and it seems Dayananda was one of that luckless lot.)

The opponents of the Samaj openly say that the protestations, that the Samaj is a purely religious body, now so frequently heard from the platform and seen in the press, are only of recent origin. (The Samaj never thought of declaring its non-political character before. The authors show that whenever this baseless charge was hurled at the Samaj it lost no time in repelling it. (In 1883 when the oldest Samaj was but 6 years old and when only a few months had elapsed since the death of its founder a paper of Christian proclivities accused the Samaj of harbouring political tendencies. The *Arya Magazine* for December 1883 at once wrote as follows:—

"This piece of information is quite new to us and must have been obtained from new dispensationistic inspiration. The society is for religious and social reform and has no hand in political matters and he who in the face of its printed and widely circulated principles asserts it to be a political body is either a malicious person or one whose abode ought to be in the lunatic asylum."

The National League invited the Lahore Arya Samaj to join in sending a memorial to the Viceroy for receiving the representatives of the public as members of his Council. The Samaj passed a resolution unanimously that politics were outside the sphere of the Samaj and therefore it could do nothing in that matter. Sir Macworth Young advised the youths of the country to walk in the footsteps of Swami Dayananda whose influence on the educated youth of India he considered to be both potent and beneficial.)

Mr. Grey tried to make much capital out of the connection of Krishnavarma with the Samaj. Mr. Grey argued:—Krishna Varma was a Samajist: he is a revolutionary: ergo all Samajists are revolutionaries. Mr. Grey took care to speak of Krishnavarma and laid great stress upon his con-



nection with the Samaj, but. he conveniently forgot that Maharana Sajjan Singh of Udeypur was the first president of the Paropkarini Sabha and the late justice Ranade and other eminent persons were among its members. The authors have collected overwhelming evidence to show that Krishnavarma's connection with the Samaj was but nominal. He never cared for the Samaj and it never cared for him. He was once appointed Superintendent of the Vedic Press Ajmere and he acted in such a high handed manner that the Samajes passed votes of censure on him and condemned his conduct so strongly that he was forced to retire from the Superintendentship. They also show that Krishnavarma was not a revolutionary so long as he remained in India. He held exalted offices of confidence and responsibility in several native states and was held in such high esteem that a Viceroy did not think it beneath his dignity to pay him a visit at his house. But his having once been a member of the Paropkarini is enough to fasten the responsibility of his present revolutionary and murderous views on the Samaj.)

The authors have devoted a whole chapter to Mr. Chirol the special correspondent of the "*Times*" of London. The gentleman in two articles which he contributed to the "*Times*" on the Arya Samaj has only repeated what the other enemies of the Samaj have been saying so long; but being a clever writer he has bolstered up these flimsy and baseless charges so cleverly that people unacquainted with the real facts of the case are in danger of falling into his snare. He poses as a man gifted with omniscience and is ready with a theory to explain every phenomenon. He assumes the rôle of a teacher of every subject under the sun. He goes on making sweeping statements without the slightest hesitation. He knows that readers of newspaper articles never stop to think whether the writer is qualified to pronounce an opinion on a given subject and whether what he writes is true or false. They have neither the leisure nor the inclination to ask themselves such questions. They believe whatever the writer tells them. This is the greatest danger from Mr. Chirol's articles. They will be believed as gospel truths by the average Englishmen. It was, therefore, necessary that the misunderstandings created by them should be removed and their errors exposed. The authors have proved conclusively that Mr. Chirol's opinions are both misleading and mischievous. So far as the Samaj is concerned, he has made no enquiries, worth the name, and has not read its literature. He has simply dressed up the charges brought by the opponents of the Samaj in his admirable

English. Mr. Chirol's attacks on Swami Dayananda were so uncalled for, provoking, and unjust that they have offended even men outside the Samaj. The authors have done well to include a reply to Mr. Chirol's strictures on the Samaj in their book. They have shown that Mr. Chirol is wrong in his facts and also in the conclusions.

Another charge most confidently brought by Mr. Grey was that Dayananda abused the other religions in mean, coarse and improper language. He went even to the length of calling it foul. The authors have shown from various quotations from Dayananda's works that he never criticised any religion or doctrine out of malice and spite. He condemned error wherever he found it and condemned it strongly. He was an enemy of untruth and error whether it was advocated by princes or by the people. He was a staunch friend of truth and never hesitated to accept truth even if it was to be found in books which he criticised so incisively. As to the language which Mr. Grey was pleased to characterise as mean, coarse, improper and foul, the authors have given large extracts from the works of great writers and thinkers that the language employed by them in criticism of Islam and Christianity was as 'mean, coarse, improper and foul' as the language of Dayananda. If Dayananda has erred in this respect, he has erred in good company which includes high officials of the Government such as Sir William Muir, eminent friends of the British such as Sir Syed Ahmad and great reformers such as Luther &c. &c. The fact is that it is very difficult for small minds to understand great minds. Masterminds never do a thing from base motives. They love truth and hate error. They never care for the pleasure or anger of the crowd. They will do their duty even if some people take offence at their conduct. Christ who was the humblest of the humble spoke of the Scribes, and Pharisees as hypocrites. Mohammad cursed and anathematised the infidels. If the conduct of other great men was defensible, Dayananda's was doubly so. Dayananda, like all great and good men, hated error and not men wedded to it. He hated error so that he may love men more.

The critics of the Samaj are never tired of questioning Dayananda's motives. They give out that he in his heart of hearts was a revolutionary and the chief aim of his life and work was to unite people against the Government and yet these good people in their simplicity inform us that the hands of all men are turned against the Samaj because Dayananda and his followers abused other religions in



‘mean and coarse’ language. Curious logic this! If our friend’s, contention that Dayananda was a revolutionary be correct, then we ought to find him pandering to prejudices and weaknesses of the people in order to win them over to his side. This is, however, the one thing which he does not do; although Mr. Chirol teaches us that in condemning cow-killing Dayananda pandered to the weakness of the Hindus! He was not, therefore, a revolutionary. But consistency and regard for facts are not the strong points of the critics of the Samaj.

Perhaps it may be asked what was the necessity for writing this book? I think there was a crying need for such a book. The memory of the founder of the Arya Samaj had been vilified, its character had been maligned and it had been proclaimed publicly in the course of a great state trial as a seditious body in the most offensive manner. The trial ended in a fiasco and the opportunity of vindicating the character of the movement was therefore lost. The case terminated before the accused could enter upon their defence and consequently no evidence could be given to refute the charges of Mr. Grey. Under these circumstances it was absolutely necessary that there should be a public vindication of the ways and works of the Arya Samaj and Dayananda. Mahatma Munshi Ram read the situation and heard the call to once more speak out in defence of his beloved church.? The revered leader at once determined to write the present book. His shattered health and numerous other demands upon his time did not allow him to complete the book single-handed and therefore he called his young lieutenant Professor Ram Deva to his aid. And we are glad that he did so; for, if the Mahatmaji had tried to write the book unaided, it could not have been given to the world so soon. The talented authors have done their self-imposed task so well that it can not fail to evoke feelings of gratefulness in the minds of all workers of the Arya Samaj. Whatever they have written, they have written with a full sense of responsibility. They have looked the charges and accusations direct and indirect, light and serious brought forward by the detractors of the Arya Samaj, full in the face and have refuted them with courage and what is more calmness. They have not minced matters, nor have they sought the shelter of casuistry and specious arguments. For every statement they have made, they have given proofs conclusive and convincing. They have always kept to the defensive and have never allowed themselves to take the offensive. The book is in

every sense of the term a vindication. It never becomes vindictive. All lovers of truth and justice ought to make it a point to read this book. They will not only be able to form a correct opinion about the Arya Samaj, they will also gather much valuable information on other important subjects which the authors have been at pains to collect in its pages. It is the duty of every Arya to read it and it is also the duty of all who want to know the truth about the real character of the Samaj and to deal justly by it. I hope and trust with the authors that "this book will dispel the clouds of distrust and the Arya Samaj will emerge with magnificent lustre and untarnished brilliancy." Mahatma Munshi Ram has reduced the price of the book from Rs. 5 to 3 and it can be had of the Manager Saddharma Pracharak Press, Gurukula Kangri. It is to be hoped that the reduction in the price will stimulate its sale.

It is highly desirable that the book should be placed in the hands of as many officials (District and Cantonment Magistrates, District Judges and heads of other departments) as possible and it will not be too much to hope that many Arya Samajists will be found to send the money to the manager Sad Dharm Pracharak Press Gurukula Kangri and request Mahatma Munshi Ram to send the books to the officers whom they will name or whom Mahatmaji will choose.

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I shall say even more, and I have said it before, namely, that supposing that the Vedic hymns were composed between 1500 and 1000 B.C. we can hardly understand how, at so early a date, the Indians had developed ideas which to us sound decidedly modern.

We must simply keep our pre-conceived notions of what people call primitive humanity in abeyance for a time, and if we find that people three thousand years ago were familiar with ideas that seem novel and nineteenth century like to us : well, we must somewhat modify our conceptions of the primitive savages.

( Maxmuller )

Astonishing fact ! The Hindoo revelation, which proclaims the slow and gradual formation of worlds, is of all revelations the only one whose ideas are in complete harmony with modern science.

( Jaccolliot )



## CRITICISMS & DISCUSSIONS.

### Physical Science in the Vedas.

DEAR SIR,

In the last issue of the *Vedic Magazine*, Pro. Ray criticises the article of an "Indian Nationalist" on "The Advent of the Redeemer." In that article an "Indian Nationalist" had tried to show that the Vedas are the repository of all the sciences, and that it is only in the Vedas that we find a religion which is not opposed to science. Along with this, an "Indian Nationalist" wanted to show that Swami Dayananda's Exposition of the Vedas was the most scientific and the most reasonable. In this there is no doubt that the position taken up by an "Indian Nationalist" is of a very controversial kind. There could be raised a hundred and one objections against it. By showing that there are three or four scientific truths in the Vedas, how can it be proved that they are the repository of all the known and unknown sciences? By what arguments can it be shown that the real meanings of the Vedas were only known to Rishi Dayananda, and that Sayana, Max-Mullar, and others were wholly in the wrong?

These were some of the objections which could be raised against the writer's position, and it would have been very fruitful to discuss them. But here comes Pro. Ray abusing an "Indian Nationalist" right and left. He exhausts the vocabulary of the English language over which he has such a wonderful command and pours forth a torrent of expletives on the head of the unfortunate writer. He begins his criticism with a very furious attack on the materialistic tendencies of the writer, and then goes on with preaching business at some length. He regrets very much that we Indians have forsaken the path of calm and peace upon which our forefathers trod and have fallen in the deep ditch of materialism. The Vedas can not contain, according to Professor Ray, any scientific truth.

Our forefathers who were, in his opinion, the real composers of the Vedas, cared little for the world. They had no love for Physics and Chemistry. Therefore, he argues, it is incorrect to say that they contain such scientific formulas as  $H_2O$ .

If the ancient Rishis did not love the world, what did they love? If the Vedas do not contain scientific truths, what kind of truths do they contain? These are the questions which naturally arise in

our mind, when we read the first part of Pro. Ray's article. And we expect to be told in reply that there are some very high spiritual ideas explained in them. But how much are we dis-appointed, when after expending much powder and shot in denouncing the materialistic point of view of an "Indian Nationalist," and after singing the praises of ancient Rishis, he tells us that the Vedas contain nothing more than invocations of certain Deities for participation in yajnas? Professor Ray praises our ancient Rishis for their spiritual tendencies, but the kind of spirituality which lies in invocation of gods, I have not been able to understand? If there is nothing more in the Vedas than what Professor Ray tells us, than there is nothing good in them.

But it is not true. To say that there is nothing but invocations in the Vedas is to say something which is quite contrary to truth, and to hold that there is no scientific truth in them is to hold something which can never be proved.

To make this clear, I give some Veda Mantras here, whose scientific teachings can not be denied. Their meaning is so clear that it is impossible to interpret them otherwise.

ते हि द्यावापृथिवी विश्वशंभुवे ऋतावरी रजसो धारयत्कविः ।

सुजन्मनीधिणेअन्तरीयते देवोदेवी धर्मणा सूर्यः कविः ॥

ऋ० १ १६० । १ ॥

सूर्यः रजसः द्यावापृथिवी धारयत् means that the sun balances the earth and other (ग्रह) *Grahas* by force of Gravitation.

अनुस्वधा मक्षरन्नापो अस्यावर्धत मध्यआनाव्यानाम् ।

सध्रीचीनेनमनसातामिन्द्रुः ओजिष्ठेन हन्मना अभिघून् ॥

ऋ० १ ३३ । ११ ॥

अस्य इन्द्रस्यस्वधा मापः अक्षरन् means that water falls on the earth after being taken up by the heat of the sun.

आयं गौः पृश्निरकूमीद असदन्मातरं पुरः ।

पितरं च प्रयन्त्स्वः ॥ १० । १८९ । १ ॥

गौः मातरं पितरं च अकूमीत means that earth rotates round its own axis and the sun.

नवो नवो भवति जायमानोऽह्नाकितुरुषसामेत्यग्रम् ।

भागं देवेभ्यो विदधात्यायन्प्रचन्द्रमास्तिरते दीर्घमायुः ॥

ऋ० १० । ८९ । १९ ॥



भागं देवेभ्यो दधाति clearly means that the light of the moon is not her own, she is illuminated by the light of other luminaries. This very idea is more clearly put in this stanza इन्द्रः सोमस्य कायुक्ता' ८ । ७० ! ४) which means that the sun is the feeder of the moon.

By these few examples, I think, I have made it clear, that the absence of physical science in Vedas can not be maintained unless one chooses to shut out the light of truth absolutely. A word about the Mantra which has been quoted from Pundit Guru Dutt's works by an "Indian Nationalist." Pro. Roy opines that this mantra can not have any meaning connected with Physical Science. The arguments which he advances in support of his statement, though not very clearly put, are three. The first is that because there can be no physical science in the Vedas, this mantra too can not have any meaning connected with Physical Science. The absurdity of this argument will be clear to those readers who have followed my communication on this point. The second argument seems to be that the whole sukta in which this mantra occurs cannot be explained if we concede that Mitra means Hydrogen and Varuna means oxygen. And how does he prove this? By quoting the translation of the Sukta by Mr. Griffith. While he protests against the dogmatism of Aryas, I am sorry to find that Professor Ray himself is a victim of that very disease. By simply quoting Griffith, nothing can be proved. He ought to have tried to fix the meaning of the sukta independently. If then he had failed to agree with Pundit Guru Datta, he would have been justified in advancing the argument. His third argument is that the little word इवे makes it impossible for him to accept the meaning given to it by Pundit Guru Datta. I have not been able to understand this argument. The verb इवे is from the root ह्व्, which means दान and आदान (to take and to give). How can these meanings of the root conflict with the meaning given to it by the Pandit? This I can not understand. But to escape misunderstanding, I must remark here that I do not agree with an "Indian Nationalist" too when he says that the Vedas are the Text books of Professional and Liberal sciences. In my humble opinion Physics and Chemistry have a very subordinate position in the galaxy of those sciences which guide us in our moral progress. That Physics and Chemistry have their own place in the Vedas is undoubtedly true, but to call them Text books of some particular science is to miscall them.

Yours &c.

A Student of the Vedas.

# NOTES.

## THE CORONATION.

We most respectfully beg to offer our sincere congratulations to Their Majesties the King Emperor and the Queen Empress on the auspicious occasion of the Coronation. (British Rule stands for religious neutrality. The Arya Samaj is a body of aggressive reformers and as such could have made no headway under a Government bent upon spreading a particular religion at the point of the bayonet. Of the many undoubted blessings that have followed in the train of British Rule, none is valued so much as the boon of religious freedom.) India is an intensely religious country and most of the rebellions of which we read so much in the history of the Mughal Period were due to religious causes. But for religious persecution, there would been no Marrahatta Empire and no Sikh Confederacy. The rule of a handful of Englishmen over millions of brave people is a phenomenon over which the civilized world wonders and wonders justly. But, then, the civilized world does not realize that philosophic and dreamy India does not set much store by temporal gain and "politics". If it is left undisturbed in its contemplation and permitted to worship its God in its own way, it submits quietly to any form of benevolent rule. The outbursts of loyal feeling in the Arya Samaj all over India have been marked by singular spontaneity, remarkable unanimity, and almost wild enthusiasm. The Samaj is not in the good books of a section of the bureaucracy and many of its members justly complain that they have been "molested and disquieted" by reason of their faith inspite of royal pledges. Is, then, this display of loyalty a mere make believe due to repression? We emphatically say no! There is not an Arya in the country who does not entertain feelings of deep-seated loyalty and profound affection towards the King Emperor. His Majesty touched the hearts of his Indian people when he came here as Prince of Wales and gave many marks of genuine sympathy. The Aryas firmly believe that the King-Emperor is the very embodiment of sympathy and justice whatever may be said of some of his short-sighted and disloyal servants who by disregarding imperial guarantees bring His Majesty's Government into contempt. Whatever may be the differences among Indians themselves, whatever may be the grievances of the people against a section of the bureaucracy, whatever may be our



complaints about a few disreputable Anglo-Indian rags, all the people inhabiting this ancient land—Hindus, Moslems, Aryas, Sikhs, Christians, "Loyalists," and "Nationalists," "bureaucrats" and "natives"—are united in their loyalty and homage to the throne. The existence of such remarkable unanimity of feeling in a country inhabited by people belonging to diverse races and creeds shows that His Majesty has in some mysterious and occult way endeared himself to his people of all castes and colors and has won for himself a place in the heart of every man and woman in the vast empire over which the sun never sets (All the departments of the Gurukula were closed on the coronation day. Long live the King!)

### THE TINNEVELLY MURDER.

News has been received from distant Madras of the murder of Mr. Ashe Collector of Tinnevelly by a terrorist. The details of the murder are most horrifying. Mr. Ashe was shot dead in the presence of his wife. The pest of anarchism has yet to be fought. This hateful and detestable form of political work is most revolting and repugnant to all genuine lovers of India and her ancient civilization. This poisonous growth is of exotic origin and cannot take root in the soil of Aryavarta. Let our leading countrymen in Madras put forth all their efforts to fight the demon of terrorism. Let the unfortunate wretches who tarnish the fair fame of mother Ind by such dastardly and diabolical deeds and those who secretly sympathise with them understand once for all that the loyal and law-abiding people of this sacred hoary land—the birthplace of Budha and Dayananda—whose history records achievements in the domain of mercy and love will not tolerate infernal deeds like cowardly assassination and the wretched traitors to Indian civilization and culture will march to their doom "unhonored, unwept, and unsung" followed by the execrations and curses not only of the unfortunate survivors of their innocent victims but of the entire country. India mourns with Mrs. Ashe the loss of a capable official. But she has reason to bewail another loss which is perhaps more dreadful. It is the loss of a son. We do not refer to the physical death of the assassin. That phenomenon is common enough in India. India is a spiritual country and therefore the damning of his spirit by an ill-starred son and the imperilment of his welfare in the next world are of deeper concern to her? May the

Beneficent Om shower His blessings on our holy land and rescue it from the clutches of the horrible fiend of terrorism.

### . THE UNKNOWN GOD OF THE VEDAS.

Mr. Ramchandra K. Prabhu contributes an article to the May number of the "*Indian Review*" under the above heading. In the article the learned writer discusses the well-known hymns in the Tenth Mandala of the Rig Veda, the first nine verses of which always end with the query. "Who is the God whom we should worship" (कस्मै देवाय हविषा विधेम) the answer to which is furnished by the tenth verse which says that it is Prajapati whom we should adore. In spite of the fact that the question and the answer are there, Mr. Prabhu following the example of Professor Maxmuller creates a problem which does not exist and then sets himself to solve it! Says he:—

"But whence arose this strange query? Why was the transcendental God found necessary when in the Vedic Pantheon itself the sages could find gods, not one but several who could all of them answer to the description given in this hymn".

Although the Veda declares that "He is one, but the wise call Him by different names such as Indra, Mitra, Varuna, Agni, Divya, Suparna, Matriswan, and Garutman". (Rig Veda Mandal 1,22,164,) and the Upnishad unequivocally declares "He is called Brahma, Vishnu Rudra, Shiva, Akshya, Swarat, Kalagni, Chandrama" (Kaivaliya, Upnishad), Mr. Prabhu must needs stick to the theory of a Vedic pantheon with "bright anthropomorphic gods". He rejects the authority of the Upnishads presumably because they tell us that according to the Vedas there is but one Brahma. Even, says he, the Brahmans "which are admittedly of older composition than the Upnishads" betray a complete misunderstanding of the original intention of the Vedic hymns. Mr. Prabhu claims to unravel in the twentieth century what was hidden to the earliest commentators of the Vedas! But the learned writer does not condescend to tell us whether the "composers" of the Vedic hymns themselves understood what they "composed" better than does our friend. Presumably not, for they declare that there is no pantheon and Indra Agni, Varuna, &c, are all names of one Brahma or according to our friend of "the dark, mysterious, impalpable Brahman of the Upnishads" and his statement that these are all the names of the Sun-God is a mere conjecture unsupported by any Vedic texts. This is dis-regarding the plain



meaning of the texts and distorting them so that they may yield a meaning in harmony with preconceived notions. We have shown that the Vedas, the Brahmans, and the Upnishads are agreed on this point and there is no estrangement. But because Professor Max Muller supposes an estrangement to have taken place, his worthy adherent must needs look for a cause of the hypothetical event, the imaginary "spiritual catastrophe" and the supposed "violent break." Mr. Tilak's Arctic Theory is taken hold of by Mr. Prabhu and made to yield an explanation of the "catastrophe" acceptable to our friend.

Here it is:—

It will thus be seen that in the early Vedic religion the arctic sun, the Purana Purusha figures largely. No doubt the Moon (सोम) the Dawn (उष्ण) and the limitless sky (अदिति) were also invoked as Gods, and goddesses. but what the Arctic Theory maintains is that at the back ground of almost all the great gods of the Vedic Pantheon, such as Indra, Varuna, Mitra, Savitri, Yama, Vishwakarma, Rudra, Siva, Vishnu, Matrishva, Brahma, Tvastri, Prajapati, Pushan, Hiranaya garbha was the arctic Sun-God.

Mr. Prabhu maintains that each God was the sun himself in his various aspects and positions in the arctic regions. The theory would be perfect but for a few missing links. Mr. Prabhu conveniently forgets that hymns like the following also occur in the Veda.

तदेवाग्निस्तदादित्य स्तद्रायुस्तदु चन्द्रमाः ।

तदेव शुक्रं तद्ब्रह्म ता आपः स प्रजापतिः ॥

(Yajur Veda 32,1.)

In this verse it is clearly stated that Brahma, Chandrama, Aditya, Prajapati; Vayu &c. are the names of the same Being. This is the plain meaning of the verse. How will Mr. Parbhu explain this verse in the light of his solar theory? He will perhaps take the word *Aditya* to mean the sun. If so so he must take the word *Chandrama* to mean the moon and the word *Vayu* to mean the air. Will he seriously maintain that the sun was called the moon, the air, and the water by the "sages" of the Vedas? Could not these sages distinguish between such common objects as the Sun, the moon, the air, and the water? Did they really believe that the water, the sun and the air were the sun in his different aspects?

Taking the well-known verse of the Yajur Veda. सपर्यगाच्छु-  
क्रमकायम he say:—

“He it was who went round, the Bright, the Formless, the Sinewless, the Pure, the Sinless Being, the sun, the Mind—controller, the all Pervader, the self born who ordained unto the eternal years the various objects” The plain meaning of the verse is:—

He attains the Lord who is free from grief, free from subtle body, free from smallness, free from dense body, the Purifier not tainted by sin. He creates the objects really and truly, from eternity. He is Wise and Omniscient, the Ruler of all Intelligences, the Best of all and self-dependent.

We fail to see which word in the original means “went round,” in this context. Unless the Vedic “sages” were blind, we wonder how they could call the sun “Formless,” and “Sinewless.” The very first feature of the sun which strikes a reverent observer is his bright, luminous form. Yet we are asked to believe that by the “Formless” “Sinewless” Being is meant the sun.

Again in the Yajur Veda we read :—

न तस्य प्रतिमा अस्ति ॥

“He has no material representation, likeness or image” Can it be predicated of the sun that he has no form, no image. If these verses refer to the sun then Mr. Prabhu’s talk about the “rosy and golden hued splendours” of the dawn “revolving round and round the horizon for almost a month” and about the sun bringing deliverance from physical darkness is all beside the mark. Again how will Mr. Prabhu explain the Veda Mantras in which the Supreme Being is spoken of as the creator of the sun and the moon. In the Rig Veda (10, 160, 3) we read :—

सूर्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत । दिवं च पृथिवीं  
चान्तरिक्षमथो स्वः ॥

Just as God created the sun, the earth, the moon, the electricity and the atmosphere in the previous cycles so has He done in the present and so will He do in the future.

Is the sun here spoken of as the creator of the sun (सूर्य) ?

In the very hymn on which Mr. Prabhu bases his conclusions we read :—

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।  
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥



In the beginning was *Hiranyagarbha*—the one Lord of the creation. He sustains the sun and the earth. We adore Him—the all Blissful Being.”

That *यो* means the sun is clear from the following taken from the *Nirukta*.

तिस्रएव देवता इति नैरुक्ता अग्निः पृथिवीस्थानो वायुर्वेन्द्रोवा  
न्तरिक्षस्थानः सूर्यो द्युस्थानः । निरुक्त ७ ॥

Again in the verse *अजीजनो हि पबमान सूर्यम्* इत्यादि (R.V. 9-110-3) the expression *अजीजनः* clearly means “created.”

We would advise Mr. Prabhu to exercise his own judgment, to cease following blindly the western savants, and to study the Vedas with a mind free from pre-conceptions; and then he will come to the conclusion that the scriptures to rescue which from the flames and from desecration thousands of our ancestors voluntarily adopted a life of blessed loneliness and honourable obscurity are not the babblings of primitive Indians less civilized and more poetical than Mr. Prabhu but eternal Divine Revelation. The Veda is the work not of bards whom the sight of the sun filled with wonder and awe and who worshipped the arctic sun because his various positions and aspects puzzled and bewildered them but of the Source of all True knowledge who has vouchsafed to humanity the storehouse of His Wisdom. The Vedas impart true scientific knowledge about the nature and functions of the sun and the planets. We read in the *Yajur Veda*.

आयङ्गौः पृश्निरकूमीदसन्मातरं पुरः । पितरं च प्रयन्तस्वः ॥

(*Yajurveda* 3, 6.)

This earth with all its waters revolves round the sun and rotates in its own orbit.

And again :—

दिवि सोमो अधिश्रितः ॥

As the moon is illuminated by the sun, so are other planets illuminated by the light of the sun.

आकृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च । हिरण्ययेन  
सविता रथेनादेवो याति भुवनानि पश्यन् ॥

(*Yajurveda* 33, 13.)

The glorious resplendent sun, which gives light and energy to all the world through rain and solar rays and makes all physical objects visible *attracts all other planets.*

### LONGEVITY AND THE SHASTRAS.

It is indeed remarkable that in spite of the fact that almost all modern authors on Science and Philosophy have been enthralled and enslaved by the Theory of Eternal Progression, new researches in science confirm the truth of Vedic teachings which, according to exponents of this theory, were only an imperfect expression of the barbaric spirit struggling to obtain flashes of the truth. In the eternal Veda we read :—

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥

Performing works even here, *let a man live his allotted hundred years* ; thus it is *right* for thee, not otherwise than this ; karma will not bind *that man.*

It appears that this was the average duration of life in Ancient India for the entire life of a *dwiija* has been divided by Manu into four stages each consisting of 25 years. Our readers will be delighted to learn that those who at the present day investigate into the question of the duration of human life have also arrived at the conclusion that under healthy conditions man should live to be 100. Modern theorists argue like this. Animals, it is calculated, live, on an average, five times as long as they take to reach maturity. There seems to be no reason why the same should not be the case with man. Man matures at about 20. Therefore the duration of his life should be one hundred. Closely connected with the question of the natural duration of life is the problem of death. It is believed by many scientists that induration and ossification are the causes of old age. These processes are due to the excess of lime and other earthly salts that have accumulated within the system. If it be right that old age advances in proportion to the amount of this accumulation, it follows that it is retarded just to the extent that this clogging material is kept out. If the truth of this hypothesis will be established, the triumph of another Vedic principle will be assured because the cause of vegetarianism will gain fresh strength. In fruits and similar foods there is a minimum of this kind of clogging matter and therefore meat-eating must gradually



tend to the acceleration of the degenerative processes which lead to premature old age and a vegetarian and fruitarian diet to their retardation.

### WHAT IS THEOSOPHY?

It is as hard to define Theosophy as it is to describe the features of the man in the moon. It is not only difficult to tell what it includes but also to specify what it excludes. It is like a liquid which assumes the shape of the vessel which is filled with it. It may be compared to a liquid in another way also. A liquid escapes when it finds the smallest and the tiniest outlet, so does the term Theosophy resist attempts at a definition which can outlast logical analysis for long. Both the denotation and the connotation of the term are hard to fix. Somebody has aptly called Theosophy the "witches' cauldron" although the expression can afford no satisfaction to one who stickles for exactness of statement. We may remark that the expression "witches' cauldron" conveyed no precise significance even to him who first used it if it be not presumptuous on our part to make such a statement. The following extract from a letter by one Mr. "X" appearing in the columns of our esteemed contemporary of the "*Leader*" will doubtless be read with profit by those who are interested in this logical question.

"The following communication from the brothers of the Theosophical Society will throw a deal of light on the question, 'What is Theosophy.'

"Message which Mr. Sinnett is directed by one of the Brothers writing through Madam Blavatsky to convey to the native members of the Prayag branch of the Theosophical Society."

"The Brothers desire me to inform one and all of you natives that unless a man is prepared to become a thorough Theosophist, that is to do what D. Mavlankara did, give up entirely caste, his old superstitions and show himself a true reformer (especially in the case of child marriage) he will remain simply a member of the Society with no hope whatever of ever hearing from us. The Society, acting in this directly in accordance with our orders, *forces* no one to become a *Theosophist of the second section*. It is left with himself at his choice. It is useless for a member to argue. "I am one of a pure life; I am a teetotaller and an abstainer from all meat and vice; all my aspirations are for good, etc." and be at the same time building by his acts and deeds an impassable barrier in the road between

himself and us. What have we the disciples of the Arhats of esoteric Buddhism and of Sanggyas to do with the Shastras and orthodox Brahmanism? There are hundreds—thousands of *fajirs*, *sanyasis* and *sadhus* leading the most pure lives and yet being as they are on the path of *error*, never having had an opportunity to meet, see or even hear of us. Their forefathers have driven the followers of the only true philosophy upon earth away from India, and now it is not for the latter to come to them but for them to come to us if they want us. Which of them is ready to become a Buddhist, a Nastika as they call us? None. Those who have believed and followed us have had their reward. Mr. Sinnett and Mr. Hume are exceptions. Their beliefs are no barriers to us, for they have none. They may have had influences around them, bad magnetic emanations, the result of drink society, promiscuous physical associations (resulting even from shaking hands with impure men), but all this is physical and material impediment which with a little effort we could counteract and even clear away without much detriment to ourselves. Not so with the magnetic and invisible results proceeding from erroneous and sincere beliefs.

*“Faith in the gods and God and other superstitions attracts millions of foreign influences, living entities and powerful agents around them with which we would have to use more than ordinary exercise of power to drive them away. We do not choose to do so. We do not find it either necessary or profitable to lose our time, waging war to the unprogressed planetaries who delight in personating gods and sometimes well-known characters who have lived on earth. There are Dhyan Chohans and Chohans of Darkness, not what they terms devils but imperfect intelligences who have never been on this or any other earth or sphere, no more than the Dhyan Chohans have, and who will never belong to the Children of the Universe, the pure planetary intelligences who preside at every Manwantra while the Dark Chohans preside at the Pralayas.”*

Mr. X says that the letter still exists in the original. Comments on this are superfluous.

### THE MUSLIM UNIVERSITY AND ISLAMIC CULTURE.

Great enthusiasm has been roused by the Muslim University. It is alleged that the university will bring about a renaissance of Muslim culture. Money has been collected from the masses of the



Muslim community by preaching to them that this university will help in the revival of Muslim culture and will give an impetus to Arabic learning. If a seat of Muslim Learning could be created, we would be immensely delighted. So long as each religious community has not among its leaders men learned in the scriptures, creedal differences cannot be discussed with a view to adjustment. Bigotry is the handmaiden of ignorance and the foe of true learning. If Mohammadans followed the mighty prophet Mohammad, they would be more pious, more truthful, more tolerant, less bigoted, and less jealous of the legitimate rights of other communities. The grabbing maleficent spirit which presides over Mahammadan political activities in these days and which prompts them to seek communal aggrandisement at the expense of their Hindu brethren would vanish forthwith, if genuine Islamic culture were revived. No one who has read the Alcoran carefully will join issue with us on this point. But the spirit of Mohammad is departing from India and we have our doubts as to the possibility of the proposed university being conducted in the right Islamic spirit. Fancy a person like the Agha Khan who earns his livelihood by fettering the intellect and enchaining the conscience of his fellow beings, claiming and obtaining the leadership of a community whose Master denounced man—worship in unmeasured language. Shades of Mohomet! Could such a thing have been possible if the spirit of Islam had not died. Our questions are plain. Let Mohamodan leaders answer. Is it or is it not a fact that the Agha Khan gives himself out to be an incarnation of Vishnu? Does he or does he not claim infallibility? Does he or does he not claim heavy dues from his disciples who have surrendered to him their intellect, their will, and their conscience? Are all these practices in accordance with the teachings of the Alcoran or opposed to them? If they are opposed to them, why do the Moslems acknowledge a person as their leader who lives upon money earned by transgressing the teachings of the Prophet. Why has the Muslim Press entered into a conspiracy of silence with regard to this matter? Is it because the Agha Khan is rich beyond the dreams of avarice? How can a university the presiding spirit of which is such a man be expected to foster the spirit of true learning and of intellectual freedom. People have begun to murmur. An enlightened Mohommadan gentleman writing to the "*Leader*" says that the Muslim Public is not being taken into confidence in regard to the constitution of the proposed university. Did the Mohommadan public expect any better? Sir Agha Khan cannot shake off autocra-

tic habits which he has inherited and which are essential to his calling at the bidding of Moslems for whatever he may be, he is not a follower of Mohomet, the great apostle of democracy and of brotherhood. Papacy and claims of infallibility ill accord with democracy.

Again the antecedents of the Aligarh party do not seem to us to be quite re-assuring in regard to a desire to foster oriental learning. The *Aligarh Institute Gazette* wrote in its issue of November 27th 1880.

"We shall consider the literatures of Arabic and Persian, leaving out Sanskrit of which we know very little. The Arabic and Persian literatures *mostly* consist of absurdities, or treat of subjects of an amorous character, or are full of filthy stories and tales, or of panegyrics on kings and courtiers, or of such rythmical and balanced sentences as to the ears are sweet but convey no meaning to the mind. They can exert no salutary influence on the minds or morals of a people. They can not develop any of the natural faculties of man. Their reader knows from the very beginning that what he is reading is all false and poetical exaggeration and metaphor; not a word of that consequently makes any impression on his mind. These literatures are so hopelessly mixed up with error that the reader cannot distinguish it from truth. There are hundreds of books in Persian and Arabic which profess to give accounts of authors, poets and kings. There are stories of loves, there are praises of their person and character. Let any one read these accounts and tell what were the true condition and disposition of these kings, poets, and authors, or what were the features, the temper, the manners and deportment of those beloved. You will find in them no such natural beauty or natural facts and their description as can make any impression on one's mind. So to spread the knowledge of such literatures can do us no good, but, on the contrary, can do us great harm, inasmuch as it is calculated to take us to those regions of darkness in which we had been lying for so many centuries."

(Translation by the Indian Association Lahore.)

The Italics are ours. The leaders may have changed their views since that day. Let the Mohommadan public closely scrutinise the record of the Aligarh College with regard to oriental studies and insistence on *Nimaz*. As outsiders we are not in a position to offer an



opinion one way or the other. We should be glad to learn that our apprehensions are groundless. We have, however, thought it our duty to give expression to them.

### THE MODERN PHILOSOPHY OF INDIA.

(Mrs. Ella Wheeler Wilcox, the poetess of international reputation, whose works are selling by the thousand in the English speaking world, writes an article under the above heading in the "*Evening journal*" of New York. The article deals with the Arya Samaj in a most generous spirit. Says the gifted lady:—

"We have all heard and read much of the ancient religions of India. It is the land of the great Vedas, those remarkable works, old 3000 B. C. and containing not only religious ideals for a perfect life, but also facts which all the sciences have since proved true. Electricity, radium, electrons, airships—all seemed to be known to the seers who formulated the Vedas. It is something of a shock to one who has read the Vedas (even though he knows of the decadence of India) to find in that land a score of conflicting creeds, the awful ignorance of woman, the unutterable evils of child marriage and enforced widowhood, and the prevailing worship among the masses of animals and phallic emblems. These conditions with caste prejudices, which divide India into numberless sects, have plunged the once great land into an abyss of superstitions and degeneracy impossible to understand, until seen. The beautiful ethics of the Vedas are utterly misrepresented by the most powerful of all the sects, the Brahmins, who claim to illustrate and teach them; yet who in their temples, display those emblems and animals as objects of worship, against which the Vedas plainly protest. Buddha who gave his whole life effort, 500 B. C. to reviving the beautiful philosophy, and who left the world a religion almost identical in its principles with that which Christ taught later, is to-day worshipped only in name in India by millions of people. For this noble creed they accept the interpretation of priests, and follow the useless forms and mechanical ceremonies laid down for them—forms and ceremonies devoid of all spirit which was infused into a decadent religion by the great and divine teacher. As a result of these debased conditions, there has arisen a young school of materialists in India—a school which denies everything spiritual and believes in nothing save human achievement that most petty and trivial of things. But now comes Light, on the Path, in the organization known as Arya

Samaj, a society composed of some of the most virile and brilliant young men, and mature men, of modern India. The Arya Samaj movement is a very recent movement, the first Samaj having been established in Bombay in 1875 A. D. but it preaches an ancient faith. Swami Dayanand the revered founder of the Arya Samaj, never claimed credit for teaching a single new doctrine; in fact he was ever reminding his hearers that the object that he had set before himself and the Arya Samaj was to resuscitate the religion of the old Aryas that had been taught to them in the Vedas. The Arya Samaj thus is a new movement; but believes in and preaches the ancient Vedic religion which it is from this standpoint, an Arya Samajist will repudiate the suggestion that his religion is a variety of what is known as Hinduism. He maintains that what now passes current as Hinduism is but a corrupt form of the ancient Vedic religion which it is the supreme function of the Arya Samaj to set forth in its primitive purity."

After giving a long quotation from a paper by our esteemed brother Professor Diwan Chand M. A, she continues :—

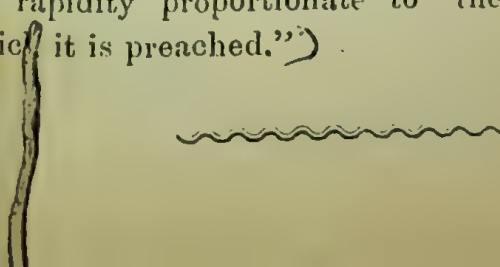
"According to the Arya Samaj man's highest aim should be true spiritual self-seeking. This is somewhat different from mere material self-seeking beyond the grave, the company of our dead ones and saints. The highest ideal of the Arya is Mukti, freedom from sin, the inward redemption of the spirit. The task is arduous and requires stern discipline of the spirit. One of the cardinal points of faith is that this inward redemption of the spirit, this sinlessness, this true spiritual self seeking can be attained only by self effort. The Law of Karma holds sway in the moral as well as the physical world. To be strong and healthy in body, I must myself assimilate and grow. No other man's stomach can do it for me. Again I must myself throw away the worthless matter. No other man's excretory system can do it for me. Others can change conditions, further than this the task is mine only. Similarly it is not allowed that any man come between us and our "proper business." According to the Arya Samaj our virtue and vice are our inalienable property. No one's virtue can save me. No one's vice can damn me. The Arya Samaj denies that there can be anything like vicarious atonement or salvation through a mediator. To realize the ideal we must depend upon our own effort. What direction should that effort take? The Arya Samaj prescribes a discipline for



the individual. In the first place we must be in daily communion with God. The company of the holy sanctifies us. The performance of Sandhya, morning and evening, is the first duty of an Arya Samajist. I cannot here give an exposition of the Sandhya Mantras. I can only say that the Sandhya begins with a general prayer for prosperous life-prosperous not in the narrow materialistic sense. Further on the worshipper prays for healthy and strong constitution, vigorous intellect, purity of heart and a long active well-spent life. The worshipper meditates upon the nature of the Brahman and finally ends with a prayer that he may be able to surrender himself into the hands of the Lord. The second duty of an Arya is the performance of Havan, which besides ministering to the spiritual needs of the sacrificer, also improves hygienic conditions of life. Other daily duties are reverence for elders, kindness to lower animals, hospitality to strangers, considerate treatment of the waifs and strays. It is interesting to know that all members of the new sect are deeply concerned in freeing Indian woman from the evils of child marriage and in giving widow the privilege of remarriage. The Arya Samaj teaches that the human soul has always been in existence; its life is beginningless and endless. It does not come into being with this birth nor does it dissolve with the dissolution or disintegration of its present bodily frame. Our present life is but a span; it is a meeting place of two immensities, an infinitesimal fraction of our total life. The soul finds a temporal manifestation; but it is not the child of time; it "hath for ever.

And it believes in self-development, character-building and usefulness and unselfishness as preparations for lives to come. It is in India the wholesome antidote to orthodox Brahmanism and degenerate Buddhism which New Thought is in America to old fashioned orthodox Christianity with its gloom and terrors. May it spread and prosper in India as New thought prospers here."

Pandit Lekh Ram, the Aryan Martyr, spoke the bare truth when he remarked on one occasion. "The Vedic Religion will spread with rapidity proportionate to the enlightenment of the nation to which it is preached.")



# The Gurukula Samachar.

*Motto I:—By the force of Brahmacharya alone have sages conquered death.—The Veda.*

*Motto II:—The welfare of society and the justice of its arrangements are, at bottom, dependent on the character of its members..... There is no political alchemy by which you can get golden conduct out of leaden instincts.—Herbert Spencer.*

—O—

The season continues to be healthy and pleasant. As soon as the temperate climate begins to shade off into heat, there is a welcome shower of rain. There is a strange coincidence which we commend to the attention of Mr. Stead and others who may be interested in the subject. There was a heavy downpour in the Gurukula on the King's birthday, there was another on His Majesty's Coronation Day. Apropos of that auspicious day, we may remark that all the departments of the Gurukula were closed and a general holiday was observed. Even the poor hardworked clerks of the office who have to work double tide on account of arrears and do not get even customary holidays blessed their King for the office was also closed. The clerks in the excess of joy forgot who they were and along with some others of their class challenged the Brahmcharies to a cricket match. The Brahmcharis of the 2nd team of the school joyfully accepted the challenge and the result was that the poor quill—drivers sustained a crushing defeat which certainly did not tend to lighten their worries. The Brahmcharis of the School Department, superlating at the victory they had gained on the Founder's Day, had another trial of strength with our college men! But alas! The goddess of fortune is fickle and bestows her favours whimsically. This time the little players though they did their best had the mortification to learn practically that chance was not the sole determining factor in human affairs. They lost the match, but not courage and hope. They hope to win again next time. Who can say, unless he scorns history and has a bad memory, that they are hoping against hope.



Lala Jowala Prasad, B. A., LL. B., Secretary Arya Samaj Cawnpore and Sirdar Vichitra Singh Sessions Judge Faridkot State paid a visit to the Gurukula some days back. They were both very much pleased with what they saw and recorded very favourable opinions in the Log book.

The general health of the institution is distinctly good.

**The Health of the Brahmcharis.** Dr. Sukhdeva is doing his best to fight measles and has all but slain the enemy.

The Sahitya Parisad is very active in these days. Not only

**The Sahitya Parisad,** are ordinary meetings held regularly but, what is extraordinary, even extraordinary meetings have to be called. In one such meeting Professor Balkishen M. A., delivered a speech on "Machinery." He advocated the wholesale adoption of machinery and refused to acknowledge that the picture had another side. A spirited discussion followed. His critics laid stress on the point that the excessive development of machinery increased un-employment, interfered with the freedom of locomotion of the working classes, accentuated the evil of the unequal distribution of wealth by concentrating wealth in the hands of a few capitalists and thus tended to make the rich richer and the poor poorer. Statistics were produced by both sides. While summing up the speaker asked his hearers to possess their souls in patience and trust to time and further increase of machinery for the solution of the difficulties suggested by his critics.

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THE

# Vedic Magazine

## AND GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

CONTENTS—BHADRAPAD 1968.

|   | PAGE. |
|---|-------|
| I. Excavations in Kasia; the Scene of Gautama Buddha's Death:—By Pandit Ganga Prasad M.A.           | 131   |
| II. Scientific Origin of Some Popular Customs:—<br>By Professor Mahesh Charn Sinha B. A. M. Sc. ... | 142   |
| III. The Ethical Foundations of Society and the Arya Samaj:—By Professor Bal Krishna M.A. ...       | 150   |
| IV. Radium and Radio Activity:—By "Vigayanand"  | 154   |
| V. Mr. J. C. Oman on the Arya Samaj and its Founder—A Review:—<br>By Mr. G. A. Chandarvarkar. ...   | 164   |
| VI. Reviews and Notices ...   | 175   |
| VII. Criticisms and Discussions—Physical Science in the Vedas:—By an "Indian Nationalist" ...       | 185   |
| VIII. Notes ...   | 190   |
| i. Nelson's Encyclopaedia   |       |
| ii. Encyclopaedia Britannica and the Arya Samaj.  |       |
| iii. The Hindu University.  |       |
| IX. The Gurukula Samachar. ...  | 194   |

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*Sir Hoper Lethbridge, K. C. I. E., K. B.*

in a recent issue of the *London Times* refers to the *Wednesday Review* as "perhaps, the ablest of all the Reviews edited by Indian born writers." And again in a letter to the Editor says:—

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*Francis Henry Skrine Esq., F.R.H.S., F.S.S., (I.C.S. ret'd.)*

in a letter dated 2nd October 1903 writes:—I regularly receive the *Wednesday Review* and never read a number without learning something new. It is incomparably the best and the most intellectual weekly in India. The quality which is most conspicuous in the *Wednesday Review* is impartiality. I think that you are rendering great service to your Country and the Empire.

*J. M. Maclean Esq., (Ex. M. P.)*

I am much obliged to you for sending me copies of your brightly written *Wednesday Review* which I have read with interest. There is the true spirit of independence in it and this is the only thing which keeps a newspaper alive.....I admire your excellent paper for its excellent English.

*The Hon. Mr. G. K. Gokhale, B. A., U.I.E.*

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# THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मज्ञानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu*.

VOL. V. }

BHADRAPAD 1968.

{ No. 3.

## Excavations in Kasia; the Scene of Gautama Buddha's Death.

About a year ago quite a stir was caused by the discovery of some relics of Lord Buddha at Peshawar, or *Purushapura*, the ancient capital of Kanishka, the great Buddhist Emperor of India. The excavations made in Kasia ( District Gorakhpur ) are in some ways even more important, and if they have not excited the same amount of interest, it is partly because they have been going on for years, and have yielded their fruits only gradually. An account of them will perhaps not be un-interesting to some readers of the *Vedic Magazine*.

The Buddhist books in Pali say that Lord Buddha gave up his mortal coil, or (to use Buddhist phraseology,) attained *Parinirvana* near Kusinara, ( Sanskrit Kushi Nagra ), the Capital of Molla Kings. His body was cremated near the coronation hall. The Kings of no less than

seven places, including Kapila-vastu, Vaishali etc. came to claim a share of the sacred ashes of the great teacher. The Malla King would not surrender them. The other Kings prepared to make war. But a wise Brahman, named Drona, impressed on the Kings the folly of fighting over the remains of a man, the sole mission of whose life was to preach the gospel of peace to all mankind. His wise counsels prevailed, and the eight Kings divided the holy ashes and bones among them. The urn which had contained the ashes was given to Drona; while charcoals went to the Maurya King who arrived later. Thus there were originally built eight *Stupas*, containing the relics of Lord Buddha. Tradition says that Asoka the Great who made Buddhism the state religion of India, had the relics taken out of seven of these eight *Stupas*, and divided them into 84000 portions which were sent to all parts of the then civilized world with his Buddhists missionaries. Thus arose in different parts of the world numberless *Stupas* and *Dagabas*, some of them magnificent ones, containing tiny fragments of the relics of this great master.

Of all these numerous shrines four were naturally considered the holiest and came to be recognised as the principal places of Buddhist pilgrimage. They were:—

(1). *Lumbini grove*-to mark the place of Buddha's birth. The place has been identified with *Ruennin Die* in Nepal state, about four miles from the boundary of the Gorakhpur District, and about eight miles from the site of Kapilavastu. There is an Asoka pillar here with the following inscription:—

देवानां पियेन पिय दसिना लाजिना विसति वसाभि सित्तेन ।

अतन अगाच महीयते हिद बुधे जाते शाक्यमुनीति ।

सिला विगड भी च कालापित सिला थेभे च उसापापिते ।

हिद भगवान् जातेति लुमिनि गामे उवल्लिके कते ।

अथ भागिये च ॥



"King Piyadasi (Asoka) favourite of the gods, in the 20th year of his reign, came himself and worshipped saying, "Here Buddha Sakya-Muni was born." And he caused to be made a stone representing a horse; and he caused this stone pillar to be erected. Because here the Glorious one was born, the village Lummini has been made free of taxes and recipient of wealth."

There is an image showing Buddha being born out of the thigh of queen Mayadevi.

(2) *Buddha Gaya*—to mark the place where Gautama attained to Buddha-hood. There is at this place an image of Buddha seated in contemplation under a Banyan tree (called the bodhi tree.) A tradition says that when thus seated he was attacked by Mara (or the Devil) with his host. Buddha extended his hand to Earth for help. The mother Earth came to the rescue of her true son who was in turn to rescue her from many evils which then prevailed in the world. Mara was baffled. Gautama continued his contemplation, received the light which comes therefrom, and became "*Buddha*" (or Enlightened.) It is in this attitude that the image shows him.

(3) *Benares*—to mark the place where Buddha preached the first sermon of his new faith,—*new* as it appeared to the people of his age, but in reality as old as the hoary Vedas. The place has been discovered at four miles from the present city of Benares and is known as "Sarnath" after a Shiva temple of that name standing there. There stand two *Stupas* and a whole monastery has been unearthed yielding an *Asoka* pillar of exquisite workmanship and many other interesting finds which give to the spectator an idea of the excellence attained by architecture and sculpture in ancient India, and also of the manners and customs of that age. There has been found an image of Buddha standing with a wheel, which is called *Sadharma chakra*, the 'wheel of true religion'.

It is of course symbolical of the fact that here it was that Buddha set the wheel of his pure faith in motion, the wheel which was to revolutionize the religious life of India, and indirectly of the whole world. No one who goes to Benares should miss the opportunity of paying a visit to this sacred place. Government have recently created a museum on the site in which the numerous things found in excavations will be placed.

(4) *Kushinara or Kushi Nagar*—to mark the place where Buddha attained *Nirvana*. This is the only place out of the four about the identity of which there has hitherto been a controversy.

But I think the explorations carried out at Kasia so far establish its identity with Kushinagar beyond reasonable doubt. The Chinese pilgrims Fa Hien and Hui Tsang always so well informed, have left us a full description of Kushinagar and the temple and monastries which existed there at the time of their visit.

Kasia forms the head quarters of a Sub-division in the District of Gorakhpur and is situate 34 miles N. E. of Gorakhpur, and 21 miles from Deoria, the nearest Railway Station. Nobody dreamed what precious things lay hidden there before 1860. There stood two *Stupas* one near the Ramabhar lake close to the Kasia—Deoria road, and the other about a mile to its west. There were several mounds and heaps of debris near the western *Stupas*. The only image that was not hidden under the surface was that of Buddha or rather Budhisatva sitting in contemplation. It is  $10\frac{1}{2}$  ft. in height and is carved in black marble. Its nose was cut—the work of some iconoclast apparently. At the foot there is a tablet with an inscription. Only a portion of it is legible, the rest having been erased by villagers who found it convenient to sharpen their scythes by rubbing them over it! And such is our ignorance of our own great men and things that the people



of the vicinity did not know anything about the image or the place! They supposed it to be the image of some fabulous prince *Matha Kaur* and to this day the place is known as *Matha Kaur Ka Kat*. It was a European who first pointed out that it was the image of Buddha, and that the place marked the site of some Buddhist shrine or monastery. The late Professor H. H. Wilson gave a hint that it might be Kushinagar. Sir Alexander Cunningham, Director General of Archaeology for India, gave it as his opinion that the place was Kushinara. In 1877 his Asstt. Mr. A. C. L. Carleylle visited the place. With the description of Kuhsinara given by Huin Tsang in his hand Mr. Carleylle foretold that if the place was Kushinara the mound close to the western *Stupa* must contain the gigantic statue of dying Buddha mentioned by the Chinese pilgrim. The mound was excavated and the work had not gone on for long when lo! the gigantic statue of Buddha was discovered "with head northward and feet southward lying as if asleep" exactly as Heun Tsang had described it so many centuries before. Persons who were present at the time have told me that Mr. Carleylle actually leapt with joy, gave liberal rewards to the diggers from his own pocket, and got the image and the temple repaired at his own expense. A stone slab with an inscription to this effect was placed in the interior wall of the temple.

This discovery naturally created great interest in the place. In 1894 Sir Antony Macdonnel, Lieutenant Governor of these Provinces, deputed Mr. Vincent A. Smith I.C.S. (then in active service) to visit the ruins and submit proposals for their explorations. Mr. V. A. Smith visited them and expressed an opinion that the place was not Kushinagar. But he recommended excavations on the ground that it was certainly the site of some important Buddhist shrine. It was the authority attaching to the name of Mr. V. A. Smith as a scholar of Buddhist antiquity that made the

identification of Kasia Agani a matter of doubt, and a subject of controversy.

It was in the cold weather of 1904—05 that the excavations recommended by Mr. Smith were commenced. They were conducted by Dr. J. Ph. Vogel Ph. D. Superintendent of Archaeology, (now Director General of Archaeology). The first year's excavations yielded little or nothing of importance. In the next year, 1905—06, a whole monastery was unearthed. It showed traces of an older monastery which yielded important finds and which appears to have been destroyed by fire in the 5th century probably by the Huns who invaded Northern India about that time. Since then the work of exploration has continued each cold weather, (having been interrupted only in 1908.) and several other monasteries have been laid bare which belonged to widely different periods. The net result is that the shrine is a very old one. Among 12 copper coins found in 1904—05 there were no less than 8 of Kanishka's period (*i. e.* 1st century.) The present *Nirvana* temple and the colossal recumbent statue of Buddha appear to have been made in the 5th century probably when the shrine was restored or rebuilt after its destruction by the Huns. For there is an \* inscription on the statue in characters which were in vogue in the Gupta period *i. e.* about the 5th century. The statue is exactly as described by Huin Tsang who visited Kushinager in about 636 A. C.

It was only a few months ago on 10th Feb. 1911 when His Holiness the Dalai Lama also happened to be in Kasia on a tour of pilgrimage, that the Stupa close to the

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\* Almost the whole of the inscription is legible and has been deciphered. It shows that the statue was restored, and was the gift of Haribala the then abbot of the great monastery. It reads: देय धर्मोऽयं महाविहार स्वामिनो हरिबलस्य प्रतिमार्पा (?) यं वदितुं दिने..... मो (?) श्वरेण The name of the sculptor is not legible.



*Nirvana* statue being excavated, there were found in it a copper plate and some relics which might probably be genuine relics of the Lord Buddha. The copper plate bears an inscription which has yet to be deciphered. It is in Gupta characters. Only a portion is engraved and the rest written with some ink or other material which has been spoilt by lapse of time, deposit of rust, and corrosion. With the plate there was found a copper jar containing a number of precious stones, pearls and coins containing the name (so far as it has yet been deciphered) of King *Kumar Gupta*. A number of clay seals have also been found with the inscription श्रीकुमार गुप्तस्य "belonging to Shri Kumar Gupta" or श्रीकुमारामायत्य "belonging to the minister of Sri Kumara." It is, therefore, not improbable that the present *Nirvana* temple and the *Stupa* close to it were built by some Gupta King of the name Kumar about the 5th century. If the inscription on the copper plate is not irretrievably damaged, it will when deciphered most probably confirm this. I had the pleasure of seeing this plate by the courtesy of Dr. J. Ph. Vogel who visited the excavation on the 20th of March 1911 and has taken the plate with him in order that it may be cleared of its rust and corrosion with proper caution so that the writing may not be further damaged during the process.

In the jar there was found a copper tube inside which there was a silver tube and inside this silver tube there was a small gold tube containing something like dust. This is believed to be the relic of Lord Buddha and it has been sent to the Chemical Examiner for examination.

The most important finds for settling the question of the identification of Kasia, are a large number of clay seals found in different parts of the excavation and bearing an inscription श्रीमहापरिनिर्वाण माहाविहारी पार्य्य भिक्षुसंघस्य "belonging to the noble (Arya) community of monks of the great monastery of Great Decease."

Clay seals with this inscription have been found in thousands. In one clay seal there is the representation of a coffin lying between two *sal* trees with the inscription given above. This corresponds with the tradition that Gautama Buddha breathed his last in a *sal* grove, and there are *sal* trees still growing about Kasia. In another clay seal there is the representation of a funeral pyre with waving flames and the inscription श्रीसुकुटवन्धमाहाविहारी मिश्रक संघः "the community of monks in the great monastery of coronation hall." This tallies with Huin Tsang's account of a second monastery situate near the coronation hall of Malla Kings in Kushinager; and it is probable that it marked the place where the body of Buddha was cremated, as the monastery of "the Great Decease" or महापरिनिर्वाण marked the place where Buddha breathed his last. The former was probably situate in the vicinity of the other (or the eastern) *Stupa* near Ramabhar lake and about a mile from the *Nirvana* temple. The excavations on this site have been commenced only this year, and have not yet made much progress.

I had the pleasure of being stationed at Kasia for some months in 1906—07, when excavations were going on under the immediate supervision of Dr. Vagel, and many were the curious and interesting finds that I used to see. The discovery of the above mentioned seals in large numbers seemed at first a conclusive proof in Dr. Vagel's opinion of the identity of the place with Kushinager, the reputed scene of Buddha's death. But no die of these seals or impressions has been found, while there has been discovered the die of a seal with an inscription श्री विष्णुद्वीप विहारी भिक्षु संघस्य "belonging to the community of monks of the Vishnu-dipa monastery". This casts, in the opinion of Dr. Vagel, some doubt on the conclusions at which he had arrived. For it might be argued that the original die must be found at the place to which it belonged; while seals or impressions might have been received with letters and packages from



some other monastery which was the monastery of the Great Decease. To this it might be replied that in the excavations of no other Buddhist shrine (*e. g.* at Runniu Die, Buddha Gaya, Banares, Sravasti) have any clay seals with such inscriptions been found. If they were received affixed to letters and packages it is singular that there should have been no communication between the monastery of *Purinirvana* and other great monasteries of Buddhists, while they should have been received in thousands in this particular monastery. *Vishnuduipa* monastery might have been the name of a third monastery in or about Kushinagar for the ruins of several have already been discovered and extensive ruins still remain unexplored. There is a village of the name of Bishanpura (or Vishnupur) at about a mile from Kasia. In any case the die of *Vishnuduipa* is only a solitary specimen, and it can hardly rebut the very strong and almost irresistible preemption based on the discovery of the colossal statue of dying Buddha exactly as it was seen and described by Huen Tsang at Kushinagar in the 7th century, by the large number of clay seals described above, and by other evidence which need not be detailed. In 1906—07 Dr. Vagel found in the excavations a piece of stone which was evidently a fragment of some large slab of stone with an inscription. Among the letters appearing on this piece are 3 letters कुशन "Kushana" and it is possible they are part of the word कुशनगर 'Kushinagar'. No other pieces of the slab have yet been discovered.

The \*grounds on which Mr. V. A. Smith disputed the identity of Kasia with Kushinagar were chiefly based on certain points of dis-agreement between the accounts of Kushinagar as left by the Chinese pilgrim and the

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\*"The remains near Kasia, the reputed site of Kushinagar" by V. A. Smith & C. S. Printed at Government Press Allahabad 1896. Also *Journal of the Royal Asiatic society* 1902 p. p. 139—163.

existing conditions of Kasia in respect of some topographical details and of the distances and bearings from Sumbrin grove and Benares. On similar grounds Mr. V.A. Smith rejected Sir Alexander Cunningham's identification of *Saravasti* with Set Mahet in the Gonda District. But recent excavations at Set Mahet and the inscription found there have conclusively proved that it is the site of ancient *Saravasti*. The fact is that the Chinese pilgrims, however exact in other matters, do not describe the bearings with great precision, (describing for example, a direction as easterly where it is really southeasterly); that distances travelled in a region which was full of hills and forests are very very much liable to be over-estimated and misjudged, and that topographical details vary considerably after a lapse of centuries.

There is thus not room for much doubt that Kasia is the same place as Kushinagar visited by Fa Hien in the 5th century and by Huin Tsang in the 7th century A. D., and the traditional site where Buddha breathed his last. The excavations are not yet over and will go on for sometimes from year to year each cold weather. Till they are complete, one may not be very positive about the result. But the evidence so far forthcoming in favour of the identification is, I will venture to say, *decisive* for ordinary minds, though perhaps it may not be *conclusive* for archaeological experts. It is to be hoped that the inscription on the copper plate discovered in Feb. 1911, (if it is at all capable of being deciphered) will throw light on the question, and may possibly set the controversy at rest.

For the present the Buddhist world has accepted the identification so shrewdly made by Sir Alexander Cunningham in 1861-62, and so well borne out by the excavations made since 1904-05. A number of pilgrims from Assam, Burma, Ceylon, Siam and even from China and Japan visit the shrine in each cold weather, and seek ins-



piration from the sight of the place where the great master preached his last beautiful and soul elevating sermon and breathed his last. And well might they do so! I remember the thrilling emotion which I felt when I first visited the shrine in December 1906, and realised that it was here that the lips of the great teacher from which words of love and charity, peace and goodwill had gone forth to all mankind without distinction of caste, creed or colour,—words the echoes of which still resound in distant climes and still give peace and consolation to more than one-half of the human race,—closed for ever! Since then I have paid several visits to this hollowed place, and have always felt a charm which constitutes the holiness of all holy places, and which when coupled with an excessive reverence for the place or the image apart from the sacred associations which it raises in the mind, slowly passes into what we call “superstition” or “idolatry”. The transition is sometimes imperceptible. The Buddhist pilgrims have covered the whole image of Buddha with leaves of gold and have hung up richly embroidered and gilt cloth over it. The Burmese Buddhists have also erected near the temple a good Dharmasala which is open to all pilgrims and visitors.

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The Tathagata knows the straight path that leads to a union with Brahma. He knows it as one who has entered the world of Brahma and has been born in it. There can be no doubt in him [Lord Budha]. Struggle must be, for all life is a struggle of some kind. But he that struggles must look to it lest he struggle in the interest of self against truth and righteousness [Lord Budha].

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## Scientific Origin of some Popular Customs.

### II.

There is another custom among the Hindus of regarding silk and wool as being holier than cotton fabric. It certainly looks like a superstition to regard one fabric holy and another unholy, and what makes it most preposterous and intolerable is that this distinction is observed only in eating, for instance if you wear silk or woollen apparel you can eat with your clothes on, if you wear cotton you have to put it off when you go to dine. But superstition about eating with clothes on or without clothes apart, let us find out the real reason which lies at the bottom of this preference for silk and wool in comparison with cotton fabrics.

A little experiment in a hot summer season will show that if you wear cotton clothes they begin to smell perspiration much quicker than do the silk clothes. That this property of silk was known to our ancestors and must have guided them in the selection of their wearing apparel, is evidenced by the custom and tradition of regarding it holy and sacred up to the present time. But how it was incorporated with chowka philosophy later on is not known.

Similarly we find that the old usage of the people of this country is to clothe themselves in white. Except for those who have imitated or acquired western tastes, the majority of the people still are accustomed to wear white clothes—the women regard it as a custom to wear white mantle over ordinary clothes.

At the time of marriage, some white sheets are sure to be sent to the parties concerned. During the Holi festival white clothes are presented, when a death takes place the mourners use white cloth. There must be some reason-



able ground on which this predilection for white clothes is based. It seems to us that this preference is due to the fact of the ancients knowing the conduction property of the white color. They knew that white cloth did not absorb the heat of the sun easily nor did it allow the heat of the body to pass out readily and hence was most suited for clothes both for summer and winter.

There is another old custom of washing the feet. When we were young we used to go for visiting the Kali Temple of Lucknow and to hear the Kathas almost every day and were often annoyed at the insistence of the door-keeper that the shoes and socks must be kept outside and the feet must be washed before sitting on the floor of the temple for hearing the Katha. We were extremely irate at this superstition of the Hindu society; for we thought that our people were foolish and inconsistent to allow leather in the cap to go in the temple but to bar it in the shape of the shoe.

Irritation turned into exasperation when once the a pair of shoes was actually lost outside as there used to be no one to look after the shoes of the Shrotas and worshippers. Hence we condemned very much the gross superstition which was responsible for this annoyance. When we went to Japan we were horror-struck at some places where we had gone to visit the old Buddhist temple. We had to undergo the same drill of taking out the boots and socks before entering the temple, while in some old and time-worn temples, the tottering silver-haired Pujaris could not be satisfied with this drill alone and insisted that the feet must be washed before entering their temples. We attributed this again to the same superstition which was characteristic of the Indian people. But there was one consolation, viz. in Japanese temples one could invariably find a man outside the gate who was responsible for the visitor's boots.

When we went to America, we were glad to notice

that this drill was over and that we were no longer required to put off the shoes outside the churches. It is true sometimes in the rainy season we had to use rubber over-boots which were to be put off at the threshold of a gentleman's room in order to save the carpet and the decorated floor of his inner chambers. We also noticed once a class-fellow of ours putting a handkerchief in one of his boots as he was stepping inside a house to see a girl. We asked him what he meant by that? He said "kid, you don't know how fastidious some of these girls are, they smell rotten eggs from our socks sometimes." We at once understood what he meant because, we ourselves had noticed that owing to long continued wearing of socks and boots from morning to night they sometimes smelt offensively. But then this defect did not trouble much in a cold country where tight boots more often than not covered up the scent, and if required the handkerchief process answered splendidly.

And never since till lately did this subject present itself to us. Not long ago we had an opportunity to visit a most decent assembly of the people in Delhi. It was a gathering of thousands of people and the audience sat on the carpet right after the Indian fashion.

There in the very heart of the city of Delhi which was once the most civilised and fashionable capital of India I noticed with regret the change that had come over Indian society, within one decade.

It was noticed that some of the visitors went over the carpets with their boots on, while others took the shoes in their hand and kept them by their sides all the time. The result of this unwholesome mingling of the Eastern and Western customs was quite evident.

This stepping over the carpets with shoes on after the European fashion and sitting on the very same carpets after the Asiatic fashion made all the available seats most



filthy and unworthy of use. The filth, dirt, and germ-ridden street dust brought over by the shoes—for very few visitors had come on gharries and had clean and shining boots—were deposited on the carpet without the smallest consideration for manners, purity, and hygiene. But this was not the only outcome of the rude and in-harmonious amalgamation of the customs of the East and the West, for there was to be seen another most intolerable scene in the same assembly. Of those who had the sense and the decency to leave their shoes outside, many were seen wearing socks, especially on the platform were gathered many men of note and distinction, wealthy Mahajans, Rai Bahadurs, Duputy-Collectors, Pleaders, Professors and advanced college folks.

No sooner were a few people gathered together, than a stench of half-rotten eggs was felt and every one began to slip a bit away from his neighbour considering that it might be due to close sitting in hot weather, but more people arrived and with them more socks, some dirty, some worn out, some tattered, some brand-new, some freshly-used full of starch and egg coating. The stinking smell grew more and more in volume, and the turning of the noses was fairly seen on every side. The warmth due to numbers, the excess of carbondioxide owing to the exhalation of so many people added to the langour and discomfort of the place and all this served to make prominent that *tanno-ammoniacal egglike smell* emitted from the socks just taken out of the boots. It is a smell which can not be mistaken even when mixed with other smells, for like cream it is above the surface or like kerosine oil can be marked out in any mixture.

The cat was out of the bag at last, when a clean dressed magnate arrived with a handkerchief wet with lavender, a turban woven with gold and with a white snow-like chaddar in his hand.

But apparently he had forgotten to change his socks or perhaps thought that dirty socks did not matter much as they were under the boots out of the sight of the public. No sooner did he pass by on the floor to reach the stage than it seemed that the very spring of the *tanno-ammoniacal egglike smell* was thrown open; and the poor people sitting at that place looked like poor mountain wanderers who were treated only with the marshy stinking grass and moss at the foot although they could see that the top was rich with fragrant flowers, and was all brilliant with colors.

There was no mistaking the sock smell now, and some people at once hid their feet with clothes some what covered them with the skirt of their coats, some took out the socks and sat over them, some trusted them to their pockets and some discovering that a mere removal of the socks was not enough went out to wash their feet. This was confined to a few on or near the stage, the rest seemed to be habituated to it and apparently did not betray any signs of agitation beyond turning the nose once or twice.

It was on this occasion that I thought of the underlying wisdom of that rigid custom of washing one's feet before treading the Katha floor.

We can not refrain from making a remark right here that some customs have a deep meaning behind them and it is no good disturbing them unless something better is to supersede them. Even Europeans living in this country and noble Americans to whose liberality of heart and love of scientific learning we personally owe so much are sometimes apt to make mistakes. We have been told that the European officials in this country insist that their Indian visitors should leave the boots outside the Verandah though they may wear their socks just the same. I heard an American missionary, who is very popular among



the officials, saying that they only mean to make the people of India keep to their own old custom of keeping out the shoes outside respectable places; and another man saying that the officials disallow the boots simply because they are full of dirty rubbish and germs. But none of these arguments can bear close scrutiny; for if the idea is to observe the old orthodox custom, the unbuttoning of the shoes alone is not sufficient, but if hygienic considerations are to prevail even then the taking out of shoes alone does not answer the purpose: for if such class of people call upon the high officers at all whose boots are full of dirt and germs, it is most likely that their stockings would be much more obnoxious than their shoes—as dirty sweat-saturated, cotton stockings full of *tanno-ammoniac* odors are apt to contain more germs than the sundried, sand-coated and air-bathed shoes of the poor pedestrians.

Hence we are inclined to think that either the old European way of well-fastened boots may be allowed intact or the old Indian way of doffing the shoes and washing the feet may be adopted, for the forced mixing up of both the customs is as much repugnant to the feelings as it is unscientific and unhygienic.

While writing about hygiene, the practices of using *datun* naturally suggests itself. In India it has been a custom from time immemorial to clean the teeth by a *miswak*, it is rather a religious injunction and is followed as such by the poor and the ignorant till to-day. Yet there are many Hindus who have left off the *miswak* under the impression that it is only superstition and counts for nothing. But the scientific value of *datun* has been now generally recognised in the West so much so that in some parts of the United States the tooth-brush has been forced by law on the soldiers of the regiment. The law does not mention the time of using the brush and therefore many people in the

West use the brush in the afternoon to keep up the letter of the law.

Not only does this custom imply the existence of high class hygienic knowledge among the ancient Hindus, but it also signifies the advancement of plant chemistry among them—for almost all the twigs recommended to be used as *datun* possess antiseptic, antiparasitic, astringent, or styptic value. *Charcoal* is the tooth powder of the Hindus, from time immemorial, yet it is only recently that science has discovered that charcoal is an absorbent of gases and hence a very good agent for removing the bad smell of the teeth and the gums.

We had always a notion that there was not much of moulding and smelting of metals in ancient India in the sense in which it is found in the modern West. But this doubt too was completely removed during our visit to Delhi where we had an opportunity to see the pillar of Prithviraj as it is called.

It is a pillar about twenty-one feet high, with a diameter about a foot and a half. It is so solid and strong that even the barbarous strokes of the enemy have not been able to destroy it, though they have left a few deep scars. But what is most remarkable about it, is the moulding of it and our surprise is increased the more when we realise that such pillars can not be moulded by any workshop in India even to-day. Let us imagine the huge furnace which the ancients knew not only how to make, but what is more important, how to use—and use so successfully. It also gives us an insight into the knowledge of metallurgy possessed by them for no one can melt iron on a large scale who has not a thorough acquaintance with the melting art of the moderns. Again it is impossible to melt materials for such a big pillar unless the modern centrifugal fans worked by engines are available. It, therefore, seems wonderful that they could accomplish such a



feat. That either they had the modern paraphernalia of the mechanic's art, or they knew some simpler process to do the same work is the conclusion we are compelled to arrive at. But this is not all. The manufacturers of the pillar were evidently not satisfied with only moulding the great monument, but they thought of the future rusting of it and thus with the help of the splendid knowledge of chemistry which they must have possessed, they contrived to make it such that even after the lapse of so many centuries, the pillar stands untarnished, unoxidised and unrusted,

After seeing such a convincing proof of ancient mechanical art, it is impossible to be sceptical any more and we have naturally come to the conclusion that the ancients did possess even mechanical appliances of remarkable excellence.

Looking at these instances, to which many more may be added, we can not but come to the inevitable conclusion that many of the ancient customs of the Hindus have some scientific basis: though a few of them in course of time have degenerated into mere meaningless forms and some like the chauka system have been grossly abused. To us it appears that there are many things still lingering in the midst of the Indian people of great scientific value, which if rightly enquired into, will add greatly to the happiness and comfort of the world.

Looking at the marvellous remains of some of the architectural, mechanical, and other arts, we can never honestly say that the ancient Hindus had not done much in this direction and that any mention of wonderful things in their literature and traditions can be nothing more than a myth, and that the allusion to the existence of advanced science in the past by the speakers and writers of to-day is due to nothing more than pseudo-patriotism.

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# The Ethical Foundations of Society and the Arya Samaj.

*(Continued from the Faisth issue.)*

## EVILS OF NATURAL SELECTION IN HUMAN SOCIETY.

Why should not this heart-rending destruction happen, when neither man nor mind is responsible for it? Whether the sufferings caused to animals by this struggle for life are real or not, I can not say, but I know this for certain that if this same principle were to have free play among the human species, it must cause incalculable suffering. It must be destructive of all that is best in human nature. Do you want to see, gentlemen, the extinction of pity, family affection, compassion, humanity, spirituality, charitable emotions, altruism and cosmopolitanism? Do you wish to see the annihilation of the sentiments of duty and patriotism, self-sacrifice, temperance, forgiveness, endurance, humility, gratitude and above all co-operation? Do you want that these godly virtues should become myths, things of the golden past, no more of this world but of the world of angels whom we can not see? Do you want that evils like intense egotism, self-advancement at the expense of all around, ferocious cruelty, animalism and bestiality, should sway the hearts of men? Do you wish that universality of the worst animal passions and suzerainty of lust should come forth in this world? Do you want to see the domestic and social ties dissevered and replaced by a soul-less struggle of man with man? Do you want to forfeit your prerogative to be called social, rational, moral and intellectual beings and therefore rising superior to the environments, transforming them according to your sweet will and not patiently bowing to them as things immutable and fixed? Do you want to be prodigal sons of God lavishly consuming your



energies, thoughtlessly spending one thousand rupees instead of one for achieving a given result? Above all, do you want to use your powers or wildly waste them like the natural motor powers of winds, rivers, seas, atmospheric electricity and steam? Do you want to dwarf, cramp, and sterilize your powers instead of getting the greatest benefit from their regulated use for yourselves and your brethren at large?

### CO-OPERATION—THE GOAL OF MANKIND.

I think that none of you, gentlemen, wants to revert to the condition of a soulless struggle, intense egoism and the heartless principle of the sacrifice of the weaker to the stronger? Yes! you seem to say 'No, No, a thousand nos.' But mind you, this would be the result of the thorough going Individualism preached by so many philosophers. Under these circumstances, I believe you want to supplant the competitive economics of animal life by the co-operative economics of mind, that you heartily wish to eradicate this iron law of suicidal animal economics, uproot this tyrant of Nature, and bring in a new era of wholesome co-operation. Co-operation should become the order of the day. But why, you would ask, has it not become universal up to this time? 'Boards are screens', said Bentham. This statement does not apply to the controlling bodies with as great force as it did in his time, but it is partially true even now. Internal disorders and weaknesses peculiar to inexperienced democracies, ignorance of executive methods, religious and political discussions, personal suspicion and personal slander, self-aggrandizement and dishonest dealings, and personal preferences of the directors, often threaten the dissolution of co-operative societies. These evils can only be removed when the moral status of the members and directors of a board be extremely high. The day might come when men will be moved more by altruistic and less

by egoistic motives and then they will freely and readily co-operate with one another for the common good. A day might come when all the peoples of this planet will join like brethren on a footing of equality and think more of the common good as they did in times of yore when they separated from one another in the beginning of this cycle. A day might come when actuated by the spirit of the Vedamantras they would assist one another in easily and thoroughly achieving the destiny for which man is created here below.

संगच्छध्वं संवदध्वं संवो मनांसि जानतम् ।

देवा भागं यथा पूर्वं संजानाना उपासते ॥

The Lord thus adviseth His sons in the Rigveda. "Associate together in all things. Meet together and discuss all things thoroughly among you, and having reached certain decisions follow them in your practical life. Educate and ennoble yourselves with the help of all others in co-operation and combination. As the wisest men before you have worshipped me and practised Dharma, so you too follow in their footsteps."

हतेछं हमा मित्रस्थमा चतुषा सवांखि भूतान समाज्ञिनाम मित्रस्याहं

चक्षुषा सर्वाज्ञि भूतानि समीक्षे मित्रस्यचक्षुषा समीक्षाहसे ॥

O Lord, Thou art our well-wisher, who destroyeth all calamities. Show me Thy Mercy. Let all sentient beings look upon me as their friend. Let me also look upon them as my friends. Let, O Lord, all of us look upon one another as friends and *thus cooperate among ourselves for the common welfare.*

## SURVIVAL OF THE **WEAKEST** IN HUMAN SOCIETY.

The expressions, Natural Selection and Survival of the Fittest, both contain the significant implication that the bulk of things are not selected and that only the



select few who prove to be the most adapted structures and most plastic to their environment—that is, most ready to change their inherent and natural tendencies of individuality or kill their independence at the tyrannical behests of nature's environments—survive while all the rest perish. Now this *competition* is wholly unmixed with either moral or intellectual elements which is never the case with competition in human society. Men have got certain divine virtues implanted in them—affection, sympathy, and self-sacrifice for the good of others. These very qualities and a thousand and one more are inculcated and furthered in man by various churches and their ethical codes and moral laws, while they also enchain their competitive egoism by such commandments as, thou shalt not murder; thou shalt not steal; thou shalt not lie, etc., etc.

Among men in a civilized community we see not the survival of the fittest but of the weakest. Prof. Walker has expressed this idea in very clear and beautiful language, and therefore I quote him at some length.

In the animal kingdom mother and child become competitors for food in the same field or forest, nay even tear and kill one another in the struggle for existence. Thus the principle of survival obtains leave to operate. With man, however, the conditions of the struggle for existence are greatly changed. If want or famine pinch—all suffer together. So far as any preference is given, it is to the younger and the weaker. The parent dies himself that the cries of the child may be hushed. If one member of the family fall sick, instead of being neglected and even trampled on, as among the lower order of animals he commands the tenderest care of all. Instead of the natural elimination of the weakest and the worst, it is here the best who, from sexual or parental love, bare their breasts to receive the blows of fortune. (P. 301. Political Economy.)

Therefore it is clear that human society is based on morality, humanity or religion. Without these binding forces organizations of men would have gone to pieces.

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# RADIUM AND RADIO—ACTIVITY.

## III.

The discovery of radio-activity and other allied phenomena has been fruitful in more way than one. While on the one hand it has extended our mental horizon, enabling us to enjoy the sight of hitherto unexplored lands and 'pastures new,' on the other hand it has served to uproot certain well-grounded prejudices of the scientific mind. This important discovery, like the advent of a messenger of peace, has been marked by a complete cessation of the controversy which was raging so fiercely in the last quarter of the nineteenth century, between the two schools of science represented by the physicists, and biologists and geologists. But the greatest effect of the discovery of these wonderful phenomena is to be observed in quite another direction. It has shortened, if not bridged entirely, the gulf which separated modern science from ancient, experimental from empirical, methodical from intellectual. It can be demonstrated to conviction by the aid of radio-active phenomena, that there are certain problems which experimental science has been able to solve in thousands of years, after incessant toil and illimitable expenditure of energy, but whose solution did not take so much time, when attempted by the well-trained intellect which had the additional merit of being developed on the best scientific principles. How all these things have been possible we shall try to show in this and the following articles. Let us begin with the age of the earth.

### AGE OF THE EARTH.

The period at which this earth of ours evolved out of chaos and became fit for human habitation stretches far back into the grey mists of antiquity. Its determination was, therefore, necessarily fraught with immense difficulties. Much ingenuity was expended both by laymen and savants in solving this intricate problem, but the solution appeared to be as far removed as ever. Leaving aside the fanciful flights of laymen's imagination, which had assigned to earth, at one time an age not exceeding 5000 years, while at others, years which can not be denoted by any of the numeration tables hitherto invented, we shall turn our attention to what science has to say upon the subject.



Having to reckon millions of years, of course, it would not be possible to tell the age of the earth with an exactitude, with which, let us say, we speak of the Christian era unless we have a written or oral record of the same. Hence while dealing with millions of years a difference of ten thousands or hundreds of thousands does not count much. As we have remarked above, considerable difference has existed between physicists on the one hand and geologists and biologists on the other, as to the probable age of the earth. We shall take up geology first.

When we examine the duration of the earth's existence, by the help of geology it appears to be, for all practical purposes, an infinite time. On turning our attention to the structure of the earth, or, to be more strict, its outer shell—for our investigation have not gone deeper—it is observed that it consists of number of strata, differing in composition from one another and one running parallel over another. From an examination of these, geologists have concluded that:—

### The Geological view.

1. The material constituting these strata must have been deposited by water, for by no other agency such a thing is possible. The conclusion is supported by our daily observation of the rivers depositing their sediments in lakes etc.
2. All strata must have been deposited horizontally in such a way that the lowest is the oldest.
3. There must have been denudation of existing land corresponding to the material deposited.

The last conclusion is extremely important, for it enables us to measure the time taken for such deposition.

Now we shall proceed to illustrate the way in which geologists work out the age of the earth. One of the geological formations is known as carboniferous. It consists of condensed vegetable kingdom. Every seam of coal is covered from above by a bed of sandstone and there is another of under clay below. These alternations of rock, coal and clay are repeated many times. The total thickness of coal seams is about 15000 feet.

Let us consider what is the significance of these facts. Every layer of under-clay implies a surface soil over which grew the vast and gigantic forests with their numerous species of trees and plants.

Then came the devastating hand of time and they fell before it. The excessive pressure from above transformed them into coal. But what about the over-covering of coal? Evidently this points to the deposition of material by the water agency and the slow sinking in of forest land. The land sank and got filled by this silt brought by the water gradually and gradually, until the surface of the adjoining land was reached. Now grew another forest. But who can stop the ravages of time. This new forest also fell and the whole process was repeated again. This happened again and again.

The time required to bring about these changes must evidently have been very long. According to Sir J. W. Dawson every foot of thickness of bituminous coal implies the quiet growth and fall of at least fifty generations of sigillaria (coal-forming plants), and thus an undisturbed condition of forest growth extending over many centuries. Starting with the assumption that one foot of coal represents fifty generation of coal plant and that each generation of coal plant attains maturity in 10 years, which by no means is too much, and taking 12000 feet as the thickness of coal measures, Professor Huxley calculates that the coal formation alone would take 600 millions of years. This conclusion is supported by considerations relating to chalk formations. According to Sir Charles Lyell, the highest authority on the subject, the minimum period of geological history extends over 200 million years. All competent geologists are agreed in granting "at least 100 millions years, to account for the changes which have taken place, since the first dawn of life recorded in the older rocks."

In this connection it is not to be forgotten that the carboniferous formations are not the only kind of layers constituting the surface of the earth. There are many other formations which must extend deep towards the centre of the earth, but which have not been hitherto investigated.

Taking for granted this minimum age of the earth, one may reasonably ask as to whether any living beings existed in this remote period, or whether life fell down from the sky or sprang up from below? The question is surely very interesting, and the way in which science answers it is still more interesting. While carrying on excavations, the appearance of bones is a phenomenon of almost daily observation. Do *these bones* not point to the conclusion that life was at one time extant upon these portions of the earth. Thus if we



find any sign of bones in these geological strata, it would be a clear proof of the presence of living beings in times as ancient as the strata themselves. Again the question arises whether it were the lower forms of creation alone that existed in those times or man, the sole lord of the created universe, also lived and died. It has been known that a stone period preceded the use of metals. Clear indications of it are to be found in many countries. Flint arrow-heads, stone-axes, knives, adzes, hatchets etc, indicate the existence of beings who gave them these shapes. Who can these beings have been other than the human ones. Thus if in any layers we find these weapons etc, we are justified in concluding that the human race existed at the time of their formation. Taking with Lyell 200,000,000 years as the period during which life sustaining order of things has lasted, the Tertiary period must have lasted for 5,000,000 years, and here we find ample evidence of human existence. But what is this period, but a mere fraction of the time since earth became the abode of life.

According to the calculations of the English mathematician Adams which he bases upon those of Laplace and the observations of Halley, the moon separated itself from the earth about 12,000,000,000 years ago. But we do not know how far to rely upon the data upon which this calculation is based.

Leaving geology, let us turn our attention towards physics,

**The Physical View.** the other opponent in the field. Here the calculations are all due to Lord Kelvin, and

he bases these upon the following three arguments:—

1. It is assumed that originally the earth was a molten mass, which cooled slowly to its present state. If we descend into the interior of the earth, it is observed that the temperature increases  $1^{\circ}\text{C}$ . for every 100 feet of descent. From this it follows that the loss of heat from the centre outward and the temperature of the surface at any time previous can be calculated. This leads to the conclusion that ten million years ago the surface of the earth was still molten.

2. The second argument is based upon tidal retardation. Every student of physical geography is acquainted with the phenomenon of tides. The rate at which the earth rotates gets slower, owing to the attraction by the moon, of its movable parts. This give rise to two consequences:—(i) in attracting the waters the

moon is itself attracted to an equal and opposite extent, hence, its period of rotation—the lunar month—is getting slower; (ii) the earth's period of rotation increases owing to the friction with which it opposes tidal movements of the ocean. Thus a time would come when the lunar month and the solar day would cover the same period. Knowing the rate of increase of the earth's period of rotation, its value for any past time can be calculated. The problem before Lord Kelvin was to find the time at which the earth took the peculiar shape it at present possesses. Not more than 10 millions years was the result of his calculations.

3. The third argument rested on the sun's supply of heat. In previous article we have mentioned the theory which accounts for the heat of the sun on the basis of combustion. It is calculated that the sun in each second parts with as much heat as would be given out by the burning of 16, 436 millions of millions of tons of the best anthracite coal. Taking the whole mass of the sun to be made up of the most powerful combustibles known, it could not last for more than 5000 years. It was maintained, on the basis of the nebular hypothesis of Laplace *i. e.* the sun and the planets are formed by the falling together of small masses attracted towards each other from great distance, that it was not difficult to account for the sun's heat for so long a period.

Hence it was natural for the physicist not to grant the time demanded by the speculations of the geologist and the biologist. The latter on the other hand were not contented, and as we have seen, could not be contented with this paltry figure of 10 or 15 million years. The claim of each party rested on data quite irrefragable yet quite irreconcilable. The discovery of radio-activity has, however, brought the contending parties to an amicable settlement. It has been shown that the physicists though justified in their calculations at that time, were wrong in their conclusions, in as much as these were based on imperfect data. They assumed that the earth was a self-cooling planet, but at present we know that it is self—heating as well owing to the presence of a good deal of radio-active matter in its interior.

Now let us see how radio-activity tries to solve this knotty problem. We have already seen that helium is produced as a disintegration product of all radio-active substance. This explains fully

### **Radiological Evidence.**

the problem which had so much puzzled the scientists for a time as to



why it is that helium, a gaseous substance, is met with in minerals? If any radio-active substance be left in the open air, it is just possible that we may never be able to observe the production of helium from it for in this case any helium as soon as it is produced must diffuse into the atmosphere and be thus lost. However if the radio-active substance be kept in a closed vessel, there would be no chance for the helium generated to escape and if after some years we open the vessel we shall have sufficient quantity of helium. Thus if we know the rate of production of helium from known weights of radio-elements, it would not be difficult to determine the interval required for the production of the amount of helium observed in radioactive minerals or in other words to determine the age of the mineral. The deduction is evidently based on the assumption that some of the more compact minerals are able to retain indefinitely *the whole of helium* they generate imprisoned in their mass. It is clear that this assumption is not perfectly justified for, not to speak of porous radio-active minerals, any mineral can not keep within itself the whole of helium for so long a time. It must loose some of it. So our calculations would lead us not to the proper age of the mineral but to its *minimum* age.

From considerations like the above it has been calculated that the fergusonite and Glastonbury uranium mineral is not less than 500 million years old.

In a paper recently submitted to the Chemical Society, Robert J. Strutt gives a description of the methods employed to measure the rate of production of helium from 2 samples of thorianite and of pitchblende in nitric acid solutions. From these he has calculated the minimum age of the mineral thorianite, as 2.50 and 2.80 ( $\times 10^{-9}$  years) respectively, no allowance being made for the helium that escapes. The minimum ages of 4 minerals previously worked with are, in millions of years, (1) sphaerosiderite (Oligocene) 8.4, (2) haematite (Eocene) 31, (B) haematite (Carboniferous limestone) 150 and (4) sphene (Archean) 710.

As regards the bearing of radio-activity in determining the past age of the earth, the whole question has been clearly put by Professor Soddy in the following words:—

“With regard to radio-activity, an independent limit of the past age of the earth is set by our presence of any concomitant process of atomic reconstruction. If it be assumed that no such process has been

going on, at least for the last thousand or ten thousand million years, the past age of the radio-active minerals is fixed simply by the period of the average life of the elements uranium and thorium. We have seen that it is probable that all the other cases of radio-active elements will ultimately come to be regarded as products of more slow-changing elements, such as uranium and thorium. From this point of view the minerals containing a large proportion of uranium must have been formed within the period of the average life of this element. The value given for the latter— $10^9$  years—is somewhat uncertain, and a margin as between  $10^8$  and  $10^9$  years should be allowed. We thus see that pitchblend and uranite must have been formed within, say the last thousand million years, and possibly within the last 100 million years. With regard to the age of the earth some further information is obtained by finding the proportion of uranium remaining at various intervals, assuming  $10^8$  years as the period of average life. In  $10^8$  years the quantity would be reduced to  $\frac{1}{e}$ , in  $2 \times 10^8$  years to  $\frac{1}{e^2}$  and so on; so that in  $10^9$  the total quantity would be reduced to 0.0004% of the original. In  $10^{10}$  years it would be reduced to  $4 \times 10^{-56}$  so that even if the whole earth were originally uranium, and no reproduction has taken place, it can not have survived more than  $10^9$  to  $10^{10}$  years."

Thus the study of radiology leads us to a period of between one thousand and ten thousand million years as the probable age of the earth.

As we have said above, this is only an approximation, laying no claims whatsoever, to any perfect exactitude, which can only be attained, if we have an era-system of counting the years that

#### Value of the above Views.

time has snatched from us since this earth assumed its present shape. If one were to ask us for evidence in support of the contention that, let us say, it is July of 1911 of the Christian era, or Shravan 1968 of the Vikarma era, he would surely make himself ridiculous. These are things *self-evident* requiring no proof whatever in their support. Thus if we could get some such era which begins with the creation of the earth or at least of man upon it, and which is moreover in daily use, we would have no justification in discarding it. As we take for granted the one, so we must the other.

→ Whenever any Hindu performs a deed of charity or religion, his priest recites what is known as the *Sankalap*, which is nothing more



or less than such an era system of counting the age of the earth. It runs thus:—

ओ३म् तत्सत् श्री ब्रह्मणो द्वितीयप्रहरार्द्धे वैवस्वते मन्वंतरेऽष्टाविंशतितमे कलियुगे  
कलिप्रथमचरणे आर्यावर्तान्तरैकदेश अमुकसंवत्सरायनर्तुमासपक्षदिननक्षत्रमुद्धर्ते.....॥

Now let us see what this signifies. According to the Vedas, which by the by are not the songs of the shepherd or the cowered but the Word of God, the creation of this universe is followed by its dissolution and dissolution by creation and so on for ever. The period during which the world remains manifested as at present is called 'Brahmadin' while the time during which it exists only in its material cause प्रकृतिरूप is known as 'Brahmratri.' The creation of the universe means the dawn of 'Brahmdin.' The period of this 'Brahmadin' and 'Brahmratri' is the same.

With these preliminary remarks we shall try to unfold the meaning of the above quoted Sankalap. According to the Atharva Veda,

शतं तेऽयुतं दायनान्द्वे युगे त्रीणि चत्वारि कृणुमः ॥

अथर्व० प्र० ८, अनु० १, मं० २१ ॥

the Brahmadin consists of 4,320,000,000 years, and according to Manu,

दैविकानां युगानान्तु सहस्रपरिसंखया ।

ब्राह्ममेकमहर्ज्यं तावतीरात्रिरेव च ॥

मनु० अ० १, श्लो० ७२ ॥

the Brahmdin is made up of 1,000 Chaturyuga or Dibyayug (Sat, Tretiya, Dwapar and Kaliyugas).

Says the Suryasiddhant, an ancient Indian astronomical treatise:—

तद्द्वादशसहस्राणि चतुर्गुण्युताहतम् ।

सूर्याब्दसंख्यया द्वित्रिसागरैर्युताहतैः ॥

सूर्यसि० अ० १ श्लो० १६ ॥

i. e. a Chaturyugi consists of 12,000 Dibya years. Again,

ऐन्दवस्तिथिभिस्तद्वत्संक्रान्त्या सौर उच्यते ।

मासैर्द्वादशभिर्वर्षं दिव्यं तदहरुच्यते ॥

सुरासुराणामन्योऽन्य महोरात्रं विपर्ययात् ।

तत्पष्टिः षड्युगा दिव्यं वर्षमासुरमेव च ॥

सूर्यसि० अ० १, श्लो० १३, १४ ॥

12 civil months each consisting of 30 days make one Dibya day and such 30 days make one Dibya month and 12 Dibya months one Dibya year.

Thus one Dibya year =  $12 \times 30 = 300$  Civil years

According to Manu

चत्वार्याहुः सहस्राणि वर्षाणां तु कृतं युगम् ।

तस्य तावच्छती संध्या संध्यांश्च तथाविधः ॥

इतरेषु ससंध्येषु ससंध्यांशेषु च त्रिषु ।

एकापायेन वर्तन्ते सहस्राणि शतानि च ॥

मनु० अध्या० १, श्लो० ६९, ७० ॥

the Satyuga, the Tritayuga, the Dwaparyuga and the Kaliyuga each consists of 4800, 3,600, 2,400, 1,200 Dibya years respectively. Thus the number of ordinary years in

Satyuga =  $4,800 \times 360 = 1,728,000$

Tretayuga =  $3,600 \times 360 = 1,296,000$

Dwaparyuga =  $2,400 \times 360 = 864,000$

Kaliyuga =  $1,200 \times 360 = 432,000$

Chaturyugi =  $12,000 \times 360 = 4,320,000$

Again a Brahmdin is divided into 14 Manwantras (1 Manwantra = 71 Chaturyugi) and 15 Sandhies i. e. 15 times the number of years in Satyuga. For Manu says :—

यत्प्राग्द्वादशबाहसूयदितं दैविकं युगम् ।

तदेकसप्तविंशमन्वन्तरमिहोच्यते ॥

मनु० अध्या० १४, श्लो० ७९ ॥

also the Surya Siddhanta :—

युगानां सप्त सैका मन्वन्तरमिहोच्यते ।

कृताब्दसंख्या तस्यान्ते सन्धिः प्रोक्तो जलप्लवः ॥

ससन्धयस्ते मनवः कल्पे ज्ञेयाश्चतुर्दश ॥

कृतमप्रमाणः कल्पादौ सन्धिपञ्चदशः स्मृतः ॥

इत्थं युगसहस्रेण भूतसंहारकारकः ।

कल्पो ब्राह्ममहः प्रोक्तं शवरी तस्य तावती ॥

मूर्यसि० अध्या० श्लो० १८, १९, २० ॥

These manwantras are named in order thus Swayambhava, Swarochis, Autammi, Tainas, Raivat Chakshush, Vaivaswat.



Sawarni, Daksh—sawarni, Dharmasawarni, Rudroputra. Ranchya and Bhutyak.

With these explanations the meaning of the Sankalapa, we have given above, becomes quite clear. It says that now it is the 28th Kaliguga of the 7th Manwantra that is passing. We know that now it is 1967 of the Vikram eras *i. e.* 5010 years have passed of the present Kaliyuga. Thus:—

$$\left. \begin{array}{l} 6 \text{ man-} \\ \text{wantras} \end{array} \right\} = 6 \times 71 \text{ chataryugis} = 6 \times 71 \times 4,320,000 = 1,840,320,000.$$

$$\left. \begin{array}{l} 27 \text{ Chataryugis of the present} \\ \text{manwantra.} \end{array} \right\} = 27 \times 4,320,000 = 116,640,000.$$

$$\left. \begin{array}{l} \text{Years of 28th Chataryugis} \\ \text{that have already passed.} \end{array} \right\} = 4,320,000 - 4,320,000 = 3,888,000.$$

$$\text{Year of Kaliguga that have passed} \quad \dots \quad 5,010.$$

$$\left. \begin{array}{l} \text{Total number of years that have passed} \\ \text{since the creation of the universe.} \end{array} \right\} \quad \begin{array}{r} \hline 1,960,853,010 \end{array}$$

This then is the time that has passed, since the creation of the universe according to those who have kept record not only of every year and month but also of every day and hour that has passed. It is measured in thousands of millions, and now science also leads us to regard  $10^9$  and  $10^{10}$  as the probable age of the earth. Science, in this, as well as in many other cases, has amply demonstrated why the men of genius place implicit trust in its words for if properly pursued it never *leads* the wrong way.

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\*For a discussion as to how this number is arrived at the reader is referred to Professor Rama Deva's "History of Ancient India," pp.670—679

## Mr. J. C. Oman on the Arya Samaj and its Founder—A Review.\*

(The article was written before the deplorable death of Mr. Oman took place. *Editor V. M.*)

Mr. John Campbell Oman has, by publishing an interesting book "*Cults, Customs, and Superstitions of India*", made a most valuable contribution to the knowledge of religious thought in India. The bulky volume with its copious illustrations abounds with curious information about the domestic and spiritual habits of the Indians and bears unmistakable signs of deep erudition and profound scholarship. Of late, many ingenious English writers have published books relating to India and successfully ventured to lift the veil which shrouds the dark places of Hinduism from public knowledge. To form a fairly accurate estimate of the intellectual and moral condition of the people of India, these have been of inestimable value. Whether what they have embodied in these volumes is wholly true and nothing but true or their verdicts are to be accepted at once as gospel truths, a critical and unprejudiced student of history alone can judge. One thing, however is certain. Some of these writers have associated sympathy with their criticism and accuracy with their erudition while others having no courage to wipe the dust of prejudice from their eyes have been obliged to draw hasty conclusions and wrong inferences. The latter class of writers had some preconceived notions of men and manners in India and what they thought and wrote only enabled them to cling to such notions more tenaciously. Such writings have done more harm than good. They have stunted our intellectual growth and rendered us quite unfit to think independently and act independently. When we think of our own "cults and customs" we depend more upon Chirols, Macdonalds, Nevinsons and Omans than upon our own independent exertions to form correct estimates of things. Of course, all honour and praise to those scholars and *savants* of the West who have substantially helped us in our studies and estimates of men and movements in India. The rapidity with which they collect and

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\*Mr. Oman was formerly Professor of Natural Science at the Government College, Lahore. He is the author of "*The Brahmans, Theists and Muslims of India*" and "*The Mystics, Ascetics, and Saints of India*".



collate facts, the ingenuity with which they marshal their arguments, and the sagacity with which they formulate their opinions are all worthy of our admiration and deep veneration.

It may seem strange and quite untimely that a review of a particular portion of Mr. Oman's work should appear after a lapse of more than two years but the present writer still hopes that it will not be quite out of place. The writer's object in reviewing a particular chapter of Mr. Oman's book is to place before the readers of the *Vedic Magazine* his views on the Arya-Samaj and its founder and to give a chance—if such a chance has not been already given—to men of light and leading in the Arya-Samaj of exposing some of the fallacies in the arguments brought forward by that eminent writer.

Like Messrs Nevinson and Mr. Ramsay Macdonald, Mr. Oman devotes one special chapter to the Arya-Samaj and its founder. Among the four parts into which the whole book is divided the first part is devoted to "religious and sectarian matters, the several chapters being arranged in a sort of chronological order commencing with Hindu Asceticism which is older than Buddhism and ending with a chapter on the Arya-Samaj".

(The writer observes that Sikkism was undoubtedly due to the stimulating influence of Mohamadanism and the natural leaning of the Indian mind to Sufism and proceeds to observe in his introduction to the chapter on the Arya Samaj —and curiously enough not on the Brahmo Samaj—that the theistic reforms now agitating India bear the unmistakable stamp of Christian influence and of English political and social ideas and principles. Perhaps this may be true of the Brahmo-Samaj but to say that the Arya-Samaj is the product of Christian influence and English political and social ideas reminds one of some grand old lady who attributed the dawning of the day to the crowing of the particular cock reared by her. Of course, Western education, especially, the study of the works of Mill, Spencer, Huxley and others, has advanced the Vedic cause and the followers of the Vedic Religion by that education have been perhaps better able to grasp and digest the principles of their sublime Religion, but this fact alone should not drive us to the conclusion that the Arya Samaj is the product of Christian influence and English education.

Is the Samaj a  
Production of  
Christian In-  
fluence and Wes-  
tern Education?

Swami Dayananda, the founder of the Arya-Samaj and the reviver of the Vedic Religion, knew nothing of the English Language. That Dayananda studied Western Science and framed rules for his society according to the inspiration he drew from Western scientists can never be proved. The system of Polity advocated by him is based entirely upon Manu and other *Smiritikaras*. His system of philosophy and ethics is the system preached and practised by Kanada and Kapila. The principles of sociology enunciated by him are essentially Vedic in character and purely classical in nature and for proofs, if proofs be needed, one should wade through the writings of Dayananda. Everywhere whether he speaks of the system of education or of the laws of society, as they were and as they ought to be, he quotes freely from Patanjali, Gautama and Manu and never from Mill, Spenser or any other Western scholar. He condemned idolatry and upheld the worship of one God, not because Christianity held similar beliefs but because it was the only rational form of worship sanctioned by the *Vedas* and the *Upanishads*. He suggested the idea of starting Gurukulas and other schools not because Christian missionaries were doing the same, but because the system of *Gurukula education* alone, he thought, could regenerate Aryavarta. The idea of starting *Goshalas* and *Anathalayas* was pre-eminently his own and under no circumstances can that be said to be the result of "Christian" influence in the narrower sense of the word. Even the ten principles of the Arya Samaj do not bear the 'unmistakable stamp of Christian influence'. The tenth principle—"In matters which affect the general social well being one ought to discard all differences and not allow his individuality to interfere but in strictly personal matters every one may have his own way"—seems to have some influence of English social ideas and that too only to a superficial observer who might have read about a principle similarly enunciated by John Stuart Mill. Undoubtedly Mill too advocates a similar principle but all that we can say in this connection is that great men always think in parallel grooves. We may find many parallel ideas and views held by great men both in the West and in the East but it would be presumptuous on our part to say that one has borrowed from another. Undoubtedly the following Vedic Mantra suggested to Swami Dayananda the tenth principle.)

“स्वस्ति पन्थामनुचरेम सूर्याचंद्रमसाविव ॥ पुनर्दत्ताघ्नता ज्ञानता संगमेमहि”

(The Rig Veda.)



Mr. A. J. Davis of America also speaks of the harmony existing between Law and Liberty as being beautifully revealed to us in the world of planets. On the whole we can see that the Arya Samaj can not be said to be a product of Christian influence and English political and social ideas. As we have said above the idea of reviving the Gurukula system of education in modern times first suggested itself to Swami Dayananda and the success crowning the efforts of Lala Munshiram and others is indeed marvellous. Sometimes back persistent rumours were afloat that Gurukulas would be started by Christian missionaries and that they were collecting funds for the same. If this be true one would naturally ask whether Christian missionary labours in the field of education bear 'unmistakable stamp' of the influence of the Arya—Samaj and of their social ideas and principles as enunciated and formulated by Manu and Patanjalli.

At some places Mr. Oman has performed some marvellous intellectual feats. Every one knows that Dayananda left his home to avoid matrimony and to pursue the study of metaphysics with a view to solve the problems of life and death. The father of the boy traced him out and came up with him. Here Mr. Oman makes the following observations and jumps to very hasty conclusions:—"The Swami relates most naively and with apparent unconciousness of the ugliness of falsehood and duplicity that on the sudden and unwelcome appearance of his father, he at once assured the old man falling at his feet in the most abject manner to appease his wrath, that in leaving his parents he had acted upon bad advice, that like a true prodigal son he was on the point of returning home, that his father's arrival at this critical moment was most providential and that he would willingly accompany his parent back to his native village. The father, however did not trust his pious son's protestations. He placed Dayananda under surveillance but the young man managed to elude the vigilance of his guards and effected his escape." Mr. Oman does not stop here. He is yet to show his curious way of arguing and of convincing the outside world that he is a prodigy of learning.

"It is the duty of every son to serve his parents with all possible devotion while they are still living"—a precept laid down by

Dayananda himself—is in curious contrast with his own conduct towards his parents and only shows how little theoretical ideas of right and wrong govern men's action".\* These are the very words used by the writer. The writer's arguments can be reduced only to the following (i) Dayananda said he would willingly accompany his parents back (ii) Notwithstanding this, he ran away and this incident has given Mr. Oman to doubt whether Dayananda's social and moral code recognised *the obligations of strict honesty in word and deed*. The writer's remarks are too sweeping; the assertion is too dogmatic and the reasoning is highly defective. What were the circumstances under which Dayananda—or rather Moolshanker—was forced to leave his home? What was the object he had in view? With supreme indifference to bodily hardships, why did he roam in pathless jungles? Was he not justified in believing that matrimony would disable him from obtaining the particular kind of knowledge he wanted to acquire? What was the age of Moolshanker when he behaved in this way? Similar aspects of the question should be taken into consideration. Dayananda wrote the autobiography long after this incident had happened. A young lad, bent upon the acquisition of occult knowledge with a view to attain Mooktee, thinks that, by marrying and living the life of a householder in the modern sense of the word, he would never be able to achieve his object in life and he also thought that by remaining with his father he would be compelled to marry. The young Moolshanker, and not Dayananda whom Mr. Oman accuses of duplicity and falsehood, adopted the course which he considered the best at the moment. Gautama Buddha, the embodiment of love and kind consideration for all sentient beings, in his early years deserted his wife and child. How can we accuse Buddha of treachery and faithlessness? To how many has the religion of Buddha given consolation? How many 'souls have been saved' by the teachings of Dayananda? If really Dayananda wanted to deceive the world, he would never have introduced or rather related this incident in his autobiography published so many years afterwards. But greatness and magnanimity consist not in hiding one's own faults but

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\*Mr. Oman's uncharitable comment is an interesting demonstration of the psychological principle that *odium theologicum* blinds the intellectual vision of the most talented. What is a proof of Dayananda's greatness is cited against him. What do our Christian friends think of St. Augustine's confession. "I lied to my mother, and to such a mother." *Ed. V. M.*



trying to correct them whenever possible. The magnanimity of Dayananda should never be mistaken for duplicity and falsehood.

In order to bring to the test of actual comparison with nature the anatomical science of the Tantras, Dayananda dissected a corpse floating in a river "with a large knife" and when he found that the statements contained in these books were entirely unfounded, he flung those books into the river. In this connection Mr Oman observes. "The grand figure of the *Guzerati Brahmin* angrily and contemptuously consigning to the flowing river the so-called science of his ancestors will make an excellent subject for the Hindu 'Painter' when at some future time, and on India rising above the very narrow conventionalities which have characterised it so long shall attain a true conception of its scope and limits". So far so good. In this sentence there is the word *Guzerati Brahmin* and in a footnote to this the author makes a bold assertion when he says:—

"The Christian missionaries have discovered that the founder of the Arya sect, the late Dayananda Saraswati was *out of caste altogether*, being the son of a Brahman father and a *low-caste mother*". Rev. Dr. John Morrison's "New Ideas in India" p. 30."

Indeed this is a new idea! Dayananda has all along been known as a Brahmin Reformer. That he was out of caste altogether and that his mother was a lowcaste woman are all strange discoveries. No biographer of Dayananda has even alluded to him as an outcast. Even Professor Maxmuller considered him a Brahmin. Pandit Lekharam, the great martyr to the cause of Vedic Dharma, has written a splendid biography of Dayananda, collectng materials from various sources but nowhere does he seem to have made "*such discoveries*", as those of Christian missionaries including Dr. Morrison. It is hoped that some one in the Arya Samaj will give the lie direct† to this mischievous statement. It is somewhat difficult to assign any reason as to why Mr. Oman gives such a prominence to these discoveries

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†A falsehood which avowedly is a mere statement unsupported by even a semblance of evidence can never be refuted. It should be treated with the contempt which it so richly deserves.

of Christian missionaries not relying upon the materials supplied to him by his Indian biographers. It was known to all that Dayanand's father was an *orthodox Brahmin* and a staunch *Savite*. How could an outcast lad go and worship a Shiva Linga in a temple where only Brahmins could have an entrance can not be easily explained.

Dayananda embarked upon a strenuous campaign against the form of Hinduism which is based upon the Pooranas. **Bhagavata or Bhagvad Gita?** 'Being a Saiva or a worshipper of Shiva' says Mr. Oman "did his anger blaze forth against the *Bhagavad Gita* (?) which he regarded as 'an execrable production and an outrage upon the glory of the Supreme who alone should be worshipped and adored.'" Now, this statement is far from being true. Dayananda never wrote condemning the *Bhagavada Gita*. He condemned only the *Bhagavatapurana*. Whether the *Bhagavatapurana* stands in need of strong condemnation or not can only be realised by those who have read some of the silly and obscene stories finding place in that book. One must be able to distinguish clearly between the *Bhagavata* and the *Bhagavata Gita* before the ventures to pronounce judgments upon Swamiji's condemnations.

Much powder and shot have been expended by the writer in trying to convince the reader that the Arya Samaj is a *political body* and Swami Dayananda had patriotism and nationality constantly upon his lips. Now upon this subject much has been written already and if proof were still needed, we would respectfully request such geniuses to chew the end of reflection after carefully reading through the pages of the remarkable book "The Arya Samaj and its Detractors" lately published by Lala Munshi Ram and Professor Rama Deva. Is the Arya Samaj still considered a "political body"?

As was to be expected, Mr. Oman, relying upon the observations of Professor Maxmuller and Monier Williams, **Interpretation of the Veda.** finds many inconsistencies in the Vedic Hymns and is inclined to discover pantheism in the Vedas and is unwilling to accept that the Vedas treat of monotheism pure and simple. एकं सद विप्रा बहुधा वदन्ति:—"He is One but is known by different names" and स एक एव न द्वितीयो न तृतीयः is what the Vedas declare. This is not the place for us to discuss whether Swami Dayanand's interpretation of the Vedas is correct or not, and on what



works he relied while writing out his commentaries. It is a very wide subject and requires some special treatment.

Mr. Oman seems to be a keen observer of the conditions affecting the Arya Samaj. He speaks of the undisguised animosity of the Arya Samajists towards the Christians and rightly observes that the animosity is “due of course to the perennially and aggressively hostile attitude of the missionaries towards Hinduism in all its aspects.”

### Christian animosity.

He further says:—

“That Christian missionaries generally good and conscientious men and professedly bearers of the gospel of peace do in their zeal help to stir up evil passions in the hearts of the heathen is an undoubted fact and this result, whether, unavoidable or the reverse, should certainly be not blinked.” This is a bold pronouncement and Christian missionaries would do well to brood and ponder over these lines and then we hope they will themselves find some cure for this “aggression—mania”. They deserve to be reminded of the saying “Doctor, heal thyself” and when they have digested this reminder a little surely no cause for further ill—feeling will arise.

When the author of the book under review was contemplating a revised edition of his book, he wrote to Lala Hansraj, the venerable Principal of the Dayananda Anglo Vedic College, who placed many books at his disposal and referred the author to Mr. Lajpat Rai, who was then in England. Mr. Oman asked several questions to Lala Lajpat Rai and he has given the answers in this book in detail. We take only a few out of them as we believe they are of permanent interest as given by one whose service to the cause of the church are indeed noble and praiseworthy.

### Interview with Lala Lajpat Rai

Questions by Mr. J. C. Oman.

1. Is the Arya-Samaj an exclusively Hindu sect?

Answers by Lala Lajpat Rai.

1. A Muslim was admitted by Swami Dayananda himself .....The Arya Samaj at Gujranwalla have admitted a Muslim Graduate to the Samaj. Many families of Christians and Mahamadans have been admitted.

2. Is there any formal ceremony of initiation into the Arya Samaj. If so, what are the details of such ceremony?

2. With Hindus merely signing the declaration of faith is sufficient. In the case of non-Hindus, a Shuddhi ceremony of a simple kind is obligatory though not necessarily carried out by a Brahman.....After fasting, bathing, shaving and changing clothes and after the Hom ceremony has been performed, he accepts the Gayatri. Those who were originally entitled to wear the sacred thread are again invested with it. In the case of men who are not Hindus by origin, the thread has also been conferred and this has as might have been expected given rise to some objection and opposition.

3. Are the ordinary rules of the Hindu caste system set aside in the Samaj? Do the Samajists intermarry or even eat with one another irrespective of caste?

3. In the Punjab, eating in common is usual but hardly yet in the United Provinces. As regards marriage the position is very delicate and quite experimental. Marriages between members of sub-castes have occasionally been carried out and it is the policy of the Samaj to encourage such.....In *theory* the Samaj does not recognise hereditary castes. In the case of marriages of orphan girls adopted by the Samaj, the usual caste rules have been set aside and such marriages have come to be accepted or at any rate have not been objected to.\*

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\* Mahatma Munshi Ram, the acknowledged leader of the Samaj, married his daughter to an Arcera gentleman although he himself is a Khatri. *Ed. V. M.*



6. I am aware that the Aryas profess belief in the transmigration of souls and venerate the cow but are their ideas of a future life and hell and heaven those of orthodox Hindus?

6. Yes. The doctrine of re-incarnations is believed in and the cow is venerated by the Aryas. Heaven and Hell in the Hindu or usual sense are not believed in by the Arya Samaj. The Arya Samaj holds with Swami Dayananda that there are three entities.

(1) The Supreme Soul.

(2) The soul of man.

(3) Matter.

7 The Samaj is said to be aggressively anti-Christian. Is this so?

7, Certainly, *on the defensive*.

8. The teaching of Swami Dayananda in regard to Niyoga is, I understand, taken by his followers as an essential part of the Master's doctrines.

8. The Samaj does *not* consider Niyoga an essential doctrine.†

12. What are the political aims of the society?

12. *None at all*.

Towards the conclusion the author makes the following significant and pertinent remarks—"That a new and a rationalistic interpretation of the Vedas could be made by Dayananda, a Brahmin un-acquainted with any European language shows to what depth below the surface the modern spirit has permeated. The persistent and organised aggressiveness of Christian missionary effort has also forced the Hindus to reconsider the foundations of their faith while creating a strong feeling of opposition to the well-meant efforts at evangelization. Between the unanswerable truths of science on one hand and the uncompromising attitude of condemnation taken up by the Chris-

† L. Lajpat Rai is in the minority of one in holding this view. The doctrine of Niyoga having Divine sanction is as essential a part of the Arya Samaj creed as any other doctrine *Ed. V. M.*

tian missionary on the other, the leaders of native thought in India felt that something had to be done and done quickly. The old strong-holds had become untenable, the great portion of the land was clearly defenceless, so the Arya retiring before the enemy and practically surrendering the whole country has taken refuge behind the outworks of a little known and a very ancient fortress in the recesses of mountains".

The author seems to make an attempt to be impartial when he says "After a careful consideration of the matter I am inclined to think that the Arya Samaj is at most destined to form one inconsiderable sect amongst the innumerable sects into which Hinduism is divided. But even as a numerically inconsiderable sect, the Arya-Samaj, composed as it is mostly of men who have received an English Education, will probably be an important factor in the regeneration of India whilst its open abandonment of idolatry and its public profession of monotheism cannot fail to have a healthy influence on religious opinion in India". The prophetic vision of the author is suddenly blurred and he sees distorted images and once again indignantly remarks. "The Arya Samaj has from its foundation manifested a tendency to take a share in the political agitation which has been very active in India during recent years; a fact, which I think, shows that the society owes its existence quite as much to national as to religious aspirations" "In this respect it differs strikingly", continues the writer "from the religious movement which found expression in the Brahma Samaj of Bengal. Of the two sects, both professedly monotheistic and non-idolatrous, one is *national, militant and practical*, the other an older one, which originated in Bengal is *cosmopolitan, dreamy and emotional*".

In the last sentence, there is a free play of imagination, a bright flash of idealism and a shining coruscation of grandiloquent style. If the Arya Samaj is practical, it is to give a diminishing place to the philosophy of quietism in the thoughts and in the hearts of Indians and to insist that *action* is the object of man's existence, for, do not the Shastras enjoin upon us *कुर्वन्नेवेह कर्माणि जिजीविषेत् शतंसमाः*." If the Arya-Samaj is militant, it is only in self-defence and if it is national, it first tries to raise the spiritually fallen race of Indians and ultimately claims to be an international movement destined to bring peace and harmony to the whole human race.

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# REVIEWS AND NOTICES

English.

*The Thesaurus of Knowledge or The Vedas and their  
Angas and Upangas by Pandit Behari Lal B.A.,*

*Shastri M. R. A. S. Jabulpore C. P.*

*(Union Printing Works Lahore)*

*Price Rs. Five.*

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We owe an apology to the learned author for having delayed a notice of the book for so long a time. The printing is distinctly good although the typographical errors are serious and numerous. The information embodied in the book is certainly encyclopaediac. The learned author must have taken considerable pains to collect and compile the materials. The chapters in defence of Vedic teachings are convincing and vigorous. Pandit Bihari Lal deserves the thanks of Vedic Dharmists for having written so able a book brimming over with references to the Angas and the Upangas. The portion of the book dealing with the Vedas cannot be sufficiently praised. We are afraid we cannot congratulate the author on what he has written in regard to the Brahmanas. It is strange that while the learned Pandit rejects the authority of Sayana and his occidental disciples while interpreting the Vedas, he follows them blindly, unthinkingly and unreflectingly in his interpretation of the Brahmanas. Before the advent of Swami Dayananda, the Vedas were believed to teach what Pandit Behari Lal now attributes to the Brahmanas. European scholars still hold this view. It is for this reason that the learned Pandit has felt the necessity of writing the book under review. If Swami Dayananda had followed existing commentaries of the Vedas, just as Pandit Behari Lal follows the commentaries of the Brahmanas, very few educated people would to-day be believing in the divine origin of the Vedas. Pandit Behari Lal has very ably shown that Syana and others have read Pauranic legends into Vedic texts. How could they have changed this attitude of mind and freed themselves from all pre-conceptions when they set to work to explain the Brahmanas. A thick and impenetrable jungle of glosses, annotations, and commentaries by Pauranics and Tantrics surrounds the beautiful

structures of Vedic literature and conceals them from view. Whoever follow the labyrinthine maze of this jungle is lost in the way. Swami Dayananda has cleared the way to the central edifice of the Vedas. If we desire to find out the *truth* about the Brahmanas, let us follow his method of interpretation and laying all commentaries aside try to fix the meaning of the Brahmanas independently with the help of Grammar, the Angas, the Upangas, and commonsense. We hope Pandit Behari Lal will ponder over our suggestion.

The language of the book is very defective at places. So excellent a book should not have been disfigured by mistakes of grammar and idiom. We would request the learned author to have the book revised by some literary man before the second edition is brought out. With all its imperfections, the book is a valuable contribution to English literature on the Vedic Religion and should be in the hands of all Vedic Dharmists and lovers of truth. We cannot recommend it too highly. Can be had of the author.

*The Gospel of Life Volume I, an Introduction to the Study of the Bhagvat-Gita and the Upanishads by Mr. F. T. Brooks "Vyasashram" Adyar Madras. Price Rs. 1-8-0.*

We need not introduce the author of the book to the readers of the *Vedic Magazine*. A chapter of the book has already appeared in an issue of the *Magazine* as the leading article. The article was much appreciated and our readers were enthusiastically looking forward to the publication of the excellent work. It has now appeared. It surpasses the wildest expectations of Mr. Brook's most enthusiastic admirers in point of literary workmanship, inspiring and uplifting sentiments, lucidity and luminousness of exposition, magnificence and splendour of descriptions, wealth of illustration and amplitude of detail. As Mr. Besant says in the short Introduction by her which is appended to the work:—

"Mr. Brooks has done his work well. The reader will find his own mind stimulated—the true object of a book. There are admirable ideas and phrases scattered throughout the lectures, ideas that will be fruitful, and phrases that will stick".

It is indeed wonderful that Mr. Brooks has entered into the spirit of Aryan scriptures so thoroughly that may "learned Hindus" like Rajendra Lal Mitra would be set down as veritable



"Europeans" in comparison with this "foreigner". By writing this book Mr. Brooks has proved conclusively that truths embodied in Aryan scriptures are of universal application and our holy books surrender their treasures to all who reverently approach them no matter what their nationality or place of birth. Even a cursory reader of the book will endorse the following estimate of himself given by the author in a footnote.

"I may fairly consider myself entitled to speak as an Indian since I have neither interests nor home outside the Land of adoption, and am devoting my whole life to it—and to Humanity through it—according to my lights. I may not be a 'Hindu' (in the sectarian sense)—nor would I care to be. But I am certainly more of a Hindu than "Hindus" who know and honour their scriptures less than I do, and occasionally disgrace "Hinduism" in their own lives. Hinduism (as we, Friend Reader, understand it) is safe beyond the reach of these."

Although Mr. Brooks is a member of the Theosophical society, he has no intellectual sympathy with the "moonshine" preached by Mrs. Besant or with the love for the supernatural, the morbid aspiration towards abracadabra and mystifying lore and the fondness for mystic talk and Mahatmic occultism which are the distinguishing features of "official" Theosophy. He does not preach "cultivated inaction" but the gospel of active love and service exhibited in solid, concrete deeds. He is a true follower of the Veda which declares.

"Let Man, at work'en here on earth.

A hundred Eons wish to live".

This mantra forms the motto of the chapter on "SERVICE" in this excellent book. As Mr. Brooks himself says, he has "for years maintained an attitude of complete and personal independence" from her (Mrs. Besant) as regards his own special line of work and the whole of his "inner life". That explains partly why a note of sturdy optimism pervades the book under review which preaches not dreamy repose, mystic balderdash, or the advent of a "Mahatma" whose psychic self is gradually growing in the hot-house of Theosophic mysticism under the direct superintendence of Mrs. Besant and Mr. Anundale, the lad's 'Private Secretary.' India stands not in need of teachings fitted for the intellectual solace of philosophic dreamers who being averse to action naturally desire to occupy themselves with visions, seances, and what not

Mr. Brooks beautifully indicates the supreme need of India at the present moment when he says "A thorough overhauling and re-examination of her ideals from the standpoint of *life* of actual, practical, organic Good, is one of the things without which India cannot step forward into the bright future that awaits her". We would have quoted some beautiful passages from the book but for the lurking doubt in our mind that they would lose in charm and beauty if separated from their setting. We expect every one of our readers to buy a copy of this excellent book and to "read, mark and inwardly digest" what it contains. Can be had of the author.

*Sacred Books of the Hindus. Panini Office Allahabad.*

We have already warmly recommended this excellent series to our readers. The translations of the various *Arash Granthas*, which are by scholars of unquestionably high attainments, have the merit of being both literal and idiomatic. Most of the *Upnishads* and some of the *Darshanas* have already been translated and published in monthly parts.

The annual subscription is only twelve rupees. The Panini Office of Allahabad which is earning the gratitude of all lovers of scriptural lore by bringing out this series deserves support and patronage at the hands of all who desire a revival of the virile past of India. All applications should be addressed and remittances made payable to. "The Manager Panini Office Bhuvneswari Ashram Bahadurgang Allahabad"

*History of the Brahmo Samaj. Vol. I. by Pandit Shivnath Shastri M. A. (Published by R. Chatterji 210/3/1 Cornwallis Street Calcutta.). Price Rs. 3.*

The book supplies a long-felt want. The Brahmo Samaj is one of those theistic churches which have contributed materially to the building up of modern India. The history of the chequered career of a church like that cannot fail to be of interest to all concerned with the problems of religious and social reform which are exercising the minds of India's well-wishers. The writer possesses the true historic sense. He is most impartial in apportioning praise and blame. Pandit Shivnath possess a psychological trait which eminently fits him for the task of a historian of contemporary events. Although himself a respected leader of the



Brahmo Samaj and one of its "makers", he records his facts from the standpoint of a spectator who has held aloof from the struggle and watched it in a spirit of philosophic detachment. It is not every one who can thus push his personality to the back ground. Some of our political leaders think that their own activities represent the highest water-mark of Indian progress. Mr. Shastri is singularly free from these defects. If he errs at all, it is on the other side. His modesty at places exceeds all reasonable limits. The book faithfully records the progress and decline of a church which, originally Vedic, was perverted from its right aim by the impatience and hot-headedness of Akshya Kumar Dutta, the sinister influence of Rajendra Lal Mitra, and the thoughtlessness of Keshav Chander Sen. The towering personality of Dabendra Nath Tagore was the one steady element in the Brahmo Church. This much as regards the religious side of the movement. But none but bigots can deny the splendid services rendered by the Samaj to the cause of social reform and personal purity in Bengal and of these also the book under review gives a fair idea. We look forward to the publication of the second volume which if it only maintains the height of excellence attained by the first will be equally popular. The book should be in the hands of all educated people whether Aryas, Brahmos or orthodox Hindus.

*Kurukshetra, A Lecture on the Holy War by Mr. F. T. Brooks.*  
Price as 6 (net).

An eminently readable book by the author of "The Gospel of life." In it the author has attempted to condense the substance of much that he has said in his recent lectures. The chapter on "The Battlefield of Duty" is excellently written. The get up and the printing are both satisfactory.

*Caste System by Pandit Ganga Prasad M. A. M. R. A. S. the renowned author of the "Fountain-head of Religion".*

A well-reasoned denunciation of the caste system as it is and a learned dissertation on its origin and on the necessity of adopting practical steps to abolish it. It should enjoy the widest possible circulation. Price 6 annas. The profits will go to the Arya Pratinidhi Sabha (U. P.) Printing and get up excellent. Can be had of Pandit Brij Nath B. A. L. L. B. Secretary, Aryan Tract Society Moradabad.

*Magnetic Aura or personal Magneism by Professor Sr. Raghavachari C. L. D., D. Sc.*

A very interesting, useful, and inspiring book. The author discusses the various means by which personal influence can be augmented. They can be summed up under six heads :— (1) Honesty (2) Purity (3) Beauty (4) Self-confidence (5) Self-control (6) Brahmacharya. The book is worth reading. We strongly recommend it to the readers of the *Vedic Magazine*. It can be had from The Latent Light Culture Office Tinnevely.

*Life and Action. The Great Work in America for January and February 1911. Published by the Indo-American Magazine Company 222 North Kedzie Avenue Chicago.*

It is another name of the Indo-American Magazine. The issue sent to us for review is neatly printed and contains many well-written articles.

*The Rajput (227 and 228 Strand W.C. London) Annual subscription £ 1 in the United Kingdom and 15 Rupees in India.*

This is one of the most interesting magazines recently added to our exchange list.

The Coronation number which has been lying on our table for sometime past is an excellent number. There are several beautiful illustrations of their Majesties, the Royal Family and eminent Rajput princes and princesses. The articles are thoughtful. The one on "What does the Coronation signify to India" by Mr. Viyas Rao is the best. It is an excellent dissertation on the duties of kings from the standpoint of the Vedas. The writer quotes Vedic texts at the head of the article and beautifully describes the Vedic ideals of sovereignty in the following words:—

"To a people like the Hindus, who have been nurtured in such ideals of Kingship, the institution of Royalty, however limited it may be in regard to its absolutism, has still a grandeur, a beauty, a sanctity, a pathetic and awe-inspiring acceptance of solemn duties and self-sacrifices that when a new sovereign ascends the throne, they pray he may have the strength to walk with the crushing burden of sovereignty on him, so that he may neither lay it aside and become unmindful of it, nor break down under its weight."

We cordially join in the fervent prayer of the writer that Om may give our gracious sovereign King George V strength of body, mind, and soul so that when he passes out of the realms of reality



it may be said of him that "his life was one speech, one thought, one action for the good of his subjects" and that he "illuminated the entire range of human endeavour". We welcome the "*Rajput*" into the rank of journalism. We are sure that if it continues to be ably edited, it will create a permanent place for itself in the field of journalism. We wish our princes and aristocrats, some of whom waste their time in frivolous pastimes and in flattering and being flattered, would improve their minds by reading such wholesome publications as the "*Rajput*".

### ARYA BHASHA (HINDI).

(चरित्र सङ्गठन) *Indian Press Allahabad. Price 12 as.*

Shrijut ज्ञानेन्द्र मोहनदास, a celebrated writer produced the original work in Bengali which has done immense good to the Bengali reading public. The present volume is a translation in Arya Bhasha by Shrijut Pandit जनार्दन झा. The translation is very nice. The style is simple, lucid, and fully expressive. Such works alone can adorn the literature of Arya Bhasha and supply the real needs of the Arya Bhasha reading public.

The book contains several essays on different subjects written by a masterly hand. The views expressed are sublime and such as are calculated to enlighten as well as ennoble and elevate the minds of the readers. The illustrations are taken chiefly from the modern period of Indian history. We can not praise the book too highly. Considering the excellence of the book, the price is not high.

वालस्वास्थ्य रक्षा (*Indian Press Allahabad.*)

This book is from the pen of Pandit Ramji Lal Sharma. The very name of the book indicates the nature of the contents.

The author holds that 99 per cent of the population possess poor health. It may be divided into four main sections. The 1st lays down the means of procuring health, the second discusses the true character of the different constitutions of persons, the third deals with meals—the right time at which they should be taken, their quality and quantity,—while the fourth describes the properties of eatable substances. The work throughout follows the lines of चरक and सुश्रुत. PRICE 8 ANNAS.

३ कविता-कुसुम-माला *Indian Press Allahabad.*

"The Two Friends" "(दोमित्र)", "The Traveller" (प्रवासी) and two or three other valuable books have already been written by Pandaya Lochan Prasad. Now he has turned out another useful book. The present work is a collection of beautiful poems carefully compiled from the works of almost all the Arya Bhasha poets, past and present. The author himself is a good poet, and the book contains several pieces of poetry from his own pen. Besides, we find in it Shakespear's "Friendship" Campbell's "Lord Ullin's Daughter", Southey's "Scholar", Scott's "Love of Fatherland" and many other poems of foreign poets translated into Arya Bhasha verse. Some pieces are indeed marvellous. The writer "has presented a beautiful wreath, composed of sweet scenting flowers of poetry, sprung in the hearts of so many illustrious poets." We hope the Arya Bhasha reading public will acknowledge the gift thankfully and heartily.

लिपिविद्य (Science of writing) in two parts, by Pandit Gauri Shanker Bhatta Caligraphy Master Gurukula Hardwar.

The book is excellent and has already run through two editions. The author, himself an eminent caligraphist, has in lucid language laid down the rules of the art of good, steady, beautiful writing and the formation of letters. The treatment of the subject is rigorously scientific. The second part consists of illustrations. We cannot too highly commend it to caligraphy teachers in all schools where Arya Bhasha is taught. Price 1 Re. and 6 annas. Can be had of the author.

नागरी लिपि पुस्तक (Caligraphy Slip Books) by the same author.

They are so excellent that the Education Deptt of the Central Provinces has adopted them for use in schools. The alphabetical chart and some Veda Mantras printed in gold and ordinary black letters by the same author are also beautiful to look at and would adorn the drawing room of any educated Aryan lady.

Vedic Updesh Ratan Mula by Pandit Sri Paul Damodar Salya-rateker, the celebrated Vedic Scholar and Artist.

It is an Arya Bhasha translation of the 30th sukta of the third Kanda of the Atharva Veda. The sukta treats of the duties of man as a social being and of the right spirit in which social service should be performed and organisations conducted. A publication like this is extremely opportune at a time when public leaders are engaged in a race for name and fame and a scramble for titular



distinctions and some of those who profess to be Vedic Dharmists are ready and willing to sell their church and country for selfish ends. This mode of popularising divine teachings is extremely useful. Price 1 anna. Can be had of the manager Sat Dharam Pracharak Press Gurukula Hardwar.

## URDU.

*Alkhatun (in 3 volumes) by Mirza Alibeg Deputy Collector Agra U. P. Price Re. 1 for each of the first and second volumes and Re. 1 and annas 8 for the third volume.*

The book is neatly printed and the style is chaste and literary. It is also free from bigotry and anti-Hindu bias which disfigure the writings of some Muslim gentlemen that have been brought up amidst enervating environments created by the Muslim League. The author's spirited defence of the Pardah system will, of course, excite fun among progressivists and students of history who realize what an enormous amount of mischief this institution has done by stunting the physical growth and hampering the intellectual and moral development of India's fair daughters. But the book has its value inasmuch as it embodies beautifully written biographical sketches of noted Indian women, both Hindu and Moslem, which invariably show sympathetic insight. Can be had of the author.

*Silja diq ka Sahih aur Qudrati Ilaj va inslad (A Treatise on the Treatment of Consumption) by Mr. Har Govind Prashad Nigam M. A. Mujil Am Press Lahore. Price 8 annas.*

The get up and printing are both excellent. The style is lucid and chaste. The author once himself a victim of tuberculosis, has produced a brochure on the subject invaluable for laymen. Much of what he says is based on personal experience. The method of treatment is popular and the book is so interesting that we finished it in one sitting. Can be had of L. Jagishar Nath Kucho Natwan Delhi.

*Arya-Siddhant (Eight Lectures on the Teachings of the Arya Samaj) by Professor Diwan Chand M. A. of the Lahore D. A. V. College. Arya Steam Press Lahore. Price 8 annas.*

The lectures exhibit vast study, a fair grasp of the leading principles of the Arya Samaj, and philosophic insight. The book must be in the hands of Urdu-knowing persons who are desirous of gaining a knowledge of the religious teachings of the Arya Samaj. Can be had of the manager. "The Arya Gazette" Lahore.

## CONCEPTION OF GOD HEAD IN THE VEDAS.

It was no doubt a very happy idea to publish a tract (in English) on the "Conception of God head in the Vedas," and we heartily congratulate the "Youngmen Arya Samaj Tract Society" of Lahore on the admirable manner in which that idea has been carried out. The usefulness and importance of an undertaking like this can hardly be over-estimated. We also congratulate the author on his judicious selection of Veda mantras. Here are a few specimens:—

(1) "He who shone conspicuous before all, Supreme God of lofty wisdom, who by His power and might, is the Protector of the heavenly orbs, before whose breath, through greatness of His power, the two worlds tremble, He, O men, is Indra". Rig II., 12—1.

(2) "Inspired by Sages and Saints who claim our homage, we will praise Eternal Lofty Agni—Him who hath spread abroad the Earth with splendour, this heaven and both the worlds, and air's mid-region." Rig X. 87-21.

3. "Mightiest of the mighty, Agni, Thou art Indra, Thou art Vishnu, pervading and over-spreading all, Adorable: Thou art Brahmanaspati, the Brahman (Brahm.) providing wealth (of Spiritual and Secular Wisdom): Thou, O Sustainer, with Thy wisdom, tendest us". Rig II. 1—3.

(4) "Lord of all wealth, the exalted Being who propped up the heavens and measured out the Earth's broad expanses—He, King Supreme, pervades all living creatures. All these holy activities (in the universe) are Varuna's". Rig VIII. 42-1.

Altogether the booklet under review is a remarkable production, and gives a very clear idea of the *monotheistic* character of the divine Vedas. It proves, and proves conclusively, for a thousandth time that "there is only one and not more than one eternal God in the Vedas and that the terms Indra, Agni, Varuna &c. are all nearly synonymous and "Ishwar-Vachaka". We therefore recommend this excellent publication to the English-educated public in general and to the Orientalists and their worthy disciples in particular, who, even now, think fit to hold fast to the exploded and childish belief that the Vedas teach the worship of more gods than one. We trust the tract under notice will have a wide circulation.

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# CRITICISMS AND DISCUSSIONS.

## PHYSICAL SCIENCE IN THE VEDAS.

DEAR SIR,

When I read the criticism which my learned friend Professor Ray has been good enough to offer on the second part of my article entitled, "The advent of the Redeemer" for the first time, I felt that I was face to face with a Rishi of the old world, whose tender soul had been disgusted at the rank materialism of the present-day and his remarks operating like the wonder-working Alladin lamp of the Arabian Nights Entertainment dispelled, though temporarily, the awful gloom which sat on my poor materialistic soul like a nightmare. At that time I felt inclined to bid adieu to this wicked world and all its temporal concerns. But drunk as I was "with the wine of materialism" and "hypnotised by the vanities of the world" I went to sleep over the matter once again. A deeper insight however revealed the fact that my good, learned and worthy friend was neither a *saint* seated upon the sublime heights of transcendental spirituality nor a *yogi* living upon the spiritual food of abstract thought or divine contemplation, but a veritable man of flesh and blood subsisting on God's air and water which he has so mercilessly handled, and one who was capable, like the ordinary mortals of my stamp, of sarcasm and satire. As such he is a foeman worthy of my steel and I, therefore, prepare to join issue with him.

To begin with, my friend does not attempt an explanation of a single Vedic text without leaning on the doubtful crutches supplied by his worthy preceptors. This detracts a good deal from the deference due to him who tries to stand upon his own legs.

My learned friend falls foul of me because I have attempted to give a scientific explanation of a certain Vedic text. But what is his justification for displaying this animus? Let him not forget that we, the Aryas, believe that the Vedas are "the repository of Divine Knowledge and the store-house of Divine wisdom." We believe also that they contain the germs of all the arts and sciences revealed by God to man. *And we believe that truth and science are one.* What harm, then, if we try to put technical and scientific interpretations on Veda mantras of which they are capable? Where

is the inconsistency? Where lies the error in this? Let the learned Professor answer.

My friend first says that the verse expounded by Pandit Gurudatta is not susceptible of the interpretations put upon it by the Pandit if the literal meaning of the verse be taken and then after quoting Griffith's translation of the verse he remarks:—

So “for strength substitute “kinetic energy”, for foe-destroying “oxidising and translate *यियं वृत्राचिं साधना* as “the joint performers or constituents of water” and we have the same interpretation which our friend offers to us”. It may be noted that Manmath Nath's translation is as follows.

“I invoke Mitra of pure strength and Varuna the destroyer of enemies the joint performers of the act of water—shedding”. Oxidising” is destroying (foe is not a translation of any word in the original) and pure strength in scientific terminology is “kinetic energy.” Mr. Ray has not touched the arguments and authorities produced by Pandit Gurudatta to prove that Mitra and Varuna mean also hydrogen and oxygen. His only argument is that there can be no mention of “boiling points” specific heat’ and ‘chemical composition’ in the Veda. In holding this view he is manifestly in the wrong. “A student of the Vedas” has quoted a few Veda Mantras which, if they have any meaning at all, teach scientific truths.

In the course of his criticism, our friend makes mention of a grand discovery made by his white Gurus of Europe and America. He says:—“Indeed the eminent German scholar Dr. Roth and many others are of opinion that before the Indo--Aryans and the Iranians separated *Varuna was the highest and holiest of the gods of their common ancestors and represented the spiritual side of their religion*” Now let me inform my learned friend that we, the Aryas, have outgrown this childish belief, have emancipated ourselves from the thralldom of Oriental scholarship in matters of religion, and are not particularly fond of passing under the Caudian Forks. We believe there is only one and not more than one eternal God in the Vedas and that the terms Indra, Agni, Varuna &c. are all nearly synonymous and *Ishwar-wachaka*. We, therefore, do not agree with the gratuitous theories admittedly based upon a conjectural superstructure advanced by European scholars and their Indian disciples, as far as the Vedas and Vedic literature are concerned.



The Veda itself declares.

इन्द्रं मित्रं वरुणमग्निमाहुर्ध्रुवो दिव्यस्त सुपर्णो गरुत्मान् । एकं सद्विप्रा बहुधा वदन्त्यग्निं  
यमं मातरिश्वा न माहुः ॥

*He is one, but the wise call him by different names such as Indra, Mitra, Varuna, Agni, Divya—one who pervades all the luminous bodies, the source of light, Suparna—the Protector and Preserver of the universe whose works are perfect—Matriswa—Powerful like wind and, Gautama—Mighty by nature. The language of the Mantra is so simple that it is not possible to interpret it in any other way than that in which I have done. If it is, let my friend try. When the Veda itself declares that Varuna is a name of God, we have no right to take it to mean a member of a pantheon. This holds true in verses like this. Of course when the term is used in another sense we have a perfect right to fix a meaning in accord with the text. The subject matter of the hymns of the Rig Veda quoted by my friend, even if we accept his translation, does not relate to a recognised member of a pantheon possessing a distinct individuality. If we substitute Supreme God for Varuna, the mantra suffers neither in clearness of expression nor does the translation appears unnatural and strained. Here is my friend's translation of one of those verses with the necessary substitution:—*

“Freed from sin I will faithfully serve as a slave the Supreme Being who fulfils our wishes—supports us. We are ignorant. May God bestow on us knowledge. May the All Wise Deity accept our prayer and bestow on us wealth.”

It will thus appear that there is hardly a single cogent and reasonable point among all the critical remarks the professor has been good enough to offer.

But we must give praise where praise is due; and I am obliged to Mr. Ray for a very significant remark contained in his words quoted below:—

“Sayana and Maxmuller are like the stone quarry coolies, a Dayananda, a Vidyarthi, an “Indian Nationalist” are skilled sculptors”. I am in full agreement with Prof. Ray on this point. Sayana and his European and Indian disciples are certainly stone quarry coolies “not particularly burdened with powers of discrimination,” for they have only made confusion worse confounded. Had they been intelligent expositors, and known which

is which, they would have separated the dross from the metal, and thereby contributed towards a better understanding of the Holy scriptures. But this they could not do, and their authority is only a glaring instance of "the blind leading the blind". Dayananda was surely a skilled sculptor and more. He cleared the Augean stables of the filth accumulated by a hundred generations of Oriental schoolmen and masters of Pauranic lore who read into the Vedas what was taught by the Puranas setting at naught the authority of ancient commentators of the Vedic Period, separated the grain from the chaff, and gave the world the only correct, reasonable and soul-satisfying interpretation of which the Vedas are capable. One word more and I have done. The learned professor tauntingly remarks:—I have seen Arya authors quoting pages of Maxmuller's translation provided the hymns are of the right sort" True. It is a cardinal doctrine of our faith that we should accept truth from all sources and reject error even if it emanates from such a high authority as Professor Ray. What harm, then, if Arya authors quote from Sayana or Maxmuller as long as they correctly interpret Veda Mantras? Our guiding principle in matters like this is the same as is contained in the following lines of the Arya Bhasha poet:—

उत्तमं विद्या लीजिये यदपि नीचं पै होय ।

परो अपावन ठौर में कञ्चन तजत न कोय ॥

"सत्यमेव जयते नानृतम्"

Yours Truly

An Indian Nationalist.

*P. S.* I am grateful to "A student of the Vedas" for so ably taking up cudgels in my behalf. He has, however, misunderstood me on one point. This misunderstanding it is my duty to clear up. I have nowhere said that the Vedas are text-books of professional and liberal sciences. My friend has not perhaps read my article a second time and has accepted as true what professor Ray chose to put into my mouth. Even Pandit Gurudatta has not said anything of the sort. All that the Pandit says is that the well-known division of the course of study of Aryas, the Vedas, into Rig, and Yajur, is based upon a principle of liberal and professional or (technical) education—surely a very different thing from what the Professor attributed to the illustrious deceased.



## NOTES.

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### NELSON'S ENCYCLOPAEDIA.

This work has been boomed persistently for sometime past. We have been told that it is "an *up-to-date* and complete illustrated library" and "a work of reference which will contain all that is likely to be required by the general public." "Put not your faith in princes" said an illustrious and brilliant statesman when his life-long services were rewarded with black ingratitude. We would say to our readers with all the emphasis we can command "Put not your faith in advertisements." If all that is embodied in advertisements were gospel truth, there would not be in the world a single man suffering from incurable diseases for some of the rostrums advertised possess, we are told, all the virtues of a panacea and those who advertise and those that have discovered them give themselves out to be wiser than Ashwani Kumar or Aesculapius.

It is the rule of life of some people to interpret the fulsome praises forming part of advertisements by contraries so often and so repeatedly have people been duped and gulled by quacks, mountebanks, and charlatans through the instrumentality of the "Fourth Estate." But one must draw the line somewhere. It appears inconceivable that a respectable house like that of Nelson and Co, that has traditions to maintain, should pass off a work executed in a careless, slovenly and perfunctory fashion as a treasury of up to date knowledge. The 4th volume of the Encyclopaedia is lying on our table. Under the heading "Brahmo Samaj" we are regaled with entertaining fibs and with bits of information that would be news to Pandit Shiva Nath Shastri, Mahatma Munshi Ram, and Principal Hansraj.

We are told at the very outset that "the most remarkable religious revival of modern time has been that of the Brahmo Samaj, or, as it is sometimes called, *Arya Samaj*." The writer since he possesses so much brazen-facedness and audacity might have with equal truth asserted. "The most remarkable religious

revival of modern times in England has been that of the Unitarian Church, or as it is sometimes called, the Presbyterian Church."

The revered founder of the Brahmo Samaj is spoken of as "Rajaram." The Adi Samaj is translated as "New Church". One might with equal accuracy translate the Z-mindari Association as "Labour Club". Again we are told that in the "conservative-re-action" consequent upon the disruption which followed the false step taken by Keshub "this Samaj (i.e. the Sadharam Brahmo Samaj) fell back on Vedic authority for the theism which it professes." Will Pandit Siv Nath endorse this statement or is his remarkable work "History of the Brahmo Samaj" to be regarded less authentic than the article in the "up-to-date" encyclopaedia! It is a pity that the venerable Pandit did not consult this "Library of Reference" before publishing his monumental work.

Then we are told by the writer who, doubtless, is a "leading authority" that the Arya Samaj is rather a political organization than a religious body, and of late has come prominently forward as a movement "less to reform Hinduism than to rouse it into resistance to the alien influences, both Christian and Mohammedan, which threatens to denationalise it". This sentence bears a very close family resemblance to the one which immortalized Mr. Chisolm. This is what that veteran journalist wrote in the "Thunderer".

And the whole drift of Dayanand's teachings, is far less to reform Hinduism than to rouse it into active resistance to the alien influences which threatened, in his opinion, to denationalise it."

So the "leading authority" has stood godfather to Mr. Chisolm's misstatements. The poison of "Chisolmine" will now be administered in small doses to millions of credulous Englishmen and thus a powerful religious movement will be brought into disrepute and the public mind will be gradually prepared to view with complacency the dark designs of its enemies when the mask is thrown off and the policy of "no quarter" openly preached.

Another false statement emanating from the same source is unblushingly repeated. We are told that politically the Arya Samaj is "strongly aggressive, and its attempt to check enlistment and even to tamper with the loyalty of certain regiments is no



secret." Mr. Chirol must be surveying all this with a grim smile of satisfaction and must be rejoicing over the success of his designs. But if there is a just Providence presiding over this Universe, complete exposure is sure to be the fate, sooner or later, of persons that take malevolent delight in maligning and calumniating loyal and law-abiding bodies of their fellow subjects. Mr. Chirol may now gloat over the scenes of lacerated hearts that he has created, but if history is not a sham, the historian of the future will couple his name with the name of immortal and inimitable writer of articles on "Phoenix Murder." But we have a question to ask our countrymen? Will they continue to patronise "works of reference" which thus malign their public movements and inject millions with an Anti-Indian virus? Will they not teach these publishers and leading authorities a lesson?

#### THE ENCYCLOPAEDIA BRITANNICA AND THE ARYA SAMAJ.

The Arya Samaj which was at first treated with contempt and never even noticed in works of reference has suddenly risen in importance thanks to Mr. Grey, Mr. James Smith, Mr. Chirol and others of that type. In the 11th. edition of the Encyclopaedia Britannica there is a note about the Arya Samaj. Though the note betrays no signs of Mr. Chirol's subtle influence, it is nevertheless full of gratuitous statements and has been evidently written by one under missionary influence. (We are told that in the formation of Dayanand's conception of God, the Bible was much more influential than the Veda. Now even a superficial student of Dayanand's works knows that in his teachings there is no trace of trinity in unity, unity in trinity or of a vindictive Jehovah—an arbitrary ruler of the universe constantly changing his mind and repenting of what he had done, soon roused into anger and as easily pacified. Nor does Dayanand believe that God has created the world out of nothing. Dayanand's conception of Godhead is diametrically opposed to the Christian conception. He believed that God, matter and soul are three distinct entities eternally co-existent. Of these Matter, is mere existence, Soul is an intelligent existence and God is an existence which is All Intelligence and All Bliss.) God shapes and moulds matter according to absolute immutable and perpetually operating laws the working of which shows unerring prescience, omniscience, omnipotence, inflexible justice and genuine mercy.

There is an interminable chain of evolution and dissolution extending from eternity to eternity. He is free from all passion or emotion and is the embodiment of the most perfect wisdom. He awards or punishes the soul according to its good or bad deeds in conformity with the requirements of unbending justice and unflagging regard for the welfare of individuals and the entire creation. The Divine Laws which are an expression of the eternal and immutable Divine Will are embodied in the Holy Veda which like its author is eternal. What has all this to do with the essentially anthropomorphic conception of a Jehovah who like an Oriental despot blows hot and cold in the same breath, directs His prophets to do a certain thing and then countermands his orders on insufficient grounds, orders destruction of property and enforces obedience to His whims by violent methods. (The writer in the "Britannica" holds up Dayanand's definition of a "Yajna" to ridicule. Those of our readers who have read our articles on this subject in the *Ved Magazine* know full well that Dayanand's definition is as old as the oldest shastras and if Dayanand can be accused of reading into the Vedas "modern scientific discoveries" the ancient Rishis must also be charged with the offence of having read into the Vedas thousands of years back what is claimed to be essentially "modern." This, of course, is too absurd to be maintained seriously even by a Macdonnell or a Paul Duesen. We have discussed this subject fully in a work entitled "The Philosophy of the Yajnas" which we propose to bring out shortly. In the meantime we would ask our readers to ponder over the following quotation from the Baudhayana Grihya Paribhsha Sutra.

चतुर्धा ज्ञेय उपास्याश्च स्वाध्याय यज्ञो जपयज्ञः कर्म यज्ञो मानसश्चेति

Here study and the doing of deeds are spoken as Yajnas. Can it be held in the face of quotations like this that Yajna merely means "sacrifice" The writer says that the "narrower scope and corresponding intensity of conviction" have won for the Arya Samaj great strength. He has not shown how the fact of its not being eclectic is a proof of narrowness of scope. Is it to be presumed because of the intensity of conviction. Have scientific men no intensity of conviction? If they have, is that also to be ascribed to the narrowness of the scope of science? Surely the public expects more carefulness, greater research, and greater receptivity from contributors to a monumental work deservedly held in great repute than



have been shown by the learned gentleman who has written the note on the Arya Samaj.

### THE HINDU UNIVERSITY

After many discussions and much agitation in the press, the Hon'ble Pandit Madan Mohan Malviya has resolved to establish a Hindu University independently of Mrs. Besant although the C. H. College will, it is believed, be incorporated and affiliated. The Hon'ble Pandit, whose selflessness and devotion to the Hindu cause we admire so much, has sent us a copy of the Prospectus. We read it with avidity but must confess to a feeling of disappointment when we laid it down. We were completely bewildered. We fail to see what constitutes the distinctive feature of the proposed university unless the fact that the Sanskrit College of Benares will, if the Government consent, be here in after managed by the university be regarded a speciality. In other respects it will be like the existing official universities. (The need of an indigenous university was supremely felt because educationists believed that no genuine intellectual progress was possible so long as the medium of instruction was a foreign language which impeded the onward march of the spirit, hampered the development of thought, and nip all originality in the bud. We fondly hoped that in the *Hindu* university at least *Hindi* would be the medium of instruction especially when the organiser and the moving spirit was the first President of the Hindi Sabitya Sammelan.)

But in the Prospectus we are told that "instruction shall be imparted through the medium of English". The absence of suitable text-books is pleaded as a justification for this suicidal step and a hope is held out that in course of time one of the vernaculars (mind you not Hindi necessarily) will be allowed to be used as a medium of instruction. It appears that suitable text books will at some subsequent period be rained down from Heaven; and students and teachers will pick them up and start work forthwith. (Literature is a matter of evolution and not miraculous creation and what hope can there be for the growth of a rich vernacular literature if even a "national university" refuses to preside over the process of evolution. Would English literature have developed if the medium of instruction in Colleges affiliated to the Oxford university had been Latin or Greek? Would Japanese literature have grown to its present proportions, if the Emperor and people of Japan had argued as the honourable Pandit is arguing to-day?) We hope to revert to the subject in our next issue and to discuss it thoroughly in all its bearings.

# The Gurukula Samachar.

*Motto I* :— By the force of *Brahmcharya* alone have sages conquered death.— *The Veda*.

*Motto II* :— The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its members.....  
.....There is no political alchemy by which you can get golden conduct out of leaden instincts.— *Herbert Spencer*.

There is no trace of the rains. The sun shines with sweltering heat and sometimes it is oppressively close even at night although the nights are generally cooler in the Gurukula than they are in the plains. If there is no favourable change in the atmospheric condition, a terrible famine is apprehended. God's will be done. Since the above was in type, a few showers of rain have fallen. But the insufficiency of rain continues to be the general complaint through out the country.

## The Term Examination & the Vacation.

The Term examination of the Maha Vidyalaya is over, the results have been declared, and the College and the School have been closed for two months on account of the annual vacation. On the last day of the term the staff and the students assembled in the Principal's room. The Principal read out the result and made a short speech reminding the students of their deficiencies and of the necessity of removing them. On the next day the Shrawani was duly celebrated according to Shastric injunctions.

During the vacations some Professors and teachers will go out on an extended tour and collect subscriptions for the Gurukula and deliver public lectures on the Vedic Dharma and the Gurukul system of Education. Professor Ram Deva is going to the Central Provinces and the Deccan. Professor Balkrishn M. A., L. Lakshman Dass B. A. Head master and Pandit Rala Ram will tour in the Panjab as directed by the Secy. A. P. Sabha Panjab. We hope that the office bearers of the local branches of the Arya Samaj and individual Aryas will help the members of the deputation to the best of their power in their noble and beneficent work.



# FUN FOR LEISURE HOURS.

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AND

GURUKULA SAMACHAR.



Edited by Professor RAMA DEVA.



CONTENTS—KAUR 1968.

PAGE.

1. The Science of Language. A short study. ...  
By Mr. Shiyam Krishna Sahay B. A. Bar-at-Law. ... 195
2. Was the universe created out of Nothing? ...  
... By G. P. ... 210
3. The Ritusamhara. By Prof. Tulsi Ram M. A. ... 221
4. Tyranny of Sectarian Education. ... 230
5. Coming of the Golden Age. By Mr. R. K. Dutt. 235
6. Ethical foundations of Society and the ...  
Arya Samaj. By Prof. Balkrishna M. A. ... 244
7. Notes and Comments ... 250
  - i. Brahmacharya.
  - ii. East and West.
  - iii. Kalidasa a Voluptuary.
  - iv. Genuine Philanthropy.
  - v. Count Tolstoy.
  - vi. The best books in the Library of all Nations.
  - vii. The Indian Tulsai.
8. The Gurukula Samachar. ... 257

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"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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## The Science of Language

### A SHORT STUDY.

The study of Science is indeed a very interesting task, but it is by no means an easy one. All the different branches of science are so technical, so vast, and so complicated, that each one requires lifelong labour to fathom its depths; and after a student has done his best, future generations look back upon his performance and pronounce that he had but a superficial knowledge of his subject. If such is the case with the most advanced sciences—what we regard as such—how much more so would it be with a science of recent origin. Is it not then presumptuous on the part of a desultory reader, like myself, to attempt the discussion of such a difficult subject? But having confidence in my subject itself, and in the masters from whom I have learnt I make bold to try and see whether I can profitably beguile a few minutes off your time.

What I have to say is by no means to be taken as authoritative assertion, but as mere suggestions that may lead thoughtful readers to higher studies, deeper researches, and perhaps richer discoveries. The facts of the paper, as the heading might suggest, are mostly collected from the writings of eminent Western scholars like the late Professors Max Muller, John Peile, and Papillon; and if at some points I fail to express my masters clearly and fully, let the blame fall on me. I say with the Sanskrit author, "the bad things are mine and the good ones my master's."

In introducing a subject, it is a general custom to show its gravity and attract public attention; but I need hardly impress the importance of this subject. It is the science of that branch of our knowledge through "which God spoke to man and man speaks to God in his worship, prayer, and meditation." It is that branch of our knowledge which is the repository of all the mighty minds of the world. It is that branch of our knowledge which we all learn from the moment that we begin to prattle in our cradles. It is the characteristic that chiefly differentiates human beings from other animals. Is it not then strange that though our subject is so important and we are in constant need of speech from the beginning of our life to the very end, yet we know so little of its origin and growth! If I were to tell at once the origin of all the languages of the world I might startle many of my readers. Yet I must make some statement. And I begin by saying that in spite of there being at present 900 languages known to us and most of them so different from each other that the speaker of one does not understand what the speaker of another is saying, yet they are all derived from the same source. True, it has not yet been possible to trace them all up to this one original source. But they have all been traced up to one or the other of three main streams: the Aryan, the Semitic, and the Turanian.



or Scythian *i. e.* the group which includes all the so-called agglutinative languages. But the subject had been so much neglected that even the most distinguished modern scholars thought that it was an art, a work of man, a thing of human invention, at best a historical science. It was not till very late that some bold champions came to the rescue and asserted that language was a science. Nay, even a Physical Science. Now they have unquestionably proved that, like other physical sciences, our science, has passed through the three important stages characteristic of physical sciences: the Empirical stage, the Classificatory stage, and the Theoretical, or Metaphysical stage. Let us for a moment stop here and explain what we mean by these stages.

It is a general rule that each science begins with analysis, proceeds to classification and ends with theory. Of course there are some instances in which speculators have gone so far as to take up and discuss the Theoretical stage even before passing through the Analytical or Empirical stage. But to explain the stages themselves. The Empirical stage is that period in the history of science when the scientist, after being perplexed with the multiplicity of his data, begins to see the unities, the order, and the laws, pervading and prevailing in them all. In this stage the scientist (if he may be so called, for till then he is no scientist) knows nothing more than perhaps their names and some peculiarities and qualities. After this comes the first work of the scientist; namely to comprehend them, that is to say, "grasp and hold together single facts, connect isolated impressions, distinguish between what is essential and what is accidental, and thus predicate the general of the individual and class the individual under the general." This is the second or Classificatory stage. Now about the third stage, the Theoretical or Metaphysical stage. Having seen a certain order and laws in some of the data, the scientist is led to infer

that that order and those laws prevail through the whole universe of that class of data. Nature is not a desultory engineer. With this view in mind, the scientist reaches forward to conclusions, which, owing to some defect in his own speculations or in his instruments, he has not been able to prove experimentally.

To return to our point. We were dealing with the origin and growth of our science. But to be able to trace the origin, growth, and history of a subject that has existed, it may be from the creation, may, at first sight, appear to be impracticable, if not impossible. And it would really have been so, but for the fact that the very subject whose origin, growth and history we want to trace has minutely recorded them. Language has been called the best historian, as it tells its own tales to the vigilant student. What he has to do is only to trace back step by step where a certain word came from, until he arrives at a point whence he can go no further. There it is that he will find the origin, or at least be in its proximate neighbourhood. In undergoing this process, the history and growth as well will be recorded for him. For example let us take an easy case.—The slaves of America say "*yesr*" and "*yesm*." If they were now to escape to a far retired corner of their original home, and were there to be found by a student of our science a hundred years hence, what conclusions would he arrive at respecting these expressions? Our student would find "*yesr*" used in addressing gentlemen and "*yesm*" in addressing ladies. Then he might in the first place think that *r* and *m* are merely grammatical affixes to denote gender; but looking more closely and tracing historically where they came from, he would see that they are mere abbreviations of "*yes sir*" and "*yes maam*" and have been imported from America, where "*yes sir*" and "*yes madam*" were used, not by the aboriginal inhabitants, but by some foreigners. He would then trace back still further to the home of these



foreigners, which in this case would be England. Thus again and again he would fall back and find "*Astu*" (very well, or yes) in one class of the three main families of language (Sanskrit).—This is not all that "*yesr*" and "*yesm*" might tell: they might further reveal to the student that these words went over to America after the age of Chaucer, who uses "*yes*" and "*yea*" in different senses and not "*yes*" alone promiscuously; and that the white masters of the American Slaves, who crossed the Atlantic after the age of Chaucer, had crossed the channel at a still earlier period after leaving the continental fatherland of the Angles and Saxons. This latter fact will be revealed by the analogy between "*yes*" of the Anglo-saxon and "*ja*" of German. Similarly the words "*Sir*" and "*Madam*" will have their own tales to tell.

But to revert to our own tracing of the origin. According to the Vedas "From Him, the *Yajna*, sprang the Rich &c" (*Yajur Veda, Adh. 31. Man 7 1*) and according to the Bible, it was not the Creator who gave names to all things but Adam (*Genesis, ii. 19*). But the theological aspect of the question apart, let us see what the philosophers say. In the opinion of Locke, who was followed by Adam Smith, Dugald Stewart,—with but slight modifications—and some others, man must have lived for sometime in a state of mutism and communicated by gestures of the body, and by changes of the countenance, till at last, when there grew up ideas that could not be indicated by fingers, men "found it necessary to invent artificial signs of which the meaning was fixed by mutual agreement" Adam Smith further theorizes that verbs were the first to be introduced. So when a man saw a wolf coming to him, he would say, "He comes, he comes." But Dugald Stewart speculates that Nouns were the first artificial words, and instead of saying, "He comes, he comes," he would have said, "Wolf, wolf" and left the rest to be seen by the person spoken to. These are but

minor details to ascertain whether nouns or verbs were the first to be introduced. We have still to ascertain how they originated? from whom God or man? If it originated from man it would be an historical science, but if from God, then and then alone would it be a physical science. Another reason against its human origin is the common sense argument that, without knowing any language to discuss in, how for one thing could they have discussed that a wolf should be called wolf, and not dog, or elephant, or that some feelings should be called love, anger, and not by other names. True, any one might have wantonly called it wolf, or dog, or elephant, but what about the feelings and sentiments? The naming of these would have required a complete knowledge of psychology. Then it originated from God? But how could He speak seeing that He has no form? Therefore, we hold, according to the Indian theory—if we may call it so,—that language originated from nature, as *Shabda* (sound), which came out of *Akasha* (sky or ether.) Some of the most modern European scholars, whose views Professor Whitney has summarised (Encyclo. Brit. Art. Philology), hold a view very similar to the above one. While explaining the origin of languages, he says that there are three instrumentalities of expression: "*gesture*, or changes of position of the various parts of the body, especially of the most mobile parts, the arms and hands; *grimace*, or the changes of expression of the features of the countenance (in strictness, a variety of the preceding); and *Utterance*, or the production of audible sound." Of these we are for the present concerned mainly with the last; and in dealing with this the learned Professor says in effect that imitation plays a very important part; for "the first uttered signs were the imitation of audible sounds," which might have come from the "cries of animals or the noises of inanimate objects when in motion, or when acted on by other objects."



This much about the origin. Let us now look to the growth of language, if it can be called growth. It has been shown that there are two forces acting in the formation of it: (1) Phonetic decay, and (2) Dialectic regeneration. Phonetic decay is a change brought about by the way in which words are pronounced. It is, as we know, only human nature to exert oneself as little as possible. So when people had to say something, and found that they could express themselves in a shorter form, they adopted this shorter form and minimised their effort. For, what could be the object of a language but to express our meaning? And if that could be done by fewer words why waste more energy? Certainly if fewer words cannot express our meaning, then we must use more words. Thus in Chinese *Shi* stands for ten. If it were changed even slightly it would not mean ten. Pronounced as *t'shi* it means seven. So if a Chinaman has to say twenty, it seems very natural for him to say twice-ten as *Eul-shi*. In Tibetan, it would similarly be *Nyi-chu* (*nyi*=two, and *chu*=ten). But how is it in English, or in Gothic, or in Greek, Latin or Sanskrit? We do not say *two-ten*, or *duo-decem*, or *dvi-dasha*, but *Vinsati* in Sanskrit, *Gikati* in Greek, *Viginti* in Latin, and *Twenty* in English. The Sanskrit, Greek, and Latin words, on their very face, appear to be only local modifications of the same original words, whereas the English *Twenty* is a new compound framed from Teutonic materials through Anglo-saxon *tuentig*.

The first part of Sanskrit *Vinsati* and Latin *Viginti* contains the same number, which from *dwi* (two) has been reduced to *Vi*. As for the second part *Sati* and *ginti*, we can easily trace them to their first shape *dasam* and *decem*.

Now, consider the immense difference between the original words and their present forms! Unless they are seen through the glasses of Grammar and Philology they can-

not be identified. This is the change brought about by Phonetic decay. But along with this there operates the other force, which is equally strong: Dialectic regeneration. Dialect, as we all know, is the language spoken by the people of a particular place. It is not necessarily the language of the people's written literature, nor are dialects everywhere the corruptions of literary languages. "Dialects have always been the feeder rather than their channels." Now, these dialects exist from before the creation of literary language, for every literary language has grown out of some spoken dialect. But when one dialect has been selected for literary work, others are by no means silent. They live on, though in comparative obscurity, till another of them is taken up by some other and brought up to the level of the former one. Thus we see that two languages are formed with different dialects and written literature.

These two forces, Phonetic decay and Dialectic regeneration, combined together are responsible for all the existing different languages of the world. Professor Max Muller says that all of them are derived from the three main families: the Aryan, the Semitic, and the Turanian or Scythian, as it is called by other philologists; and that these families stand to each other in the relation of sisters, and not of mother and daughters, as is believed in some quarters. He further goes on to say that even Sanskrit does not stand to Greek, Latin, the Teutonic, Celtic, and Slavonic languages in the same relation as Latin stands to French, Italian, and Spanish. She (Sanskrit) cannot be called their parent but only their "Elder Sister." But we contend that if the Professor admits Sanskrit to be the "Eldest Sister," and at the same time has not been able to find the mother, why should not she be allowed to stand in place of the mother? Perhaps there may be such words—why there are such—as cannot be traced back to the "Elder



Sister" Sanskrit; but have we not phonetic decay and dialectic regeneration to extricate us from the difficulty? Then, no doubt, there was introduction of new words to express new ideas—words formed on the analogy of already existing words.

We may illustrate this last point from the history of Chemistry. Dnietri Ivanovitch Mendeleeff when brooding over his table of elements and the Periodic Law in 1871, found that there were certain gaps in his table, the then known elements not being enough to fill them up. What he then did in order to complete the table was this: he asserted the existence of those that were wanting, described the properties that some of them must possess, and ascertained mathematically the atomic weights of most; and he affirmed that these would be discovered, sooner or later. He went even so far as to name some of them, of course on the analogy of those already existing elements to which his descriptions most nearly corresponded. For example, he predicted the atomic weights and properties of three elements which, he said, would be similar to *Boron*, *Aluminium*, and *Silicon*, so he called them "Eka-Boron," "Eka-Aluminium," and "Eka-Silicon." Soon after his prophecy, elements were discovered and found to possess precisely such atomic weights and properties as he had predicted: *Gallium*=Eka-Aluminium in 1871 or 1875 by Lecoque de Boisbau-dran; *Scandium*=Eka-Boron in 1879 by Nilson (? Nils-sen), and *Germanium*=Eka-Silicium in 1886 by Winckler. The first names, though commonly used, the latter too are mentioned in some of the text books. (Vide *Encyclopædia Britannica*. 10th Edition).—Thus, new words are always, in every period, formed on the analogy of already existing words to express similar ideas.

However, this is not the place to discuss this point at any length; we must be content with stating with what we have learnt and explaining the present theory on the

subject. The present day Philologists divide languages into thirteen groups or families: (1) The Aryan, (2) The Semitic, (3) The Hamitic, which again is sub-divided into three classes: (i) The Ancient Egyptian with its descendants the more modern Coptic, (ii) The Lybian or Berber language of Northern Africa, and (iii) The Ethiopic of Eastern Africa, (4) The Monosyllabic, or South-Eastern Asiatic, (5) The Ural Altaic (Scythian or Turanian), (6) The Dravidian or South Indian, (7) The Malay-Polynesian, (8) The other Oceanic families (9) The Caucasian languages, (10) The Remnants of families in Europe, (11) The South African or Bantu family, (12) The Central African languages, and (13) The American languages.

But about the older opinion. After dividing the *Unknown Original* language into the three families, we can sub-divide them into many classes and sub classes according as they bear greater analogy to one or to the other. Thus Aryan is divided into Northern and Southern though latterly into Indo-European and Indo-Germanic, Southern again into Indic and Iranian, and Northern into Celtic, Italic, Illyric, Hellenic, Windic, and Teutonic. Similarly the Semitic and the Scythian (or the group which includes all the agglutinative languages) can be divided and sub-divided. But I have enumerated all these languages very hurriedly. In the families there are members and branches, the members being no descendants of each other but collaterals, and the branches being the descendants! Thus Indic, Windic and Teutonic are classes, and, as such, collateral members; but Cymeric Lettic, High German and Low German are branches, and are descended from different classes or members: Cymeric from Celtic, Lettic from Windic, High and Low German from Teutonic.

However, Geneological classification is not the only classification we have to deal with. There is still another kind, the Morphological classification, which we



think, is equally interesting and instructive. To grasp it more clearly let us begin by taking a word, Say, *respectable*. It is a word of Latin, and not Saxon origin. In its Latin form *respectabilis*, we can easily see that there are two parts, *respect* (*respicio respicere, respectum-supine*) the verb, and *-a-bilio* the termination. Again from *respect* we separate the prefix *re*, which leaves us only *spect* and we trace *spect* as a participial formation back to the Latin verb *spicere* or *specere*, meaning to see, to look. In *specere*, once more, we distinguish between the changeable termination *ere* and the unchangeable remnant *spec*. *Spec* again can be traced back to Sanskrit root *pash* (to see) without the *s* before : but *spas* also is formed in *spasa* (a sky), in *Spashta* and *Vispashta* (clear and manifest); and in the Vedic *spas* (a guardian). Similarly in the case of all other words we can reduce them to a very small root (or the radical part of the word) after which we can go no further. Now these roots are of two kinds : *Predicative* and *Demonstrative*, which are the sole constituents of human speech. Starting with this fact we can discover how many possible forms of languages can be produced by the combination of these two elements, and then try to find out whether or not each of these possible forms has its real counterpart in some one or more dialects of mankind. All languages, as we have said before, being reducible to a little root in the end, *predicative* or *demonstrative*, it is clear that we may find three kinds of languages, or three stages in the gradual formation of speech, in which,

- I. Roots may be used as words, each root preserving its full independence ;
- II. Two roots may be joined together to form a word, wherein one root may lose its independence.
- III. Two roots may be joined together to form a word, wherein both the roots may lose their independence.

Similarly there can be joined 3 roots, 4 roots, 5 roots and so on; but the principle is the same, though it would lead to a more varied subdivision.

Now, the first of these stages is called the RADICAL (Lat. *radix*, gen. *radicis*, = a root) stage and is best represented by the ancient Chinese, in which we find words like "Y" *caug*, which means "with stick." At first sight Y might look like a preposition, standing in place of the English 'with.' But in fact it is not so. It is an independent root, meaning 'to employ.'—The second stage is called TERMINATIONAL or AGGLUTINATIVE (from *gluten* glue), and is represented by the Scythian or Turanian family. In Turkish we find *Bakarim* (I regard), *Bakar-sin* (thou regardest), and *Bakar* (he regards). In this we can clearly see that the root and suffix are distinguishable. This peculiarity of the second stage is found in some classes of the Aryan and Semetic families as well. For example in Sanskrit we find *as-mi* (I am), *as-si* (thou art), and *as-ti* (he is), and in Latin '*sum-esum* (I am), *es* (thou art), and *est* (he is), in all of which the root and inflexions can be quite easily distinguished.—The third stage, in which both the roots disappear and can be (if at all) traced only with difficulty, is called the INFLECTIONAL stage, and is sometimes distinguished by the name of AMALGAMATING, or ORGANIC stage. It is best represented by some classes of Aryan and Semitic families. Thus in Hindustani, which is a modern Aryan dialect, we have *hun* (I am), *hai* (Thou art), *hai* (he is), and *hain* (they are). Here there is no trace of its original root. Similarly in French *Age*. This in old French was *Eage* and *Edage*. *Edage* is a corruption of the Latin *ætaticum*; *ætaticum* is a derivative of *ætās*; *ætās* is an abbreviation of *ævitus*; *ævitus* is derived from *ævum*; and in *ævum* *æ* only is the radical predication element, the Sanskrit *ay* in *ay-us* (life) which contains the germ from which these various words derive their life and meaning.



Similar analysis of the different families, classes and branches will prove, and has proved to some extent, that this kind of classification as well holds good; and so we are not far from the truth in asserting that our science is a physical, and not a historical science.

Before concluding we have still a few words to add. An important subject like this cannot be said to have been properly introduced unless we refer to some of the laws that play important part. In the science of language one of the oldest laws handed down to us is the well known law of Jacob Grimm, who flourished about the year 1822. This law hardly needs repetition, but we may very briefly say that this a law by applying which we are enabled to trace words from language to language, and see how they passed from one nation to another. Or that this is a law of the correspondence of consonants in the older Indo-Germanic, Low and High Germanic languages respectively; as, for example, the use of *b* for *f* as in *free* from *bara*, and *fiber* from *befwer*. Thus according to Grimm's Law, every tenuis in Latin is represented by *th* in Gothic. The Latin *habet* in Gothic is *habiap*. This aspirate again appears in Anglo-Saxon where 'he loves' is '*lufath*,' which is preserved in the Biblical "he loveth." It is only in very later English that we find 'he loves.'

By the by, we may mention that in *s* of 'he loves,' we have a demonstrative root added to the predicative root *love*, and this *s* is originally the same as Sanskrit *ti*. But this is not the case with *d* in 'loved.' There we may learn from Comparative Grammar, the "*d*" is but an abbreviation of "*did*." So 'he loved' is derived from 'he love did' or 'he did love.' But here it might naturally be asked how 'do' becomes 'did' in the past tense, or receives its pretirite meaning. 'Did,' as we may know, is *dide* in Anglo-Saxon, and in *dide de* is not a termination but a root, and *di* is a reduplication of the

Similarly there can be joined 3 roots, 4 roots, 5 roots and so on; but the principle is the same, though it would lead to a more varied subdivision.

Now, the first of these stages is called the RADICAL (Lat. *radix*, gen. *radicis*, = a root) stage and is best represented by the ancient Chinese, in which we find words like "Y" *caug*, which means "with stick." At first sight Y might look like a preposition, standing in place of the English 'with.' But in fact it is not so. It is an independent root, meaning 'to employ.'—The second stage is called TERMINATIONAL or AGGLUTINATIVE (from *gluten* glue), and is represented by the Scythian or Turanian family. In Turkish we find *Bakarim* (I regard), *Bakar-sin* (thou regardest), and *Bakar* (he regards). In this we can clearly see that the root and suffix are distinguishable. This peculiarity of the second stage is found in some classes of the Aryan and Semetic families as well. For example in Sanskrit we find *as-mi* (I am), *as-si* (thou art), and *as-ti* (he is), and in Latin '*sum-esum* (I am), *es* (thou art), and *est* (he is), in all of which the root and inflexions can be quite easily distinguished.—The third stage, in which both the roots disappear and can be (if at all) traced only with difficulty, is called the INFLECTIONAL stage, and is sometimes distinguished by the name of AMALGAMATING, or ORGANIC stage. It is best represented by some classes of Aryan and Semitic families. Thus in Hindustani, which is a modern Aryan dialect, we have *hun* (I am), *hai* (Thou art), *hai* (he is), and *hain* (they are). Here there is no trace of its original root. Similarly in French *Age*. This in old French was *Eage* and *Edage*. *Edage* is a corruption of the Latin *ætaticum*; *ætaticum* is a derivative of *ætās*; *ætās* is an abbreviation of *ævitus*; *ævitus* is derived from *ævum*; and in *ævum* *æ* only is the radical predication element, the Sanskrit *ay* in *ay-us* (life) which contains the germ from which these various words derive their life and meaning.



Similar analysis of the different families, classes and branches will prove, and has proved to some extent, that this kind of classification as well holds good ; and so we are not far from the truth in asserting that our science is a physical, and not a historical science.

Before concluding we have still a few words to add. An important subject like this cannot be said to have been properly introduced unless we refer to some of the laws that play important part. In the science of language one of the oldest laws handed down to us is the well known law of Jacob Grimm, who flourished about the year 1822. This law hardly needs repetition, but we may very briefly say that this a law by applying which we are enabled to trace words from language to language, and see how they passed from one nation to another. Or that this is a law of the correspondence of consonants in the older Indo-Germanic, Low and High Germanic languages respectively ; as, for example, the use of *b* for *f* as in *free* from *bara*, and *fiber* from *befwer*. Thus according to Grimm's Law, every tenuis in Latin is represented by *th* in Gothic. The Latin *habet* in Gothic is *habiaþ*. This aspirate again appears in Anglo-Saxon where 'he loves' is '*lufath*,' which is preserved in the Biblical "he loveth." It is only in very later English that we find 'he loves.'

By the by, we may mention that in *s* of 'he loves,' we have a demonstrative root added to the predicative root *love*, and this *s* is originally the same as Sanskrit *ti*. But this is not the case with *d* in 'loved.' There we may learn from Comparative Grammar, the "*d*" is but an abbreviation of "*did*." So 'he loved' is derived from 'he love did' or 'he did love.' But here it might naturally be asked how 'do' becomes 'did' in the past tense, or receives its pretirite meaning. 'Did,' as we may know, is *dide* in Anglo-Saxon, and in *dide de* is not a termination but a root, and *di* is a reduplication of the

root. According to some rules of Sanskrit and Greek grammars reduplication has the force to give words preterite meaning. Thus the root *dha* in Sanskrit becomes *dadhami* in the past tense, and so in Greek the root *the* becomes *tithemi*. This rule is applied to some of the verbs in English as well—to the strong verbs, as they are called. And so the Anglo-saxon *do* becomes *dide* which corresponds with the Sanskrit *dadhan* (I placed).

There are many other similar interesting and instructive features of Comparative Grammar, which forms a part of our subject. But lest we become prolix we return to the point under discussion, namely the Grimm's Law. It has been said that the Germans could not pronounce *bh*, *dh*, and *gh*, and said *b*, *d*, and *g* instead. But as these *b*, *d*, and *g* confounded with the words that already had *b*, *d*, and *g*, they changed them into *p*, *t*, and *k*. Of course, this proceeding was thoughtless (with all respect), but having gone too far they could not recede, and so a set of new sounds *f*, *th*, and *h* was introduced in the place of *p*, *t*, and *k*. These and similar other explanations were aimed at by Grimm's Law. Yet it was not perfect. There were many irregularities which could not be explained, and so were placed under the head of exceptions. But Verner was to win the laurel of their explanation. His law explains all these irregularities and deals with the cases in which the original *p*, *t*, and *k* instead of passing into *f*, *th*, and *h* as discarded by Grimm's Law, became *b*, *d* and *g*. He said that 'this depended on the position of the accent and that the accent thus evidenced for primitive Germanic was identical with that still preserved in Vedic Sanskrit, and to some extent in Greek.'

And this is only a short history of the origin and growth of Language. We are quite conscious of the fact that we have skipped over many points and touched others but imperfectly. But as we said in the beginning,



this paper is meant to be only a suggestive one and nothing more ; so if we have been able to create in any one an interest for this subject, we are amply rewarded.

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“The world does not now contain annals of more indisputable antiquity than those delivered down by the ancient Brahmins.”

(Halhed)

“The whole character of the Hindoo nation and its institutions bears testimony in favour of this remote antiquity of their language. Their Religion and laws, their mythology and science, all carry us back to times beyond the reach of history; while their magnificent but ruined temples, appear to be the work of no superstition more modern than that of Egypt or Assyria.”

(Talboys)

“The Sanskrit Language, whatever be its antiquity, is of a wonderful structure; more perfect than the Greek, more copious than the Latin and more exquisitely refined than either.”

(Sir William Jones)

“If you wish to assert that Language has various beginnings, you must prove it impossible that language could have had a common origin.”

(Max Muller.)



## "Was the Universe Created out of Nothing"?

### A REPLY.

A personal friend has under the *non de plume* of "A Lover of Truth" contributed to the *Muslim Review* a series of articles entitled "Thoughts on the Fountain head of Religion" as a criticism on my book of that name, which first appeared by instalments in the *Vedic Magazine*. So far as the subject of my book is concerned the series is yet far from complete, though six articles have so far appeared. One of these articles headed "The Interpretation of the Vedas" had little or nothing to do with the subject of my book, but was a general attack on the position of the Arya Samaj in respect of Swami Dayanand's interpretation of the Vedas. It has been already replied to by my learned friend Pundit Ghasi Ram M. A., L. E. B. in the *Vedic Magazine* of Asarh 1968. Two other articles which appeared in the *Muslim Review* of December 1910, and April 1911, are intended to controvert the Vedic doctrine of *eternity of matter and souls*, which though having no essential connection with the argument of my book, has been incidentally referred to on pages 119 to 123 of the *Fountainhead of Religion*. It is the first of these two articles headed "Is the universe created out of something," to which I attempt a reply in the present article.

My friend begins thus :

"Our Arya friends hold and our author alleges..... that this universe could not have been created out of nothing, that to create a thing out of nothing is an impossibility. I say on the contrary that to create a thing out of any existing thing is not only an impossibility but a contradiction in terms. If a thing is created at all, it must be created out of nothing, or it is not created at all. If creation means any thing it means creation out of nothing, or it means nothing at all." The Italics are his own.



He then proceeds to say that

If our souls and matter are self-existent and co-eternal with God, "there is *no creation* at all. There is only at best a *making* like that of a potter, and not a creation."

This is at best quarrelling over words. The critic assumes that the word *creation* (with its cognate words *create*, *creator* &c.), can be used in the sense of *creation out of nothing* only. In this he is quite mistaken. The word *creator* is etymologically the same as the Sanskrit word कर्तृ *kartri* which means *maker, doer, agent* or *cause* and is derived from कृ *kri* to do, make, or cause. The idea of *creation ex nihilo* is foreign to its etymological meaning. It is true that the English people, who use the word, being (as Christians) believers in the doctrine of *creation ex nihilo*, have come to use the word *create* in that sense. But it is wrong to say that the word is employed in that sense *only*. It is used in both senses; I will quote from *Webster's Dictionary*:—

"CREATE, v. t.—to bring into being; to form out of nothing; to cause to exist.

(2) To effect by the agency and under the laws of causation; to be the occasion of; to cause; to produce; to form or fashion, to renew."

The second meaning is exactly the same meaning in which I have used the expression and we are certainly entitled to use it in that sense.

Mr. "Lover of Truth" then proceeds:—

"Every one would coincide that the words *create* and *make* connote quite different and distinct ideas, and words connoting these two different ideas exist in every language, whether it be Greek or Latin, Hebrew or Arabic, Sanskrit or Pali, and these words have existed in these languages in all times and in all ages. Since the word *create* has existed in all climes and ages, and in languages all the world over, it follows that the idea connoted by this word is present everywhere and has been present since the very creation.

Since this idea, has been so persistently present everywhere and since all time the idea must represent a *fact, a reality, and not a myth, a fiction.*"

Here the learned critic has made a most sweeping assertion without the least attempt to prove it. Where are the words in all the different languages of the world connoting the idea of *creation out of nothing* pure and simple? I cannot pretend to a knowledge of all the languages. But it would be interesting if Mr. "Lover of Truth" were to endeavour to get such words from all the languages, instead of quietly assuming them to exist. It has been shown that the English word *create* did not connote that idea originally, and does not always or necessarily connote it now. I know of no such word in Sanskrit. Whenever Sanskrit Philosophers speak of the idea in order to refute or discuss it, they have to employ a phrase or sentence instead of a word. For example Kapila in his *Sankhya Sutra* describes it as \*अवस्तुनो वस्तुसिद्धिः "production of a thing out of nothing." Elsewhere it is described as अभावाद् भावोत्पत्तिः "production of an existence out of non existence"

In *Gita* it is spoken of as असतो भावः † "existence out of what is non-existent."

Nor do I know of any such word in Hindi. I am not aware if there is a separate word for this idea in Hebrew. But the Hebrew word *bara* used in the opening verse of the *Genesis*, which is generally translated into "created," means, correctly speaking, "cut, cut out, planned, or fashioned," which would mean 'created out of something,' rather than 'created out of nothing.' When the major premiss (that a word connoting the ideas of *creation* out of nothing has existed "in all climes and ages and in

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\* अवस्तुनो वस्तुसिद्धिः "No real thing can come out of nothing"  
*Sankhya Sutra* I, 78.

† Bhagvad Gita, II, 16.



languages all the world over") turns out to be a false assumption, the conclusion (that the idea must represent a fact or reality) falls to the ground.

After "so much by way of preface," my friend proceeds to show, (as he thinks), that if *matter* be assumed to be eternal. God's agency in the physical world would be nowhere. With this end he has adduced some examples which are supposed to be the stock arguments of some Materialistic athiests. Here are they:—

"A seed falls on the ground. If the ground is not stony or rocky or absolutely barren, and if sufficient heat and moisture are available, in short, if all the necessary physical conditions requisite for the growing of a tree are there, the seed would take root, germinate and grow into a big and shady tree, and would fructify in due course..... If it (the seed) possessed that power, the tree would naturally grow and there would be no agency of God in the coming of the tree into existence."

"Similarly we plough the land, sow it with different kinds of crops. Rain comes in time, and the crops grow. Heat and air help in the growing of our crops, and our crops ripen by means of the heat of the sun in due course. In all this nowhere the agency of God comes in."

This argument (if argument it can be called) tacitly assumes that the seed and the soil, air and moisture, the sun and rain, are self-existent, and self-sufficient things, requiring the agency of no creator or maker. It is ignored that they are themselves as much the works of an intelligent mind as the tree or crops which are produced through their instrumentality. It is surprising how quietly the learned critic premises a number of conditions, assumes that the ground "is not absolutely barren," that "sufficient heat and moisture are available, in short, all the necessary physical conditions requisite for growing the tree are there," that "rain comes in time,"—and then innocently says; "in all this nowhere the agency of God comes in"! Who gave to the seed that particular structure and composition making it capable of growing into

a tree if certain physical conditions are fulfilled? Who made it possible for all these requisite physical conditions to be there? This process of germination shows the wisdom and power of God quite as much as any other imaginable process by which germination could be accomplished. Again it is quietly ignored that this process is subject to certain *laws*, and that a *law presupposes a lawgiver* who must be an intelligent being. Mr "Lover of Truth" gives some further instances and speaks of these *laws* of nature, but forgets that their very existence implies a *governing mind*. This is what he says:—

"The heavenly bodies are interdependent upon one another and are governed by physical laws, such as the Law of Attraction, and these laws are the results of the inherent qualities of matter. Governed by these laws the moon revolves round the earth, and the earth and other heavenly bodies round the sun, and our universe pursues its ordinary course without any interference by any outside agency. Day and night, the seasons of the year, are the result of the motions of these heavenly bodies and in all this God's agency is nowhere to be seen and cannot possibly exist."

Now '*Physical Laws*,' be it remembered, does not mean *Laws made by physical things*. It means the *laws to which physical or material things are subject*. It is absurd to think that the laws which require *intelligence* to observe and understand them could be evolved from dead matter or its qualities without an *intelligent mind*.

Continuing in the same strain Mr. "Lover of Truth" says:—

"The fire will burn and the water will quench the fire, whether God wills it or not; all the variations and changes, that are produced in our physical world as a result of the qualities of Matter and the Physical Laws that are evolved from those qualities and govern that Matter, take place independently of God's will or agency."

The writer here speaks of *Physical Laws* and *God's will* as if they were *antagonistic* things; while in reality



they are not even *different* but are *identical*. We speak of a *human law* as *the will of the sovereign power* in the state. So a *divine law*, (call it a *natural law* if you please), is the *will of God*, the supreme power in nature. *Physical laws* are only a branch of *natural laws*,—those laws which govern the physical world, as distinguished from *spiritual laws* which obtain in the domain of spirit. To say that "*governed by these laws* the moon revolves round the earth, and the earth and other heavenly bodies revolve round the sun," is the same thing as to say that these heavenly bodies revolve by *the will of God*, or in other words *by the agency of God*. It is therefore meaningless to say that "in all this God's agency is nowhere to be seen and cannot possibly exist."

It is necessary to state that when we speak of *God's will* we use the word *will* in a different sense from that in which it is employed when we talk of the *human will*. All human language when used for God is symbolical or figurative ; more so is this the case when we employ for God expressions which are indicative of the faculties of the *finite* human mind. The moment we forget this we degenerate God to the level of a human being, (though it may be of a great human being), and our theism becomes rank *anthropomorphism*. God is not like man a being with a *will* which is affected by every fleeting passion or led by every passing whim or caprice of a changeful mind. *His will is immutable*, as His nature is immutable. To say this is the same thing as to say that His *laws or the laws of nature are fixed and unchangeable*. It is therefore meaningless to say that "the fire will burn and the water will quench the fire *whether God wills it or not*." Fire burns and water quenches it *because God wills it*, or in other words, because it is a law of nature. God cannot will otherwise, not because there is any limitation to His power, but because His will is unchangeable. It is a contradiction in terms to say

that "all the variations and changes that are produced in our physical world as a result of.....the physical laws, .....take place independently of God's will or agency." For what takes place as a result of the physical laws, takes place by God's will or agency.

Mr. "Lover of Truth" concludes this argument by exclaiming:—

"So God, after making our physical world once out of primordial Matter ceases to have any connection with the working of that world and *practically becomes "Akarma"* as far as the working of our physical world is concerned."

The charge is entirely baseless. For according to the Vedic theory there is nothing at any time in this universe which does not show the agency of God. As the *Upanishad* exclaims:—

भयादस्याग्निस्तपति भयात्तपति सूर्यः ।

भयादिन्द्रश्च वायुश्च मृत्युर्धावति पञ्चमः ॥

"It is by the fear of His law that fire burns; it is by that fear that the sun shines: it is by that fear that lightning and air do their work, and fifthly death runs afar."

The most stupendous movements in the heavens which cease not for a moment are through His agency. And not a breath stirs in the atmosphere, not a rustling of leaves is to be heard, but there is the Hand of God visible therein. Thus God is always active so long as the universe or cosmos exists. It is only during *Pralaya* प्रलय when it is reduced to chaos,—when nature sleeps for the time being,—that His activity is not visible. The charge of Mr. "Lover of Truth" can be brought against his own theory. For according to his view *it is only in creating matter out of nothing that Gods' agency can be seen*. When that has once been accomplished. then according to him, "our universe pursues its ordinary course without any interference by any outside agency. Day and night, the seasons of the year, are the result of



motions of these heavenly bodies, and in all this God's agency is nowhere to be seen and cannot possibly exist." Again, according to the creed of our Muslim friends, God created this universe for the first time, and will not repeat the act after this universe has been destroyed. So before this universe was created, God was "*Akarma*" in every sense of the term; and after this will have been destroyed, He will "practically become *Akarma* as far as the working of our physical world is concerned." While according to the Vedic theory there is a cycle of cosmic evolutions, one cosmos succeeding another without beginning and without end.

The last argument advanced by Mr. "Lover of Truth" in the article under reply is that if matter and souls are believed to be eternal, there would be no ground for our worshipping the Deity. Says he:—

"If we examine the question of worship and devotion to the Deity we find that such devotion is based on the following three grounds:—

- (1) That we owe our living, our very existence to God and therefore in duty bound we lay ourselves in prayer to the deity who gave us our very being.
- (2) That our worship of the Deity confers upon us spiritual benefits, that is our souls become higher and purer, and that by means of such worship an immeasurable improvement is effected in the qualities and attributes of our souls.
- (3) That we worship God because he supplies us with our physical needs and comforts."

Then proceeding to show that according to the creed of the Aryas these grounds cannot exist, he says that the ground (1) cannot possibly exist as we are self-existent and eternal. Anticipating a possible reply he adds:—

"It may be said that though God has not created our souls He has joined them with matter, and has thus been the cause of our

present existence in this world, and therefore we owe Him worship under the first head. But the point is questionable. Many of us may be ready to question the right of the Deity to confine our free and independent souls in this prison of clay ; but this topic will be dealt with when discussing the doctrine of the transmigration of souls."

Well, if any of us can question the right of God to put our souls into material bodies, can we not also question His right to call us into being? To create *dead* matter out of nothing is a different affair. But to bring into existence *sentient* creatures and to arbitrarily put them in varying grades of pain and misery, (although with some mixture of pleasure),—and in different environments, is a very different thing. And the question becomes all the more serious when it is remembered that the net result of their creation will be, (according to the creed of Mr. "Lover of Truth's" co-religionists, that comparatively a few of these souls will, after a short life of mixed suffering and enjoyment, be sent to heaven, while by far the great majority will be sent to hell, for *eternal* damnation and suffering. Well may these latter question the right of God to create them out of nothing. The objection does not, however, hold good against the Vedic theory. For, according to it, the birth of a soul, the capacities with which it is born and the environments in which it is placed, are determined by God with regard to its deserts in the past birth, in the past birth, they were determined by its actions in a still previous birth, and so on. The souls being eternal there was never a time when they were born for the *first* time. I will however deal with this question when Mr. "Lover of Truth" gives us his promised article on the *Transmigration of souls*.

As regards the ground (2) he says:—

"Similarly we being eternal all our qualities and attributes must be and are eternal according to our Arya friends. There can therefore be no increase or decrease, improvement or deterioration



in the qualities or attributes of our souls whether we worship God or not. God cannot add to or subtract from the inherent qualities of our souls."

This is equally erroneous. The "inherent qualities" of the soul are thus defined in *Nyaya Sutras* :—

इच्छाद्वेष प्रयत्न सुख दुःख ज्ञानान्यात्मनो लिङ्गम् ।

"Desire and hate, volition, pleasure and pain, and knowledge are the six characteristics of a soul."

These six qualities practically correspond to the three faculties of the *mind* described by Western philosophers, *viz.* knowledge, feeling and will. That the soul is co-eternal with God does not mean that it possesses all the characteristics of God—No Arya believes that the soul is perfect like God. Mr. "Lover of Truth" says: "As far as the inherent nature of our souls is concerned, it will remain the same whether we spend our lives in the contemplation of and devotion to the Deity, or in the pursuit of the most beastly and licentious habits and never for a moment think of God or Godly things." This is true, and the soul will certainly retain its "inherent nature" or the faculties of feeling, desire and hate, pleasure and pain, of acquiring knowledge, and of willing, whether it worships God or not. But the "inherent nature" of the soul does not mean anything more than the faculties mentioned above. The soul certainly gains immensely in purity and holiness, knowledge and perfection by worshipping God, and this ground for prayer and worship holds good as much for an Arya as for the followers of any other faith.

As regards the ground (3) Mr. "Lover of Truth" repeating his old argument already refuted says :—

"Sun, moon and mother-earth by working together, guided by the laws of nature which have evolved through the inherent qualities of matter, supply us with food, drink and clothing, with houses to live in, with heat to protect our bodies against the inclement weather and above all with air to

breathe. And in this God's agency never comes in.....We therefore see that as far as our physical comforts are concerned we get far greater benefits from sun, moon, earth and stars, and above all from matter, than we do from God. And as there is no reason for us to worship God except for the physical comforts which he bestows upon us, we are as much, if not more, bound to worship sun, moon, earth, stars and above all matter as we are to worship God.....The condemnation of the worship of sun, moon, earth and stars by our Arya friends is therefore not only illogical but positively sinful.

Having already shown the hollowness of the main argument on which this new objection is based, I need hardly say anything about it. Matter and its products can be of no use to us unless—

(i) We are provided with a material body fit to make use of them, and

(ii) They are so made as to satisfy our needs. And who made them so, but God? No Arya believes that "sun, moon, and mother earth," and innumerable other things which minister to our wants are eternal or self-existing things. God has made them for us. If a friend gives me some delicious fruits to eat and warm clothes to put on it might as well be argued that I should thank the fruits and clothes which give me pleasure and comfort, and not the friend who supplied me with them! And this is what Mr. "Lover of Truth's" argument really comes to.

In my next article I will reply to Mr. "Lover of Truth's" second article on this subject which appeared in the *Muslim Review* of April 1911.

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## The Ritusamhara.

Kalidasa's genius flowed early in life. His *Ritusamhara* bears evident signs of being a youthful composition. It is probably "the first heir of our author's invention" in the domain of lyric poetry. "There is in it the ardour of youth. The verse is youthful, the sentiment is youthful, and there is the general joy and impulsiveness of youth with an overfondness for the pleasures of sense".

The poem is gay and cheerful throughout. "There is no sorrow or sense of the sorrow of the world in any part thereof, and the dreams and desires of youth flit and linger in it as summer bees around the honied flowers".

And why is it that there is not a tinge of sadness in the poem? The reason is not far to seek. The poem is cheerful because to young eyes there is always thrown over nature a glamour which vanishes with advancing years. So says the poet Wordsworth in his "*Ode on the Intimations of Immortality from the Recollections of Childhood*".

"There was a time when meadow, grove and stream,  
The earth and every common sight,  
To me did seem,

Apparell'd in celestial light,  
The glory and the freshness of a dream".

Because,

"The meanest flower of the vale,  
The simplest note that swells the gale,  
The common sun, the air, the skies,  
To youth are opening paradise".

And because on our author's soul, the great misery of mankind has not yet flowed in with a full tide, bringing

with it deeper passions and higher ranges of thought and feeling.

The *Ritusamhara* is a poem in which *Kalidasa* depicts the human soul in its tenderest moments,—in moments when it is wrapt from the thoughts of “a crowded life” and its stormy passions into an atmosphere of quiet joy, into the contemplation of the calm beauty of Nature and her varied scenes of grandeur and repose.

But although the *Ritusamhara* is one of our author’s youthful compositions, it touches the high water-mark of poetic excellence and displays in full all the principal characteristics of the great poet’s wonderful genius.

The language is simple and graceful. The similes are natural and appropriate. Matter and manner go hand in hand. The pathos is tender and soul-subduing. Human interest everywhere dominates Nature painting. The scenery is full of sunshine, gaiety and grace. The metres yield a various and noble harmony. The thoughts are subtle, delicate and refined. A romantic sentiment breathes throughout the poem. The affections of the human heart are purified through the influences of pity and sympathy. And last, but not least, the pictures are drawn with a wonderful insight into the heart of Nature and of man.

In other words, Nature’s heart is inwoven with the heart of humanity and a warm humanism pervades the poem from the beginning to the end.

The *Ritusamhara* is not so much a single poem, as a series of short lyrics, each complete in itself and dealing with a particular Indian season.

First comes ग्रीष्म, the Summer, with its blazing sun, its high wind, its dust storm, its blinding glare and its forest conflagration. All animate and inanimate creation is troubled by the heat of the season. The lion and the elephant, the peacock and the serpent, the tiger and the deer, forgetting mutual animosity, wander about disconsolate in quest of water and a cool retreat. Even the “crack-



ling bamboo" and the "torrid rock" seem to feel the flame that surrounds them. While—

“श्वसिति विहगवर्गः शीर्णपर्णदुमस्थः ।  
कपिकुलमुपयाति क्लान्तमद्रेर्निकुञ्जम् ॥  
भ्रमति गवययूथः सर्वतस्तोयमिच्छन् ।  
शरभकुलमजिह्वं प्रोद्धरत्यम्बुकूपात् ॥” \*

Next comes वर्षा, the Rainy Season,

“That beautiful, uncertain weather  
When gloom and glory meet together”.

It is thus described by the great poet :—

“शसीकराम्भोधरमत्तकुञ्जर-  
स्तडित्यताकोऽशनिशब्दमर्दनः ।  
समागतो राजवदुन्नतध्वनि-  
र्यनागमः सर्वजनप्रियः प्रिये” ॥

This *Shloka* has been beautifully rendered into verse by Griffith and runs as follows :—

Who is this that driveth near  
Heralded by sounds of fear ?  
Red his flag, the lightning's glare  
Flashing thro' the murky air ;  
Pealing thunder for his drums,  
Royally the monarch comes.  
See, he rides, amid the crowd  
On his elephant of cloud,  
Marshalling his kingly train,  
Welcome, O thou Lord of Rain”.

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\* “Members of the winged tribe  
Pant and heave on leafless trees ;  
Troops of monkeys feeling tired  
Mountain caves eagerly seize ;  
Gazelles roam to quench their thirst,  
Seeking shade and cool retreat,  
*Sharbhas* draw well-water out,  
Harmless all, oppress'd by heat.

Then comes शरद, the Autumn, which is the favourite season of the Indian poets.

The rains are over. The sky is without a speck. The silver moon shines free from gloom and bathes the whole face of creation with her lovely light.

“Lakes are sweet with opening flowers,  
Gardens gay with jasmine bowers ;  
While the woods to charm the sight  
Show their bloom of purest white”.

At the same time—

नष्टं धनुर्वलभिदो जलदोदरेषु  
सौदामिनी स्फुरति नाद्यवियत्पताका ।  
धुन्वन्ति पक्षपवनैर्न नभोवलाका  
पश्यन्ति नोन्नतमुखा गगनं मयूराः\* ॥

Verily, the autumn is a pleasant season, but pleasanter are the reminiscences it brings with it. The moon beams free from the obstruction of clouds are pleasant, and pleasant is the soft silver light of the stars, with the melodious “music of the spheres”. Pleasant are the stately swans with gracefully-bending necks, and pleasant the blooming lotuses on the lovely bosom of the lake. Pleasant, again, are the groves of trees with tuneful birds warbling, and pleasant the hills and dales with magic tints of rising and setting suns. But nothing so pleasant as the free-flowing brooks, murmuring forests, and “caves amoaning for ever to the winds and waves”. Yea, verily, this world is a pleasant place, but pleasanter are the scenes which Dame Nature reveals to the gaze of man.

“स्फुटकुमुदचितानां राजहंसाश्रितानां  
मरकतमणिभासा वारिणा भूषितानाम् ।

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- \* “No rainbow now appears amid the clouds,  
No lightning flag the firmament bedecks,  
No air is beaten by the wings of cranes,  
No peacocks skyward glance with lifted necks,



श्रियमतिशयरूमां व्योमतोयाशयानां  
वहति विगतमेघञ्चन्द्रतारावकीर्णम्\* ।

Autumn is succeeded by हेमन्त and शिशिर, collectively called the cold weather. It is a season in which the sun grows mild, the moon loses her splendour, and the stars look dim and cheerless ; while a dripping fog hangs low and thick covering the earth and sky with a dull glamour. It is a time when the bees are silent, the cuckoo is dumb, and the very laughter of children is hushed upon the green.

The days are cold, the nights are chilly, and " the dews of even " begin to fall as soon as the god of day goes down to rest in the distant horizon.

" Colder and louder blows the wind,  
A gale from north and east,  
And snow falls hissing to the earth,  
Frightening the bird and beast."

And yet it is a season of secret joys and secret smiles, and the poet, " animated by the freshness of youth," sings in a merry strain—

" The world's a very happy place,  
Where everyone should dance and sing,  
And always having cheerful face,  
Should never sulk for anything."

Lastly comes वसन्त, the Spring. It is pre-eminently the season of bud and bloom, of the bee, the kokila and

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\* " The spacious firmament on high,  
With all the blue ethereal sky,  
With moon's bright orb in centre placed,  
With stars and constellations graced,  
Rivals the charms of lakes and tanks  
And flowery graces of the banks  
Where swans repose mid lotus flowers,  
Full blown and fill'd with dewy showers,  
Whose crystal waters free from dirt  
With spell of stillness lie begirt".

the mango sprout. The Asoka now puts forth leaf and flower, the blackbird sings an amorous song, and couples of living beings betray their mutual attachment by acts of sweet companionship. And inspired by the poet, we, too, feel inclined to share the joys of our readers and wish them many a return of that cheerful season.

“Fragrant with the scent of flowers,  
Gay with *kokil's* lovely song,  
Fresh with drops of honied nectar,  
Resonant with queen bee's throng  
May Spring time graced with graces rare,  
Promote all humankind's welfare.”

In the *Ritusamhara* we have the finest descriptions of Nature humanised by tender emotion. “Vision after vision, each of greater beauty and sublimity than its predecessor, succeeds, and each of them is fitted to a corresponding exaltation of the passions and emotions of the human heart.”

The prevailing sentiment of the *Ritusamhara* is *प्रेम* or love. It is essentially a love poem; but the love depicted is the love of Nature rather than that of man; although the two are found intimately blended in all the plays and poems of the great Master.

“Love presides at its conception, love fills its frame, and love directs its end.” And it is love again which sketches with a rapid and clear pencil scene after scene, and sings of season after season with abundant grace and loveliness.

“It is impossible,” says Wilson, “to conceive language so beautifully musical, or so magnificently grand as that of the many of the verses of *Bhavabhuti* and *Kalidasa*.” The truth of this remark will be amply borne out by those who have read the works of “the myriad-minded bard of *Avanti*,” particularly his *Meghaduta* and the poem under review; for these two give us an adequate idea of the rare stateliness and beauty of the divine language in



which they are composed. In fact, the words and phrases, nay, whole passages are so nicely arranged as to produce exquisite and instantaneous pleasure, which, according to Mammata and other high authorities, is the ultimate aim and object of true poetry.

In *Kalidasa's* descriptions, the finest passages are those in which Nature is linked to human emotion. But there are also a few pure and direct descriptions, such as our poet's famous account of a forest conflagration in the first canto of the *Ritusamhara*, where an attempt is made to see *Nature* face to face, to partake in her life by the exercise of that rare faculty of imagination which it is the privilege of the true poet to have, and to make us sympathise with her and convey to us from her messages of sympathy, hope and love.

Some critics have doubted the fact of the *Ritusamhara* being a juvenile production of the great poet. But the internal evidence afforded by the poem itself is an incontrovertible proof of its youthful character.

"The characteristic mark of a youthful production," says Hudson, "is a frequent mention of women and of everything connected therewith." Judged by this canon the *Ritusamhara* is certainly a work of *Kalidasa's* youthful years, "with the cry and leap and force and gallop of youth indelibly stamped on every line of the poem." And there is woman everywhere. "Woman is in the beginning, woman in the middle, and woman in the end." There is nothing else but woman. She is the central figure of each piece; she is all in all. And nothing enchants the soul of a young artist more than a lovely damsel who invariably becomes to him an inspiration and a source of the happiest and tenderest imaginings; and in this way "renders earthly love a symbol of love divine."

*Shakespeare* says :—

From women's eyes this doctrine I derive :

They sparkle still the right Promethean fire ;

. They are the books, the arts, the academes,  
That shew, contain and nourish all the world”.

“When a poet first begins to write,” says *Brooke*, the learned commentator of *Tennyson*, “he writes of the motives which have excited his youth, and those motives are born out of his own life, rather than out of the life of the world without him.” Our author’s *Ritusamhara* is an illustration in point. It embodies these youthful motives in a remarkable manner. “It is bright with youthful gaiety, fragrant with young love, and rings with the hope and joy of a budding humanity.”

To sum up : The *Ritusamhara* is full of golden poetry. It has youth, beauty, light, love and cheerfulness without a tinge of sadness or of gloom. It contains evident signs of the joy which a young poet feels when face to face with Nature for the first time. “And it has all the rush and swiftness of youth, its romantic sentiment, its glow, its passion, its emotion, and its tenderness” And youth lingers in the poem in lovely ways, for there are in it passages of youthful animation and glow, breathing more of youthful ardour and the sentiment of love than any other composition of the great poet.

It now remains for us to point out some of the defects of this juvenile production. But they are few and far between. The most glaring and obvious demerit is the frequent mention of women and of everything connected therewith. There is too much of *sensuousness* besides, and an overfondness for the pleasures of sense. But these defects are inseparable from youthful poetry and to quote the poet himself in his own defence—

एकोहि दोषो गुणसन्निपाते ।

निमज्जतीन्दोः किरणेष्विवाङ्कः ॥

It is not necessary to add that among the characteristic excellences of the poem may be mentioned its winning grace, its delightful simplicity, its fascinating



rhythm, its easy flow, its charming spontaneity, its fine sentiment, its warm humanism and its heavenly harmony. It is full of buoyant hope and invincible optimism; and there is in it a worship of the Beautiful and Sublime and a rapturous adoration of Nature as she is.

Over and above these merits, there is richness, freshness, sweetness, variety, and expansiveness which we fail to see in any other poet, ancient or modern.

In a word, the *Ritusamhara* operates like the opening of Paradise to a true lover of Nature and of divine Poesy.

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True continence and purity, so Plato teaches, lie in the purification of the soul from all, sensual things, liberation from the passions and desires which "transfix the soul to the body as with a nail" and which compel the soul to endure being reborn in ever new forms of embodiment. The redeemer from these bonds is philosophy, which alone prepares one for death. Philosophy guides us from the world of constant becoming into that actual being, into the realm of eternal ideas. The blessed moment of a vision dawns; the curtain before the thinker's eyes sunders, and truth herself shines upon him, in the glory of which immersing itself, the soul is released from the transitory world. In the joy, the bliss of this contemplation, the philosopher, even here below, deems himself in the islands of the blessed.

Death, however, forever releases the soul of him, who has "purified himself through philosophy, from corporeality." his soul enters into "that akin to his soul, the invisible, the divine, the immortal, the truly wise."

When the thundercloud its drum awakes,

Fast the rain Sweeps o'er the bird's swift paths,  
And in quite mountain cave the monk

Fasters revery : no joy like that !

When, along the flowery bank of streams,

Which the forests' motley garland crowns,

He fosters revery, wrapped in blissful calm,

No joy ever can be find like that"! (Oldenberg's *Anceint India*).

## TYRANNY OF SECTARIAN EDUCATION.

इदमहमनृतात्सत्यमुपैमि ( यजुः )

*" Here, Lord, I take the vow ever to give up error and accept Truth". Yajur Veda.*

Prejudice dies hard ; it is one of the haughtiest and mightiest of tyrants known, as mankind submit willingly to its yoke. The extraordinary vitality of error and the interminable ever-recurring forms in which bias persists have been always standing in the path of humanity. Bias of early training in the wrong direction narrows the sympathies, dries up all altruistic liberal feelings and chokes the free growth of rationalism. We thus find man still wallowing in the quagmire of superstition, ignorance, error and prejudice. Not to speak of the pitiable state of common folk, even great natures cannot, even if they would, free themselves altogether in after-life from the tyranny of sectarian education received in early years. Nay it is a common matter of every day experience to meet with persons who suppose themselves to be above bias and prejudice of every sort committing great mistakes by taking sides usually with the wrong unjust party and thus becoming a mere tool in the hands of sects and denominations. That is to say while bigotry, bias and prejudice are certainly undesirable, their supposed absence has not been of much use to mankind in general. For unfortunately Bacon's shrewd remark " There is a superstition in avoiding superstition" " has been found to be but too true. Thus the net result of the effect of prejudice upon mankind is that we find around us in the world five kinds of people all of whom knowingly or unknowingly play into the hands of interested parties, warring sects, conflicting dogmatists, prejudiced bigots and superstitious folk ; and



become the means of strengthening the hold of bigotry, bias, prejudice and superstition in every form often the most questionable and objectionable. And thus the progressive march of mankind onward and upward has never been smooth sailing. Let us see now who are to blame for this and why.

Firstly. There are those who are as it were naturally disposed to bigotry. But we must not run away with the idea that this class of "born bigots" is really very great. No, it is so very small that their number is far less than we may be inclined to suppose. In fact we may rest perfectly sure that no child is born a bigot although it might grow to be one in virtue of its inherited or acquired traits and tendencies. For we must never forget that the atmosphere surrounding the tender heart and plastic head of the child is truly speaking mainly responsible for the character and conduct of the future man. Thus while the only hope for the betterment of mankind in general is to be found in providing better surroundings for the infant child and youth we have to admit that sectarian education is to blame much more than hereditary propensities inasmuch as the latter can be greatly modified and even neutralized by proper education. Thus also every thoughtful mind will see that the best course to adopt will be to impart such an education as will keep the mind of the recipient open and free to fresh light, ever ready to render homage to Truth however disagreeable or bitter at first sight. Man will rise in proportion as he learns the much needed lesson of prizing fact more than fancy, truth more than taste.

Secondly. We find numerous persons who do actually exchange one sort of superstition, prejudice, myth, habit, practice or dogma for another that may happen to be in vogue and fashion for the time being or that might be subscribed to by the powers that be. The History of India under its Hindu, Buddhist, Moslem

and Christian Rulers bears ample testimony to this undeniable fact. Fashion allies itself with dogma and prejudice. And the makers of fashion are the Rulers. Thus we come at last to the myths, dogmas, beliefs, practices &c. of the rulers of a different creed or country making headway among the people simply because they come from the governing class. And there is always this danger in all such cases that the vices of the dominant party will be more freely exchanged than their virtues. Our Educationists should take note of this undesirable tendency and try their best to undo its effect. Public opinion in the country should always depreciate the blind imitation of the questionable characteristics of the ruling class.

Thirdly. There are others who, while they are themselves indifferent to any set of countless conflicting creeds, prejudices, dogmas and yet through this very indifference swell the volume of superstition and prejudice. Their number is legion in every community as every one of us can easily testify to this deplorable fact. It were better for humanity if these "indifferents" all over the globe found means to separate themselves from their respective communities with whom they have very little in common except ties of blood and speech. We anxiously wait for the time when the "Pan-Indifferents League" will take its birth and herald the doom of bigotry and prejudice, and ring the death-knell of the Tyrant of Sectarian Education. That day will be a glorious one for suffering humanity.

Fourthly. There are those finer natures and nobler characters that would do a distinct service to the cause of Truth and Humanity, were they to receive education along non-sectarian lines and rational principles; but who, falling early into the hands of bigots find it hard in later years to give up all dogmas, myths, superstitions, prejudices &c. dinned into their ears since childhood.



There have been many lamentable instances, some of them famous and well-known, in which the victims to sectarian education had to struggle hard and break away from the narrow traditions of parties, sects and classes. All honour to these brave souls. But such are necessarily few ; the greater number cannot be expected to hold their own against fearful odds.

Fifthly. We have those people who, in trying to avoid one set of superstitions or prejudices actually fall into its rival ones. For they in their too great anxiety to steer clear of the Scylla of one prejudice find themselves drawn into the Charybdis of its rival. The number of such persons is not small.

Thus altogether the sway of prejudice is alarmingly great. And what is the real cause of all this ? Narrow Sectarian Education. But how can man root it out ? Let him daily repeat and teach his near and dear ones to repeat the simple but sublime Vedic Prayer इदमहमनृतात्सत्यमुपैमि *idam aham anritat satyam upaimi* Here, Lord, I take the vow ever to give up error and accept Truth. Let mankind repeat its, learn it and never forget it ; and let them act according to its spirit. Let every school and seminary open and close with that ideal prayer. Let every home and hearth resound with its sacred syllables. Let every heart rejoice at its enchanting strains. Let it be the ideal song and motto of every soul. Then there will be an end of sectarian warfare.

“Now, here, Lord, I vow ever to give up error and accept Truth.” Such was the noble prayer and vow repeated and renewed daily by the Aryas of old. Should we not repeat and renew it now and ever ? It can lift us out of the quagmire of superstition and prejudice. It can make us manly, honest, sincere, open, free, liberal, wise and happy. What can it not do for us, this noble prayer ! It can make us sympathetic, helpful, tolerant, liberal and

generous. It can drive out from among us all bias, prejudice, bigotry, superstition, perversity, error and falsehood.

So highly does the Arya Samaj prize it that of its ten principles the fourth is mainly based upon it. "It is the duty of every Arya to be ever ready to cast off all manner of error and falsehood and accept Truth"—lays down the fourth principle. The sooner humanity realises the value of this noble principle the better for it. Let the Aryas live up to it and thus teach it practically to every brother gone astray.

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In estimating worth of nations, justice requires that while, their vices are put into one scale, their virtues should as conscientiously be poised in the other. Individuals and nations are equally sting with a sense of wrong, when their crimes are acrimoniously recapitulated, and then great and good actions are all forgotten. This fatal forgetfulness is the origin of that rancour which has so long desolated the Earth. It distracts private families, confounds public principles, and turns even patriotism itself into poison. Let those who have but the smallest love for the happiness of mankind, beware how they indulge this pernicious propensity. He, who in every man wishes to meet a brother, will very rarely encounter an enemy.

Halcroft.

The more fully that men discover the informities and blemishes of their own character, the more will they see the necessity of forbearing one another in love; of following after the thing which make for peace, and things where with one may edify another.

Bissland.

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## Coming of the Golden Age.

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That Ages go in a circle is the common belief of all mankind. There are altogether four Ages that follow one another in due succession. First is the Golden Age, i.e. all gold without alloy. In this age, the people are most virtuous, most pious, most truthful, and as a result of these sterling virtues they naturally enjoy a much longer and happier life. But as time rolls on, goddess Virtue too, with the current of time, rolls down a bit from her high pedestal. The once pure goddess receives a taint and the brilliancy is gone. God the Merciful Father of his beautiful creation, with a view to set matters right and restore her to her former glory, sends a pure and mighty soul in the world as Rama, who sets an example of the highest morality and of the highest duty. The goddess resumes her brilliancy for a period, but Time, the Destroyer of all things, must have his way, and the enthroned Queen can no longer continue her sway with as strong a hand as she did in the ages gone by. Virtue and vice conjointly begin their play on the stage of this Cosmic theatre, and for this reason the Second Age goes by the name of Silver Age.

In the third Age vice predominates. The once pure gold after undergoing a lamentable change into Silver is further adulterated into Copper, and this third is the Copper Age, when vice rules virtue, and the Merciful Father in his infinite mercy once again re-instates her lost glory. With this end in view, He sends on earth another mighty soul named Krishna but to turn copper into pure gold is not within the scope of a single individuality. Vice in Duryodhan and his followers is after a long and hard struggle killed, and virtue in Yudhishtar and his adherents is once more

revived. This state of affairs lasts for sometime, when the Tempter once again makes a hard and cruel struggle and creates a most lamentable havoc all over the world. Virtue once more kicks the beam to a still greater height and there is confusion all round. The Almighty Father, the Fountain of all Mercy, can no longer bear to see His beautiful creation so sadly suffering for want of Divine aid, and He sends from time to time in all the important centres of the world pure and mighty souls like Buddha, the Divine Intellect, Confucious, Mohommad, Ahur Mazda and so on. All these great ones did all they could to improve matters. But a leaky ship can hardly sail with safety over the vast expanse of stormy waters, and the consequence is that the golden principles of Buddha begin to be misunderstood by the populace inasmuch as this great Intellect did not preach symbolism. To him there might be a God or no God. Righteousness of the highest order was his aim. The major portion of the ignorant failed to take such a high and long jump and irreligiousness found a footing. The Almighty Father divined all this state of affairs. His ardent love for his creation was incessant, and Shankaracharya visited the earth to do away with Buddhism and to restore once again the religion of the hoary Vedas. Buddhism was driven out of India simply to take shelter in Tibet, China, Japan and some other Asiatic and European countries. The teachings of Shankaracharya had more staying power, and the people found great relief in thus regaining their old established faith again.

Some three centuries ago, Lord *Gauranga* or *Chaitanya* appeared in Nadia, Bengal, and preached pure, holy and undivided love of God (Vishnu). His divine songs were most enchanting, and with the aid of these he melted the hardest hearts and brought them into his all-embracing fold. Lord Gouranga's preaching



was the preaching of illimitable divine love, and it stands its ground even to this day.

(The import of Western civilisation into India towards the latter part of the eighteenth and the commencement of the nineteenth century found such favor with a few educated Brahmans of the Province of Bengal that they inadvertently became converts to the Christian religion. The reason of their doing so was not far to seek. The Aryans, especially the Brahmans among them, were so bound hand and foot by the strong shackles of superstition that they could hardly move an inch either way. On comparing the two modes of life, Eastern and Western, they found themselves, in a most deplorable condition, and it was to break to pieces these fetters of superstition that they were compelled to make the bold attempt of embracing the Christian faith. Freedom of diet was their sole aim and purpose. Morally and spiritually they were even then far superior to other sister nations. But the wearing of a Brahminical thread, a mark of sandal (*chandana*) on the forehead and a knot of hair over the top of the head, all these being the signs and symbols of true Brahmanhood, were no longer held in reverence. Because it was now high time for them to see for themselves that John Bull in his coat and pant was also a man like them having at the same time all the freedom about him. He could eat anything he liked, he could dine anywhere and with any body, he could drive or walk with his own better half or even with the better halves of others, he could dine inside the room or in the open air with his wife and friends on the same table, he could use liquor as the most delicious drink. In short they found that John Bull was really a gentleman at large, that he had all the privileges of leading a happy and jovial life, and that he only lived the life of an angel. Actuated by these and a few other liberties of a like nature, the once divine head of the Brahman, trampling down under foot

all that was so near and dear to the Vedic religion, began to think of his own escape from the shackles that had so bound him down, and the most deplorable result was that some of them embraced Christianity.\* The tide that had thus come over the Eastern part of the country crossing the boisterous waves of the Bay of Bengal was almost irresistible. But where the Divinity intervenes even impossibles becomes possibles, and Raja Ram Mohan Roy, a born Aryan genius, stood up with a bold front, gave birth to the Brahmo Samaj and thereby succeeded in resisting the high tide and reducing it to the lowest ebb. The principles of the Brahmo Samaj gave to its adherents every freedom of eating and drinking. It checked, within their fold, all restrictions of caste and broke the pardah system. The Brahmo ladies could wear shoes and hoses and freely move about with their husbands. A change in female dress was also initiated and their *dhoti* gave the look of a gown. This Samaj, as saviour of the Aryan religion, still stands on a firm footing and is doing a world of good to the socially crushed Aryans.

To further mend matters and spread the light of Vedic religion among the Western nations appeared Bhagwan Ram Krishna, the Holy of holies, in whom were combined the joint forces of Rama of the silver age and Krishna of the Copper age. His worthy disciple Vivekanand carried his reverend teacher's holy mission to America and other Western nations. Almost simultaneously there sprang up Theosophy under the wise guidance of Col. Olcott of America and Madame Blavatsky of Russia, who did some good work in the field of Religion and Philosophy. Their noble work

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\* In the 35th Shloka of the third discourse of Holy Gita, the Lord says "one's own religion, however inferior it may be, is far better than that of another, superior though it be (even); death is welcome in one's own religion, but the religion of another carries danger with it."



was not confined to India alone but they most successfully established Theosophical societies all over the world.

When all this was going on in some parts of the country, there appeared Bhagwan Dayananda Saraswati on a different stage of the Aryan theatre, holding the holy Vedas in his hands. He explained to his audiences the true meaning of the Vedic Texts and suppressed with strong hand the vain supremacy of that class of Aryans whose exposition of the principles of Vedas was of a selfish, highly coloured, and unpardonably damnatory type. It was he, and he alone, who once more revived the old Aryan Scriptures and gave a fresh impetus to their study. There is a class of ignorant people who call the Arya Samaj a Samaj of sedition. They call its adherents a set of sedition-mongers. Toleration is the backbone of the Arya Samaj, and instead of offering blow for blow it heartily sympathises with the sheer ignorance of this set of people and is waiting with patience, for the day when these blasphemers will be heartily ashamed of their otherwise unpardonable blasphemy and finally seek protection for the betterment of their spiritual, moral, mental and social conditions under the green, lofty and all-embracing banner of this mighty Arya Samaj.

Strictly speaking, The Arya Samaj does not teach a new religion. It aims simply at the revival of true Vedic faith which teaches one to become manly, to lead a virtuous life, to reverence all that is pure and holy, to love the land of one's birth, to love the world at large or in other words to observe universal brotherhood, to bring about the regeneration of all lands, whenever there is degeneration, to teach children their duty towards God, towards their parents, towards their relatives, towards their neighbours, towards their fellowmen, nay, towards the people of the world at large. Thus the Vedas teach us not only the highest standard of morality founded on the hard plinth of religion but binds us all, into a common whole, with the adamant chain of brotherhood.

Now reader pause for a moment and review the present condition of India, nay, of the world at large. Do the present day children receive a systematic moral and religious training to become honourable members of society? Cigarettes and green, red or white sealed bottles, *ganja* and opium, *bhang* and *dhatūra*, have, in these degenerate days, become the most essential ingredients in moulding or rather demeaning the character of a child. Nobody dare shut his eyes against all the temptations that are so freely open to our children all over the world, with what result? There are a few honourable exceptions. The pigmy Japanese, for instance, the owners of a small island, overcame the stalwart Russians on whose extensive dominions the sun is seldom seen to set. And what is the secret of all this success that so exceptionally attended the Japanese in this most unequal and prolonged war? The Japanese are a righteous people, and their righteousness lies in the proper training of the children in the nursery, in the round of their hearths, in the midst of their society. From childhood to old age they remember one lesson and that is the love for their Mother-land. It is now left for the future historian to narrate which of the two fighting nations was wedded to Righteousness. It must however be said in all truth that in the Russo-Japanese war the Divine hand was perceptibly on the side of Righteousness.

The great Swami Dayanand was not born blind. He had two big, clear, swimming eyes and a broad forehead that was full of the truest divine intellect. He could plainly see the fallen condition of the Aryans. To raise them was his chief aim. The rest of the world, he thought, was at liberty to follow the example of the Aryans when so regenerated. He preached noble principles, we mean the principles culled out by him from the highest authority of the Vedas. He scattered them broadcast among his fellowmen. He preached the golden lesson of Universal Brotherhood. Religion is *one*, he said. There



can be no duality in religion. The love of God is the only true religion, and that love cannot be divided into two. To love God is to love men without making the least distinction in caste, creed or colour. All men are the children of that *One* God, Who is our Merciful Father. We must all stand on the same platform and embrace one another, as a brother embraces a brother. To raise the down-trodden and the outcaste, to retake into your fold all such as have in careless moments given up their long cherished Vedic religion for the sake of some other, he boldly and truly said, is to raise the country.

In ages gone by there were *Gurukulas* not inside the busy towns and villages, but a little apart from them in open places close to a forest, and on the banks of a limpid stream or a big tank or lake. The *Gurukulas* were the most remarkable institutions of those days when Vedic religion had her complete ascendancy. Children were the inmates of these holy seats. Pious, religious, unselfish and tolerant elderly Members of Society looked after the education of the children *gratis*. *Right drinking, right eating, right sleeping, right rising, right loving, right thinking, right speaking, right acting were a few of the many righteous principles of life that were taught to them with due care and caution.* Apart from their homes and kith and kin, they cheerfully led the lives of hermits in these secluded resorts. They were the masters of Sanskrit literature and its religious philosophy. They were also according to their tastes practically brought up in the different arts and industries of India. Attaining to manhood and fully equipped with all that was necessary for their own good and the good of their fellowmen they were sent back to their kith and kin. Some of them took the vow of celibacy, while some became householders, and the progeny that through them saw the light of day was naturally of the noblest type.

But time, as we have said elsewhere, effaces every bit of a thing, so in the case of these Gurukulas it had its full revenge upon them, so much so, that they entirely disappeared from our midst and in the long lapse of ages were almost forgotten when Swami Dayananda with the emotional tongue of a prophet preached for the revival of these Gurukulas. For a time his audiences, could not make out, head or heel, of what he said. But his heart was not the heart of a coward. He stood up boldly, yet generously, against all opposition and, right being his might, he strongly asserted his cause or rather the cause of humanity. Religious Punjab, the holy land of five rivers, the ancient seat of the antique sages and anchorites gave at last a patient hearing to Swami's doctrines. The undaunted courage of the Great Swami had created enemies all round and the saddest result was that he was secretly poisoned by some base, cowardly assassin. Thus he died a Martyr to his cause. It was Swami Dayananda, who firmly kept his ground against all eddies and storms, and gave up his most precious life for the sake of his fellowmen. But though cruel death has bodily snatched away that noble and divine personage from our midst his ever-living spirit is reigning supreme in the pure hearts of all true Aryas.)

The readers of this paper might naturally desire to know whether the writer is an Arya Samajist. In reply he humbly begs to submit that, although he is not a listed member of the Samaj, he is a staunch Arya and a most faithful follower of the Vedic principles inculcated by the late lamented Swami.

With so much before him he shall only be too glad if his brothers will be kind enough to take him into the fold of the Arya Samaj. It will be an exceptional honor done to him. But so long as he is not so honored he will continue to work quietly and sincerely in the cause of humanity



and find ample relief in the simple belief that he is a true follower of the Vedic Religion.

We have in the latter portion of the foregoing description given an account of the fourth Age that followed the Copper Age. The Aryans call it Kaliyuga while by the Western nations it is called the Iron Age. Now to turn iron into gold is not an easy task nor the work of a single generation. Hence the advent of so many pure and mighty souls from time to time. The age of the current Yuga has been estimated at 4,32,000 years. But surely over the world so many years of this Age have not actually passed. Among the Hindus it is a common belief that every *Somevati Amavashya*, and every eclipse takes away a certain portion of the life of an Age. It must be within the memory of old people still living that both the aforesaid events which are said to curtail the life of an Age were very uncommon forty years hence. Within the last forty years they have been most frequent, and it is within the province of an astrologer to say how much life the current Age has run out. But to a layman it seems as a self-evident truth that an enormous curtailment has actually been effected, inasmuch as he keenly deserves a change for good all over the world. (Another fact that still more strongly proves the validity of the above statement is the revival of the Gurukula System of Education and the raising up of the depressed classes. In our present Gurukulas as managed by the Arya Samaj the peculiarity is that children of every caste, creed and colour find an unconditional admission. All this is a happy augury, and speaks volumes in favour of the Golden Age returning to us at no distant date and we have the full assurance that it lies within a measurable distance from the point where we are at present standing. All these societies, all these conferences, all these conventions, all these congresses, all these platform speeches, jointly point to a happy Golden Age in the near future. The jolly Panjab has taken the lead, and we eagerly look up to the undaunted Panjab for all that is desirable.)

# The Ethical Foundations of Society and the Arya Samaj.

(Continued from the Bhadrapad issue.)

## BASIS OF THE COHERENCE OF SOCIETY.

Look at the animals in general. Every one distrusts every other. There is no communal instinct. They co-operate very little to save the whole community. Rise a step further. Go among the savages. There, one *family* distrusts another. Rise yet higher in the scale of humanity, you find that one *tribe* distrusts another tribe and is often at war with it. Leave this stage of evolution and look at the history of the last few centuries. There we meet with the singular phenomena of only nations distrusting nations, tribes having coalesced into the greater unit of a nation. But now the time has come when nations have overstepped these narrow boundaries of exclusiveness and are feeling that one and all of the human species are sons of God and should therefore co-operate to improve themselves in every possible way without the path of progress being checked by national and territorial wars. As yet only glimpses of this spirit are visible but the time is not far off when this whole world would be considered as one city inhabited alike by gods and men rejoicing in their equality of opportunities for development and realizing at last the so-called heaven on earth.

Thus we see again that the existence of the family, the tribe, the nation and the humanity at large is wholly and solely possible because of the pre-existence of morality which is the first and the last offspring of religion.

## **Psychic causes of the increase of National Resources.**

### GEOGRAPHICAL SOCIOLOGY REFUTED.

This whole superstructure of civilization is based upon the psychic, intellectual and moral faculties of man



The standards of the estimation of social progress are considered to be by the modern politicians as the relative proportion of exports and imports, the amount of the accumulated capital, the increase of national debt, the ratio of territorial expansion, readiness in utilizing the new inventions, etc. However fallacious these criterions may be in themselves because they are based upon the mechanical and external movements of a nation and not upon the internal workings of the soul, even these may be shown to have their springs of action in morality and religion.

The chief factors of the productivity of a nation are its natural resources, labour, capital and organization.

However, paradoxical the statement might appear, it is *true as truth itself that the environment transforms the animal, while man transforms the environment* I in no way deny the influence of geography on history. I demur to the superior wisdom of Mr. Buckle, though I am glad to remark that he himself is cautious enough to apply his newly discovered principles to men in the first stages of civilization and recognizes the influences of other factors as morality and religion although of course he gives prominence to the influence of climate, rivers, seas and mountains. I must admit that these physical environments transform the physical, moral and intellectual natures of man; otherwise we could not satisfactorily explain the modern phenomena of the differences between the Britisher in Canada, American states, Australia, Africa and England herself. But I see also that *all art is the result of man's head, heart and hand, that all production is a mere artificial transformation of natural environment, that Nature produces nothing in the economic sense but man alone produces every thing*. When the whole cycle of human achievement is artificial and we know that all things act and react upon one another producing a complex something called civilization, we are

forced to admit that physical forces are but subordinate to the psychic forces and therefore civilization rests upon these latter and nations rise and fall in proportion to the existence, intensity and death of these and not the former forces.

This fact should be thoroughly borne in mind that the human factor in production is the most important. Expressions like those of. A Young, that "*Give a man the secure possession of a bleak rock and he will turn it into a garden,*" that '*the magic of property turns sand into gold,*' go a long way to establish the truth of my statement. Man is so powerful that he can make and unmake land as often and as much as he likes. (a) Modifications in technique greatly reduce the pressure upon land. (b) Improvements in transportation work practically to create land. (c) The act of consumption, temperance, vegetarianism, absence of inordinate love for luxuries, and prudence and economy in the utilization of consumable articles virtually create land. (d) Lastly, food is soon to become the product of laboratory.

Chemistry may sometime solve the problem of food production without recourse to agricultural methods. The secret once known, the nitrogen in the air of the backyard and the ton of coal in the oven may furnish food for an ordinary family for a year.

*(Value and Distribution by Davenport)*

When physical forces, natural environments are plastic to the touch of men, to his moral and intellectual nature, how can we give prominence to a dead and stationary factor and ignore the importance of living and dynamic forces?

Gentlemen, the more deeply I go into the subject the clearer it becomes to me that the psychic factors—the human mind and the human soul, his religious and intellectual faculties are the adamant rock upon which rest



all the civilizations of the successive generations of men, that other factors fall into *shade* before these all engrossing elements of progress.

### MORALITY AS THE BASIS OF A NATION'S PRODUCTION.

Having shown that the psychic factors lord over the physical, I proceed to show that the quantitative and qualitative ratio of these factors in any two countries make them differ in their civilizations as measured by 'modern politicians. The actual production which is the external standard of civilization in the two countries differs because the efficiency of the labourers of one nation differs slightly or immensely from that of the other. Now efficiency of labourers itself is dependent upon their inherited and original endowment of faculties; their energy, vigour and perseverance; the harmonious relations of the employers and employed; their control over their passions; trustworthiness; cleanliness of person, residence and purity of air and water; absence of intemperance and voluptuousness; their general intelligence; worth of technical and general education imparted to them; earnestness, thorough conception of duty and its honest fulfilment; lastly, their habits of cheerfulness and hopfulness.

The joint effect of these causes of efficiency is very considerable. It is owing to these differences that though the English spinner is paid nearly as many shillings as the Indian spinner gets annas, yet the cotton cloth of England which imports cotton from India herself, undersells that of India in Indian markets. On examination it would be seen that the enumerated virtues that make up efficiency are nothing but those expressed by Manu, thousands of years before in his code as constituting Dharma.

धृति क्षमा दमोऽस्तेयं शौचमिन्द्रियनिग्रहः ।

धी विद्या सत्य मक्रोधो दशकं धर्म लक्षणम् ॥

Perseverance and fortitude, forgiveness or compromise in the commercial and political world, control over

the animal passions, trustworthiness, cleanliness, chastity, intelligence, learning, truthfulness and honest fulfilment of the duty, non-anger or cheerfulness and hopefulness—these ten constitute Dharma.

Thus, gentlemen, the greater the intensity of these virtues enthroned in the hearts of a nation, the greater must be its productivity and hence its civilization.

### MORAL BASIS OF CAPITAL AND ORGANIZATION.

Similarly, Capital and Organization depend upon these psychic factors of civilization. The accumulation of the wealth of a community is proportional to the efficacy of *the will and powers of its members to save*. *The will to save* wealth directly and distinctly depends upon *the intellectual, moral and religious feeling of the members* and hence I need not waste a single word in its explanation. The second factor, *the power of the individuals to save* wealth is limited by natural resources of that country but their abundance or dearth has already been shown to *depend upon the ethical and national faculties*.

*Organization*, again, is the sole work of man and it must therefore be circumscribed by his moral and rational outfit. It is this latter equipment in the captains of industry which has caused so many outburnings of heart natural upon the inequalities of the present-day industrial system.

### FRENCH REVOLUTION: A REVOLT AGAINST IMMORALITIES AND IRRELIGIOUSNESS.

I would also draw your attention to the main cause of the French Revolution whose principles form the basic frame work of all the Modern civilization. Orgies of the French court, brutal cruelties and oppressions of the French nobility, atheistic voluptuousness of the Church had produced a revolt in the feelings of men. They all



eagerly wished to exorcise that evil spirit from their land but they did not see the means to this end. Fortunately a few men of genius crystallized and gave concrete shape to the invisible inchoate mass of feelings and thus arrested the disruptive tendencies from working havoc any further. Their writings touched, evolved and strengthened the same sentimental chords in the same sympathetic minds of their readers, they began to feel their way through gloom which began to disperse by the full realization of the situation and thus within 50 years there was brought about a Revolution which was fraught with so many mighty results and whose force is not yet spent but will continue till the whole world is embraced, emancipated and brought on a level of Equality, Fraternity and Liberty. Some men have brought the charge of atheism upon those great philosophers who if they did not produce the Revolution, did surely give an impetus to the Revolutionary ideas, did certainly precipitate that mighty cataclysm. Voltaire, Montesquie and Rousseau were indeed violent enemies of the Christian Religion but mind you there was no religion in the proper sense of the word and no Christian religion again. It had degenerated and deteriorated into a creed of voluptuousness. It was an *Infamy* rather than a religion. They were votaries of Natural Religion which was nothing but a rational religion expressing revolt against its degenerated revival. These philosophies considered that religion was necessary in order to maintain in the people an obedience to the law. They accepted a belief in God and the immortality of Soul, while Rousseau believed that man was a being essentially good and loving justice and order. Thus gentlemen I have shown again that the beginnings of European civilization are rooted in psychic, moral or truly religious forces.

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## NOTES AND COMMENTS.

### ON BRAHMACHARYA.

Babu Ravindranath Tagore thus extols the virtues of *Brahmacharya* or self-control:—

“We must build up our lives in self-control and discipline by the practice of monastic austerities (*Brahmacharya*) in boyhood and youth. When this ancient doctrine of India is laid down, people naturally object, “It is too hard a rule! It can turn out a strong man, it can create a saint free from the bonds of desire. But where is the place for enjoyment under such a law? Where is the place for literature, art and music? If you wish to produce a fully-developed man, you cannot leave out aesthetics.”

Yes, it is true; we do require beauty, because the object of devoted endeavour is self-development, not self-suppression. But the practice of austerities during pupilage is not in truth the pursuit of barren rigour. The soil has to be torn up by the ploughshare and the harrow, the clods of earth hammered into dust, all its growing weeds rooted out, and the field laid utterly bare, before it can be made fit to bear fruit. Similarly, if we are to be truly worthy of enjoying beauty, we must first go through a process of rigorous cultivation. In the path to enjoyment there are many temptations to lead us astray. If we wish to escape them and attain to the fulness of bliss, we need regulation and self-control all the more. To qualify ourselves for pleasure (in the end) we must deny ourselves pleasure (in the beginning)”.

Certainly, the regulation of conduct in the first stage of life, that is in boyhood and youth, is a great gain, a merit in itself. So also says the poet\*:—

“Self-knowledge, self-reverence, self-control;

These three alone lead life to sovereign power,  
Yet not for power; that of itself would come uncalled for;  
But to live by rule, acting the rule we live by,  
Without fear; and because right is right,

To follow right were wisdom in the scorn of consequence.”

Our holy scriptures lay down the same rule, सुखार्थी संयतो भवेत्”, which means, “Be self-controlled for the sake of happiness.”

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\*Tennyson.



## EAST AND WEST.

Miss Maud Ralston, of the India Society of Detroit, America, writes:—

“Hindu students have come to America with fears and misgivings to lose them in a joyful sense of kinship. The Aryan of the East has found an Aryan in the West and is as one at home in a strange land. This situation is interesting as regards a world-wide federation of races. May not the common transitional chord to link organically East and West be found in the Aryan race arrived at a perfect consciousness of its inherent unity?”

To this we say, Amen!

Kill the *serpent of Separateness* outright. Separateness, individuality, disunion, by whatever name you call it, is, in fact, the source of all evil, the foundation of every curse that broods over humanity, the root of every error. “Wherever there is separateness there is crime”. A class or community torn up by dissensions is doomed to disintegration and decay as a leaf that no longer draws sustenance from the parent stem. So also nations and empires. Kill then this *serpent of separateness* and promote union. “Union is strength.” Even among lower animals union or concerted action of a higher type is not unknown, as in a bee-hive, an ant-hill, a rookery for example, or in the manœuvres of a pack of wolves hunting wild deer. In all this, the sinking of self for the good of the community is well marked. Besides this, tolerance, charity, harmlessness, forbearance and brotherly affection are eminently *social* virtues. They bring peace and harmony in their train, promote concord and goodwill among men, and prepare us for a higher plane and a higher destiny.

Let the noble sentiments of affection and goodwill expressed by the large-hearted American lady soften the rigour of the Colonials who are foolishly raising a wall of stone between one section of the British Empire and the other.

## KALIDASA: “A VOLUPTUARY”.

An eminent Indian art-critic, basing his belief on a certain wild tradition, calls the poet *Kalidasa* “a voluptuary.” We, however, doubt the accuracy of this statement. The goddess of beauty, who dwells within all the grandeur and all the glory of the universe, is always before us; but we cannot perceive her unless we are pure. She withdraws herself from our gaze when we are steeped in sin, when we rove like drunkards in the pursuit of sensual enjoyment.

To this some might object, “We see everywhere that the greatest artists who have created beauty have in most cases left behind them

no example of self-control. Their lives are often unfit to be read". Our answer is that we know not their lives fully and that the little of their earthly career which is known to us does not justify the strictures we usually pass upon them. We also maintain that the true secret of their great works is not revealed in their imperfect biographies. "In the sphere where the master artists are truly great, they are ascetics; license has no entry there; devotion and self-control reign supreme. Few of us are morally so strong as to apply our moral consciousness in all our acts; we all of us err to some extent at least. But every great and enduring work which we build up in our life, is the result of our inherent moral sense, and not that of mental aberration." In their works of art, the great masters, *Homer, Shakespear, Valmiki, Kalidasa*, have shown their true character; and we should judge them accordingly. Moreover, self-control is an essential element in construction, for the true development of the aesthetic sense cannot co-exist with raging passion or license of spirit.

We therefore hold that *Kalidasa* was not a voluptuary at all, but one who cultivated the virtue of self-control, which is the crown and flower of the highest morality.

#### GENUINE PHILANTHROPY.

We take the following paragraphs from an article in the August number of the *Socialist Review*:—

"Back in the '70's and '80's the students in Russia began to discuss matters of political and social importance. At that time the country was passing through a transition period. The abolition of serfdom by Tsar Alexander II only nominally freed the millions of slaves. The peasants did not get any land, the only means of their subsistence, and they had to depend upon the landowners as previously. Darkness and misery continued to prevail among them".

The students and other members of the intelligent class could not long stand aside and indifferently observe the gloomy panorama of life as it existed for the peasantry. A movement known as "Going Among the People" was begun. Young men and women—many of them leaving comfortable and even luxurious homes and high social positions and careers—went into the villages to live among the peasants, to teach and educate them and their children, to nurse and heal the sick, and to elevate and arouse them to civic consciousness. They dressed in peasant's garb, adopted their vernacular, and tried in every way to obliterate the difference in social condition in order to win the confidence and interest of the peasantry."



Now, how many of our own countrymen are prepared to do this sort of work for the betterment of the depressed classes?

### COUNT TOLSTOY

What a singularly sincere, penetrating and straightforward soul the late lamented Count Tolstoy was, will appear from the following quotations we make from his works:—

1. "I honestly desired to make myself a good and virtuous man; but I was young: I had passions, and I stood alone, altogether alone in my search after virtue. Every time I tried to express the longings of my heart for a truly virtuous life, I was met with contempt and derisive laughter, but directly I gave way to the lowest of my passions, I was praised and encouraged. I found ambition, love of power, love of gain, lechery, pride, anger, vengeance, held in high esteem."

2. "Simple patience and usefulness are infinitely grander and nearer to true joy than are self consideration and self-indulgence."

3. "He is the true king of men who lives in the life of his people; shares their views, and is devoted to the good of his subjects with all the powers of his soul."

4. "If I wished to live and understand the meaning of life, I must seek it not among those who have lost their grasp on it, but among the millions of the living and the dead, who have made our life what it is, and on whom now rests the burden of our life and their own."

5. "Man must labour, not for himself, but for all. And when he does so, I am firmly convinced he is happy and his life is a reasonable one."

6. "The life of the world goes on through the will of some one. Some one makes our own life and that of the Universe His own constant care. To have a hope of understanding what that will means we must first carry it out: we must do what is required of us."

7. "All the great Teachers of Humanity have indicated the true road to happiness as being that wherein each man regards himself only as part of a whole."

8. "The life of true labour, of genuine struggle with the forces of nature, of severe simplicity, of an ever-expanding wisdom in the abnegation of the personal self, is the only life which conforms to the divine Revelation, if we study it at its source, without its overlayings of tradition, conventionality and mere dogma."

9. "Renunciation of animal happiness is the first law of man's life, and self-control, the essence of true civilisation and enlightenment."

10. The greatest happiness of the life of every being—a happiness which is capable of being infinitely enhanced, can be attained only through the law of the service of each to all, and hence, of all to each.”

11. Man cannot but see in history that the movement of life in general is not in the growth and augmentation of the strife between beings among themselves, but, on the contrary, in the diminution of disagreement and in the mitigation of strife ; that the movement of life consists only in this : that the world through submission to the laws of reason and service, passes from enmity and discord ever more and more towards concord and unity.”

12. “ Real love always has, as its foundation, renunciation of individual happiness and the affection towards all men which rises therefrom.”

What a noble and saintly soul has passed away from this world !

#### THE BEST BOOKS IN THE LIBRARY OF ALL NATIONS.

Pandit Ishwar Chandra Vidyasagar, the greatest Indian of his day, once exhorted his disciples to read only the *best* books. But it is by no means easy to find out what the best books are. However, there are some books which are universally regarded as the greatest and the best, and they are the Vedas, the Upanishads, the Manusmriti, the Ramayana (Valmiki's), the Mahabharata, the Bhagavadgita, the Six Systems of Indian Philosophy, the Yogavashistha, the Atmabodha, the Panchadashi, the Raghuvansha, the Meghaduta, the Shakuntala Nataka, the Uttara Ramcharita, the Mriehhkati, the Mudra Rakshasa, the Panchtantra, the Hitopdesha, the Vidurniti, the Soorsagar, the Tulsikrit Ramayana, the Prithiraj Rasa, the Satyarth Prakash, the Zend Avesta, the Koran, the Bible, the Zoroastrian Oracles, the Iliad, the Odyssey, the Aenrid, the Shahnama, the Aycen-i-Akbari, the Meditations of Marcus Aurelius, the Wisdom of Mencius, and the works of Confucius, Hermes Trismegistus, Plato, Aristotle, Sophocles, Enripedes, Plutarch, Sadi, Maulana Rum, Omer Khayam, Chaucer, Spencer, Shakespeare, Milton, Scott, Wordsworth, Tennyson, Addison, Mill, Macaulay, Burke, Spencer, Gladstone, Morley, Emerson, Ruskin, Racine, Moliere, Goethe, Kant, Schopenhauer, Dante, Tolstoy, and Edward Carpenter.

But the Vedas, the Upanishads, the Manusmriti and the Bhagavadgita are the crown and flower of the Library of the Universe and should therefore be studied by all true Aryas before anything else. The Vedas are the Fountainhead of religion and philosophy. They are also the main repository of all the arts and sciences



revealed by God to man. The Upanishads teach monotheism and Adhyatma Vidya, the Science of sciences. Their doctrines are highly soul-satisfying.

"In the whole world", says Schopenhauer, the great German philosopher "there is no study so beneficial and so elevating as that of the original (Upanishads.) It has been the solace of my life; it will be the solace of my death."

Prof. Max Muller, endorsing this view, remarks:—

"If the words of Schopenhauer's require any endorsement, I should willingly give it as a result of my own experience during a long life devoted to the study of many philosophies and many religions. If philosophy is meant to be a preparation for a happy death, I know of no better preparation for it than the study of the Vedanta philosophy." "The Upanishads", says Annie Besant, "are unique in the sacred literature of the world. They stand alone as beacon-lights on mountain peak, showing how high man may climb, showing how much of the light of the self may shine out through the vessel of clay, how truly God may speak through man."

The Manusmriti is the Fountainhead of all the jurisprudence and legal literature of the world. The holy Gita is "the most wondrous part of our wondrous philosophy." It is the gem of Oriental literature, the crown and flower of universal philosophy, and the pride and glory of ancient Aryavarta. It is therefore the sacred duty of all Aryas to study the Vedas, the Upanishadas, the Manusmriti and the Bhagavatgita for they are the best and the greatest books in the Library of all nations.

To these may be added the works of Bhagwan Dayanand, the greatest prophet and reformer after Buddha.

#### THE INDIAN TULASI.

Sir George Birdwood, M. D., K. C. I. E. in a letter to the Editor of the *Times*, some eight years ago, strongly supported the view that the India Tulasi was a great preventive of malaria. He wrote:—When the Victoria Gardens and the Albert Museum were established in Bombay, the men employed on these works were at first so pestered by mosquitoes and suffered so much from malarious fever that, on the recommendation of the Hindu Manager, the whole boundary of the gardens was planted with holy basils and any other basils at hand, on which the plague of mosquitoes was at once abated and fever altogether disappeared from amongst the resident gardeners, although the site of the gardens had before been

one of the worst malaria—stricken spots on the Island of Bombay.”

Again in a recent letter to the *Times*, Sir George makes the following significant statement:—

“There are several species of basils in India, but the notable one is the Tulasi (Anglo-Indian “Toolsy”) *Ocimum sanctum*, sacred to the Lord Vishnu (Shri Krishna); every Vaishnava Hindu carrying a rosary, and often also wearing a necklace of beads, made from its pods; and every Hindu being sworn in a British court of justice by its leaves laid on the right hand and sprinkled with Ganges water. Also a decoction of its roots is universally used by the Hindus in malarial fever. But the two facts of present pertinence are these:—(1) the recognised comparative salubrity of the vicinage of the great Temple of Vithoba, or Vishnu Krishna at Pandharpur in the Dakhan (Deccan) obviously due to the circumstance that the whole of the rich land immediately around this, the greatest of the Mahratta shrines, is religiously restricted or was down to my time 50 odd years ago—to the cultivation of the Tulasi plant; (2) the presence of the holy basils, set upon or planted into the four-horned altar within the forecourt, or the front garden, of every Hindu house, however humble, throughout India; where every morning the “Mother of the House” is to be seen performing *pradakshina* (forward by your right) or the worship of the plant by circumambulating it with right hand always next to it—while she over and over again—invokes the blessing of the Lord Vishnu on the “Father of the House” and on the family of sons and daughters; that is prays for less and less “malaria and more and more *buonarria*. I believe this *pradakshina* to have originated in a primitive Indo-Aryan practice of burial under the hearthstone, above which the Tulasi is set for the reason of its sanative properties. And be it remembered that the *buonarria* potency of the basils has been recognised not only in India, but all over Southern and Western Asia, and on into the countries of the Mediterranean Sea.”

Sir George Birdwood is quite right when he says that the Indian Tulasi possesses remarkable *sanative* properties. The medicinal virtues of this famous plant have been known to the Indians for thousands of years, although they have but recently been discovered by Western Scientists. Among rural populations in India this plant is held in the highest esteem. The *Gow mata*, the *Ganga mata*, and the *Tulasi mata* are the three great Divine Mothers whom they worship and adore. But why? Because they possess great *sanative* and *medicinal* properties and are regarded as *panacea* for all evils. We all of us should therefore encourage the cultivation of the holy basils and make further researches into their *sanative* and *medicinal* properties.



# The Gurukula Samachar.

*Motto I* :— By the force of *Brahmcharya* alone have sages conquered death.— *The Veda*

*Motto II* :— The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its members.....  
.....There is no political alchemy by which you can get golden conduct out of leaden instincts.— *Herbert Spencer*.

Asadh and Shrawan were dry and rainless months and it was feared that we should have a drought of unprecedented dimensions this year. But the Almighty Father, in His infinite mercy, sent welcome showers, and with the advent of Bhadra, a decided change for the better came on. It has now been raining here almost every day for the last three weeks, and drooping Nature once more revives and puts on an appearance of animation and of life. The hills now charm the sight. The plains are green and gay. The holy Ganges dances majestically forward. The birds and beasts are happy. And the entire panorama of life is full of cheerfulness and of hope.

The inmates of the *Kula* are enjoying splendid health. So far they have been, for the most part, free from the attacks of *Malaria*. This is in a large measure due to the watchful vigilance of Dr. Sukhdeva who spares no pains to fight the demon of disease from year's to year's end. The cleanly habits of the *Brahmacharis* themselves are also a great protection.

The elder *Brahmcharis* had gone out for a short trip to Simla along with Prof. Mahesh Charan Sinha B. A. M. Sc., (America), and they have just returned, hale and hearty, with an abundant fund of fresh energy to resume their studies during the coming session which opens early next month.

The students of the higher classes of the Gurukula Academy celebrated the Krishna Junmotsava as usual this year. Some teachers and professors also took part in the celebration. A meeting was called; and Prof. Tulsi Ram Misra was in the chair. The principal speaker was Brahmachari Indra. He began his speech with the remark that Sri Krishna was eminently a *man of action*, that this was the main secret of the marvellous influence which his name even now exercises upon the minds of men and that the philosophy of the *Karm-yoga* which he taught in the Bhagavad-gita was a grand and glorious doctrine. Brahmachari Bharadwaja was the next speaker. He endorsed the remarks of his predecessor and said that the India of to-day wanted men of action like Sri Krishna, and not idle, metaphysical dreamers, which it is wrongly supposed, the study of the Gita tends to produce.

The last speech was that of the chairman of the meeting. He said that Sri Krishna was a Yogi and Mahatma, who always espoused the cause of Righteousness. It has been said that he was the real author of the Great War. But this is not right. Arjuna, the warrior-prince, was to vindicate his brother's title, to destroy a usurper who was oppressing the land; it was therefore his duty as a Kshatriya prince and warrior to fight for the deliverance of his nation and to restore order and peace. But Arjuna falls into delusion and Sri Krishna only points out to him the path of Dharma which he momentarily seems to forget. He further added:—  
"Truly speaking the plain of Kurukshetra is the battle-field of the soul, the sons of Dhritarashtra are the enemies it meets in its progress, Arjuna is the type of the struggling soul of the disciple, and Sri Krishna is the Logos of the Soul".

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीर्विजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

"Wherever is Krishna, Yoga's Lord, wherever is Partha, the archer, assured are there prosperity, victory and happiness. So I think."

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## Vedic Magazine

AND

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Edited by Professor RAMA DEVA.

CONTENTS—KARTICK 1968.

PAGE.

- |       |   |     |
|-------|---|-----|
| I.    | The Lord's Song or The Metrical Transla- ...<br>tion of The Bhagavad Gita. By Prof. Tulsi Ram<br>M. A. ... .. | 259 |
| II.   | A Bird's-Eye-View of Spanish History. By ...<br>Mr. Gauri Shanker B. A. Bar-at-Law. ... ..                    | 267 |
| III.  | The Theory of Creation. A Reply by G. P. ...  | 287 |
| IV.   | In Dreamy Lands Destroyed. By Mr. Keshav Lal<br>Oza M. A. ... ..  | 295 |
| V.    | The Autio-Biography. of Swami Dayanand. ...<br>By Mr. Madan Mohan Seth M. A. ... ..                           | 299 |
| VI.   | The Church in Spain. By Mr. G. A. Chandavarkar ...  | 303 |
| VII.  | Ethical foundations of Society and the ...<br>Arya Samaj. By Prof. Balkrishna M. A. ... ..                    | 310 |
| VIII. | Notes. ... ..   | 315 |
|       | (a) Wanted—an Impartial Tribunal.   |     |
|       | (b) A Mohammedan Contemporary on the Gurukula.  |     |
|       | (c) The Disease of Thinking.  |     |
|       | (d) A Remarkable Publication.   |     |
|       | (e) The Ramakrishna Sevashram Kankhal.  |     |
| IX.   | The Gurukula Samachar. ... ..   | 325 |

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# THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest," *Manu*.

Vol. v. }

KARTIK. 1968.

{ No. 5.

## THE BHAGAVADGITA. OR THE LORD'S SONG. FIRST DISCOURSE.

Dhritarashtra said.

1

On holy plain, on Kuru's famous field,  
Gather'd together, eager for a fight,  
What did they, tell me Sanjaya, sons of mine,  
And Pandu's sons, there standing face to face?  
Sanjaya said.

2

Seeing the force of Pandu's sons array'd,  
In battle order, on that field of war,  
The Prince Duryodhana his preceptor sought,  
And spake to him these words of grave import.

3

Just cast a glance, O teacher, and behold  
This mighty host of Pandu's warlike sons,

Array'd in battle form by pupil thine,  
The skilful son of Drupada, King of men.

4

Heroes are these and mighty bowmen all,  
Equal to Bhim and Arjun on the field,  
Yuyudhana great and ruler of Virat,  
And royal Drupad of immortal fame.

5

Dhrishtaketu brave and Chekitana,  
And valiant King of Kashi, pure of soul,  
Purujit and Kuntibhoja, heroes great,  
And Shaivya, bull among the race of men.

6

Yudhamanyu and Uttamaejas bold,  
With martial mien and ardent soul of fire,  
Subhadra's child and sons of Draupadi,  
All of great cars and princes wide-renown'd.

7

Know also those, O best of the twice-born,  
That on this field command my loyal troops,  
These, for thy information, I do name,  
The chiefs who muster to support my cause.

8

Thou, Lord, and Bhishm, and Karn of wide renown  
And Krip, victorious on the battle-field,  
Brave Ashwatthaman and Vikarna bold  
And Saumdatti also, warrior great.

9

And many other heroes, for my sake,  
Gird up their loins to renounce their lives,  
With diverse weapons and with missiles rare,  
And all well-versed in the art of war.

10

Yet insufficient seems this host of ours,  
Though marshall'd by the Grandsire Bhishm himself



While that of theirs seems full and sufficient,  
Under the leadership of Marshal Bhim.

## 11

Let all then in the rank and file awake,  
And keep the Grandsire from impending harm,  
Let all the Generals be on proper guard,  
And firmly stand at their respective posts.

## 12

The Ancient of the Kurus, then and there,  
The Grandsire, valiant and of wide renown,  
Blew his great conch to' hearten him the while,  
Sounding on high a lion's roar amain.

## 13

Then conches, drums and tabors sounded high,  
And kettledrums and cowhorns blared forth,  
And roar tumultuous rent the vault of heav'n,  
Causing confusion in the serried ranks.

## 14

There station'd in their mighty battle car,  
Yok'd to white horses of superior breed,  
Madhav the Great and Pandu's warlike son,  
Blew conches on that famous field of war.

## 15

Hrishikesh his Panchajanyam blew,  
And Devadattam, Conqueror of wealth,  
While Bhim, his conch, named Paundra, sounded high,  
Who, by his awful deeds, surprised the world.

## 16

And King Yudhishtir, son of Kunti, then,  
His famous conch Anantvijaya blew,  
And twins, Nakul-Sahadeva, known to fame,  
Sughosh and Manipushpaka did sound.

## 17

And King of Kashi, of the mighty bow,  
Shikhandin, famous for his warlike deeds,

And Dhrishtadyumn and ruler of Virat,  
And Satyaki, unconquer'd one and brave.

18

And Raja Drupad and his warlike sons,  
And Saubhadra, the mighty-armed and bold,  
These famous heroes all, O Lord of Earth,  
Their conches blew from their imperial cars.

19

That roar tremendous rent the hearts of all  
The Dhartarashtas gather'd there for fight,  
Filling the earth and sky with sound intense,  
And causing tremour in the breasts of men.

20

Beholding then the Dhartarashtas there,  
Array'd in ranks, in front, on battle-plain,  
The son of Pandu, lifting up his bow,  
Address'd Sri Krishna, ere the war began.

21

O Lord of Earth, then Arjun spake this word,  
To Hrishikesh, the driver of his car,  
Arjuna said.

Between these armies stay my chariot,  
And place me in the middle of the plain ;

22

That I may see these standing face to face,  
These warriors on the battle-field array'd  
With whom I have to strive, in open fight,  
In this outbreking war, O Sinless One ;

23

And gaze on these here gather'd for the fray,  
Wishing to please the evil-minded son  
Of Dhritarashtra, whom they come to aid,  
With all their comrades and their kith and kin.



Sanjaya said.

24

The Lord of Sleep address'd Sri Krishna thus,  
And Hrishikesh did what he bade him do,  
Placing that mighty chariot in the midst  
Between the armies twain, on Kuru's field.

25

And Krishna spake this word to Kunti's son,  
Over against the Grandsire, Dron and Kings,  
Behold, O Partha, these Kurus gather'd here,  
Eager for battle on this holy plain.

26

Then saw the son of Pritha standing there,  
Uncles, grandfathers, teachers, cousins, sons,  
Mothers' relations, grandsons, preceptors,  
Comrades, companions, friends, and kith and kin ;

27

Fathers-in-law and benefactors true,  
Of both the armies ranged in battle form,  
And seeing these, his kinsmen, near and dear,  
Standing array'd and eager for combat ;

28

Kaunteya, deeply mov'd to pity, then,  
In sadness, uttered this to Madhava ;  
Arjuna said.

Seeing these kinsmen, eager for the fray,  
Array'd in battle form, O Sinless One,

29

My limbs begin to fail, bereft of strength,  
My mouth is parched like sandy desert dry,  
My body quivers with an awful thrill,  
My hair with horror standeth on its end.

30

The bow Gandiva from my grasp escapes,  
My skin all burneth as in fever high,

Unable here to stand I feel myself,  
My brain is reeling, darkness covers sight.

31

And omens adverse to our cause I see,  
O Sleeper on the waters, cast a glance,  
Nor do I see how good can ever come,  
From slaying kinsmen on the open field.

32

For I desire not victory, Govind,  
Nor kingdom, riches, pleasures, earthly sway,  
For what is kingship with its wealth to us,  
What is enjoyment, even life on earth ?

33

Those for whose sake we sovereignty desire,  
Those for whose sake we worldly blessings seek,  
They stand now here desirous for a fight,  
Aband'ning life, and pleasures of all sorts.

34

Teachers and fathers, sons and fathers' sires,  
Fathers-in-law and mothers' brothers too,  
Brothers-in-law and grandsons yet in teens,  
And other kinsmen, near and dear to us.

35

I do not wish to kill these kith and kin,  
Though myself slain by them, O Madhu's foe,  
Ev'n for the sake of three worlds' sovereignty,  
How then, for earth, a trifling thing, forsooth.

36

Tell me, Janardan, what gain can be ours,  
By slaying these, our kinsmen near and dear,  
For slaughter of these desperadoes must  
Involve us all in sin, and lead to hell.

37

So we should not these Dhartarashtras kill,  
They are our own, they are our blood and bone,



For how by slaying these may we secure  
Peace of the soul or quiet of the mind ?

38

Although these men blinded by avarice,  
With Reason clouded by covetous greed,  
No sin perceive in slaught'ring family,  
No crime in hostile attitude to friends ;

39

Why should not we attempt to turn away  
From such a deadly sin as this, my Friend ?  
For say, Janardan, why we should not try  
To stop this feud that ruineth kith and kin ?

40

With loss of families traditions go,  
Prestige and honour vanish like a mist,  
And noble customs gone, anarchy comes,  
Paving the path to utter lawlessness.

41

Where lawlessness prevails unchecked, O Krishn,  
The women of the family go wrong,  
Women corrupted, there ariseth sin,  
Leading to caste-confusion among men.

42

This caste-confusion drags to hell, forthwith,  
The slayers of the family and kin,  
Their elders also come to grief forsooth,  
Depriv'd of bread and water here below.

43

The caste-confusion also sweeps away,  
Owing to misdeeds of the slayer of kin,  
The ever-lasting Institutes of race  
As well as those that families maintain.

44

And men who cause destruction of their race,  
By trampling *dharma* under foot this way,

Abide in hell for ever, evermore,  
This have we heard from those that know the Law.

45

Alas ! in sinful deed are we engaged,  
We, who are bent on killing kinsmen near,  
From avarice, from greed of worldly gain,  
From base desire to wield the earthly pow'r.

46

If these Dhartarashtras, holding swords in hand,  
Should slay me unresisting and unarm'd,  
That for us all the better way would be,  
For all the combatants assembled here.  
Sanjaya said.

47

Having thus spoken on that awful field,  
Arjun his bow and arrows flung away,  
And sank in sorrow on his chariot-seat,  
Giving full vent to grief and inward pain.

Here Ends the First Discourse  
Entitled  
Arjuna's Despair.





## A BIRD'S-EYE-VIEW OF SPANISH HISTORY.

"It may be the vulgar part of human nature which busies itself with the semblance and doings of living sovereigns, it is its nobler part which busies itself with those of the dead." (Marcus Aurelius.)

"Oh, lovely Spain! renowned, romantic land!  
Where is that standard which Pelagio bore,  
When Cava's traitor-sire first called the band  
That dyed thy mountain-streams with Gothic gore?  
Where are those bloody banners which of yore  
Waived over thy sons, victorious to the gale,  
And drove at last the spoilers to their shore?  
Red gleamed the cross, and waved the crescent pale  
While Afric's echoes thrilled with Moorish Matrons'  
wail."

(Byron's Childe Harold.)

The history of the Spanish Peninsula is interesting for several reasons:

Firstly: because Spain has been not only the battle-ground upon which was decided the form into which modern civilization should be moulded—whether Aryan or Semitic, Christian or Moslem—but also the spot where the traces and traditions of each succeeding system lingered long after its onward impetus was spent. The country thus became the preserver and transmitter to the modern world of many survivals of vanished ancient systems, and the culture of Spain itself was in some sense, an epitome, an epitome of the various rival systems that have in historic times, divided the world.

Secondly: because the climatic, geographical and ethnological situation of the Spanish Peninsula has many points which excite more than ordinary interest for the student of history. Celts, Afrosemites, Greeks, Phoenicians, Carthaginians, Romans,

Teutons, Franks, Goths and bands of Muslim conquerors all in turn flooded the land and in modern Spain traces, though faint, may be discovered of a residuum of each inundation.

Thirdly: because the religious aspect of Spanish history cannot but be of interest to the Indian, who himself represents in his nature the wonderful influences of that great civilizing agency, which for want of a better term we call religion. It will be interesting and highly instructive to note how in the course of the Spanish national development a weak-kneed theocracy was at first pushed back by the more vigorous bearers of the crescent-standard, and yet how the mystic spiritual exaltation which swayed Spain in the 16th century, welded the scattered and shattered elements of Spanish nationality into a cohesion, which made the Spaniards not only strong at home but the first precursors of that tendency of adventure and aggressiveness, which has since formed the distinguishing characteristic of some of the modern nations. To a student of history as a science the vast and sanguinary phase of the religious upheaval in Spain spreading as it did over very nearly eight centuries of time and chequered as it was with some of the fiercest scenes of bloodshed and cruelty, all these are an object-lesson of immense importance and instruction. The sense and consciousness of individuality which religious teachings develop in the average mind may be utilised and wrought into a useful weapon to safeguard the onward and yet peaceful, development of the human race.

Fourthly: because it is not that Spain has only contributed to swell the gory records of the world's battles by aiding the "Punic hosts and Roman



legions", "or by taking heroic part in the battles which finally insured the triumph of the Roman and Aryan in Europe". But in the domain of theology as well as art, the modern world is indebted to the Spanish genius to a considerable extent.

For all practical purposes Spain may be said to be bounded on the North by the Bay of Biscay; on the Western side by the Atlantic Ocean and Portugal; on the South and East by the Mediterranean.

It is a peninsula cut up by the numerous mountains and valleys, watered by large and useful rivers and has mineral and vegetable resources of great economic value. The climate is mild and healthful.

Early history—The earliest people who went to Spain were the Phœnicians. "The poorness of their own cramped, little land of Phœnicia had driven them to the sea for a livelihood" and it was they who nearly 1,100 years before the birth of Christ brought their fragile rude-oar propelled boats to the shores of Spain and established their early peaceful settlement Gaderia, the modern Cadiz. The earliest inhabitants of whom we read in Spanish History were the Iberians. They were warlike and brave, sober and light-hearted. It is conjectured that the Iberians have nothing to do with the Indo-European family of Aryans but they show linguistic and other characteristics connecting them with the Egyptians and the ancient inhabitants of the Sahara and Nubia.

Then came the Celts and gradually the Iberians and Celts gave rise to an admixture which combined the powerful frames and love of home of the Celts with the activity and the "overwhelming sense of individuality and independence" of the original Iberians. But the Phœnicians did not come to Spain as warriors or conquerors. They came only as merchants and for nearly six centuries they carried on the import and export of commodities to and from Spain.

Thus an intercourse between the Eastern coast of the Mediterranean with the extreme West commenced; and while the Phœnicians brought mainly material development and prosperity to the Celtiberians, the Greek incomers introduced "political, religious and moral ideas which took root and produced important fruit."

The *Phœnicians* not satisfied with their wealth and possessions in Cadiz began to advance further land-ward and thus came in contact with the warlike Celtiberians of the interior. "By this time" says Mr. Home, "the native tribes had received sufficient Greek culture to recognise the wisdom of Federation against a common enemy, and united swept down upon the Phœnician settlements on the coast with fire and sword." The Phœnicians sought the help of the Carthaginians which the latter did give but only as a bait to eventually capture and destroy the Phœnicians settlement. Thus for nearly two centuries and a half the Carthaginians used the resources of the Spanish coast to very great advantage to themselves. So long as the Spaniards furnished mercenaries to the Carthaginians against Romans and so long as they laid their mines at their disposal for revenues the Carthaginians remained satisfied. But the Spaniards themselves had to face a severer situation and to learn a sterner lesson. The people who hired themselves out to the Phœnicians to destroy the hearths and homes of the Romans could not enjoy peace and freedom for long. Hamilcar, Hasdrubal and Hannibal one after the other made attempts to establish Carthaginian supremacy in Spain. But this object was not achieved, for the Carthaginians as a power disappeared after the second Punic war, leaving the Romans free to assert their domination over the destinies of Spain. At this period the Spanish people were not one united people or state. The North and North-West portions were inhabited by tribes who were generally uncivilized. But those that peopled the Eastern and Southern coasts had learned much from the



Phoenicians, Greeks and Romans. They raised crops, worked galleys and bred horses and cattle. Mining was carried on and coins were struck. They were familiar with certain kinds of wines and took delight in athletic sports and also in bull-baiting. The Romans treated Spain as a country acquired by conquest. Administrative divisions were made, Consuls were appointed, cantonments were laid out and permanent garrisons of Roman Soldiers were stationed. And although the northern and central tribesmen showed stubbornness, so much so that "every valley, every pass and every ford had to be won by sheer force of arms" the Roman eagles had brought down their prey pretty completely by the year 179 B. C.

The state of affairs that followed is worthy of note. "The country was proverbially rich and Rome was already growing corrupt; the prætors eager only to grow rapidly wealthy and return to the luxury and splendour of the mother-city, extorted treasure from the natives with heartless cruelty and prevented the development of the country." "The censor Marcus Cato was sent by the Senate to take supreme command in 197 B. C. and to remedy the extortion to which the Iberians were exposed. He was a Stoic whose justice was proverbial; but even he destroyed 400 towns in one year and during his short government he sent from Spain to the Roman treasury 1400 lbs of gold and 1024 lbs of silver. If the just Marcus Cato acted thus, it may be imagined what would have been the excesses of the ordinary greedy prætor".

But even a worm would turn under rapine like this. Some of the tribes organised themselves into a "federation" to throw off the devastating Roman domination. The struggle that ensued throws a curious light upon the working of human nature. We read that as a measure of precaution the Roman generals massacred in cold blood and by two instalments 50,000 of the Spanish tribesmen and "refugees who had trusted to their word of honour."

But the real spirit of Spain was yet to rise. A shepherd Viriathus by name, a leader by birth and instinct, now arose to infuse patriotism and courage into his tribesmen. Ten thousand men gathered round him and no less than nine retreats were forced upon the Romans. But Roman gold did what their arms could not do, and the great hero and patriot was assassinated by one of his own countrymen. "Rome the conqueror of Carthage, Macedonia and Greece in battle could only conquer Spain by murder."

After the treacherous murder of Viriathus, the Numantians made a firm stand against the Roman conquerors and for fourteen years, Numantia played the part of Chittore in Spain. But when it fell, the Roman victory was complete, and thenceforward the Roman tax-collector had free hand and full play. The Romans introduced their own laws and religion into Spain and by means of roads and aqueducts, army stations and churches, schools and municipalities spread all the network of civilizing agencies.

A few glimpses of the condition of Spain during the Empire may be instructive. "The rapacity of Roman" "officers vexed Spain and she was made the granary as" "well as the treasure-house of Rome. She was compelled" "to send to Rome an yearly supply of a fixed quantity of" "foodstuffs. The rapacity of tax-collectors and the cor-" "ruption of the proctors were rapidly turning Spain into a" "desert. Carracalla had forced upon all provincial popula-" "tions the burden of Roman citizenship while still extorting" "from them their provincial tributes, and the unfortunate" "curials of the towns were now made responsible not only" "for the taxes of their own municipalities but for those of" "the surrounding rural districts. This meant wide spread" "ruin and the smaller land holders, upon whom this crushing" "responsibility mainly rested abandoned by thousands their" "fields and holdings and sought safety in distant foreign" "regions or even in slavery. Their abandoned lands were" "bestowed upon provincial government nominees, in order"



“that the plunder of the cultivators should be complete in”  
“the guise of the law. Under this overwhelming burden”  
“of taxation falling almost entirely on the workers and”  
“tillers of the soil, agriculture sank to utter exhaustion and”  
“woods and deserts covered some of the finest grain grow-”  
“ing soil in Europe. Great tracts of land, too, fell into the”  
“hands of Roman officers, who in the absence of the free”  
“tenants, who had fled or been destroyed in the foreign”  
“wars of Rome, resorted to universal slave labour for the”  
“cultivation of their estates. Slavery also became the rule”  
“in Spanish towns, for handicraftsmen also had been almost”  
“crushed out of existence by taxation and often voluntarily”  
“went into slavery to insure for themselves, at least bread”  
“and shelter.”

Thus after the Roman rule Spain was politically and economically in ruins and when the Goths swept upon Spain, the people could make not even a semblance of resistance to their devastation. For a considerable time the Goths were masters of the situation in Spain. They introduced principles of feudalism in government and it was due to Gothic influence that the status of woman in Spain gradually improved.

After the introduction of Christianity the Catholic clergy grew in influence until the bishops perceived that if they could utilise their vast religious influence with the people they could not only successfully defy a foreign power and army but they could bring about a desirable state of existence which goes by the name of nationality and which alone strong and solidified was the panacea for the sufferings of Spain. In Spain the ecclesiastical councils were the only truly national organisations and they gave the people some unity and co-operation; whilst the Gothic monarchs were one by one falling victims to their blood-feuds and civil dissensions with their nobles. The clergy were at this time practically the king-makers. But “as

the kings grew in splendour they declined in power and their masters the bishops were all getting degenerate."

Spain at this period suffered as much from an overdose of loyalty to the figure-head of the state as she suffered from that mental paralysis which is generally the consequence of ecclesiastical supremacy. The condition of Spain at this time may be in some respect likened to the one which the Mahomedan invader of India found in the time of Jaichand, the king of Kannauj.

A corrupt aristocracy divided the land among themselves; the great estates were tilled by a wretched and helpless race of serfs; the citizen classes were ruined. On the other side of the straits of Gibraltar were the soldiers of Islam, all hardy warriors, fired with the fervour of a new faith, bred to arms from their childhood, simple and rude in their life, and eager to plunder the rich lands of the "infidels." The parallel does not end here. "Treachery came to the aid of Mohommed Ghory as it did in the case of Musa the then Arab governor of North Africa. A young girl, too, was in India as in Spain, the cause of her country's fall. The name of the Spanish Sanyukta was Florinda. King Roderick insulted seriously Count Julian's daughter whom the father, according to custom, had left at the court for training. Julian enraged, forgot his own feud with Musa and invited him to avenge upon Roderick.

Jarik was the name of the Moorish invader. He had 12,000 troops of whom 5,000 were Berbers and King Roderick commanded nearly 72,000 men. "But the invaders were bold and hardy, used to war, and led by a hero, the Spaniards were a crowd of ill treated slaves, and among their commanders were treacherous nobles." The issue of the battle was not doubtful. The fairest provinces of Spain were for eight centuries placed under the domination of the Moslems.



A little scene that occurred before the battle of Guadelete may be quoted. The splendour of the Gothic king and huge battalions for a while filled the Tarik's 12,000 with dismay. But like Hannibal he cheered up his men by saying "Before you is the enemy and the sea is at your backs. By Allah, there is no escape for you save in valour and resolution." And the men simply cried out "we will follow thee, oh Tarik." The conflict lasted for a whole week and the Gothic king and his partisans were utterly routed and overcome. And "with the co-operation of the Jews and the terror of the Spaniards, Tarik's conquest proceeded apace." Here and there did the conquered people make heroic and strategic defences, but it will not be possible or profitable to follow the long course of the struggle through which the Mahomedans reduced the whole peninsula. But one incident is worth recounting.

After Theodimir had all his army cut to pieces in the defiles of the mountain passes of Mercia he betook himself to the city of Orihuela and there was only one page left to accompany him thither. Here there were only women left in the town. While the victorious Moslems were coming behind him he played an ingenious trick. He made the women tie their hair so as to look like beards and having attired themselves as males he made them wear helmets and carry rods like spears. Thus equipped and disguised like soldiers the women swarmed the ramparts of the town. In the falling shades of the dusk, the enemy surveyed the well defended condition of the town and he paused. In the meantime Theodimir holding a flag of truce in his hand and followed by his faithful sole surviving page sought the presence of the Mohamedan general, and introducing himself as the envoy of the commander of the town proposed for peace, adding at the same time that the town could stand a long siege but that his commander was desirous of not sacrificing his

soldiers unless the general was bent upon taking the town by force in which case, he added, his garrison were determined to fight to the last man that might be left. The whole affair was so cleverly managed that the Mahomedan general drafted and sealed a treaty promising not to molest any person or property in the town. When the document was handed over to this self-styled emissary for signatures he wrote his own name Theodinner on it.

In the morning the gates of the town were thrown open and in vain did the victor-victim of the Mahomedan general look out for the defending force to come out of the town. In his bewilderment he asked Theodimir as to where his soldiers were. Then the whole trick was revealed. The chivalry of the general was so much tickled that he made Theodinner the governor of the town.

The Moors did attempt a wholesale conquest of Europe, but their course was checked once for all in 733 A. D. by the victory of Charles Martel. They therefore settled down to consolidate what they had already acquired. Spain being dreary and cold for the most part and the inhabitants stubborn and independent, the Moors let them alone. But the southern provinces were warm and fertile and these they held and termed Andalus, the modern Andulasia representing  $\frac{3}{4}$ th of the entire peninsula of Spain.

The Moors were milder but cleverer conquerors than those whom the Spaniards had to accommodate so far. The taxes were light and evenly distributed and the people were for the first time permitted to cultivate their lands. Religious toleration was so marked "that there was not a single religious revolt during the eighth century."

The changes in the destinies of the Khalifate in Arabia wrought changes in the empire, and by successful strategy and adventure Abd-er-Rahman became the King of Cordova in Spain. This dynasty endured for nearly 300 years.



The history of Spain now divides itself into two opposite dramas. In the North, Christian kings, with varied success and changing fortune, kept sway whereas in the South the descendants of Abd-er-Rahman carried on the work of consolidation of their Mahomedan rule with various degrees of success.

At times the two rulers came to measure swords and now one succeeded and then the other but neither could overcome or overrun the other. Amidst this scene of long-drawn hostilities, the ecclesiastics did one thing. They prevented the fusion of the Spanish and the Arabic races and their institutions.

Although the Arabic language was growing fashionable and the people were gradually getting resigned to the customs and manners of the Moors, yet there was enough left of Spanish blood and energy to enable the Christian Spaniards to make an effort to recover their country from the Moslems. The Moslem empire was crumbling to pieces partly owing to its unweildy size and partly owing to its internal decay and dissensions. On the other hand the Spaniards "*were not yet one nation to be moved by one common impulse, but a number of imperfectly fused races, each of which looked upon its geographical division as its exclusive fatherland*". And during the first struggle of reconquest against the common enemy, the Christians were not free from dissensions. But there was one good institution *viz* the Ecclesiastical council (Toledo) which at first had confined its attention to holy matters gradually became a national institution dealing with political question and also at the same time spreading ideas of liberty and founding institutions of an educative and patriotic character.

But during the three hundred years which follow, Spanish Art and Science stood still. "In the din of war schools were pushed" and the history of Christian Spain was nothing but one series of attempts to extend the

frontier. The reign of Alphonso V was nothing but a period of bloodshed and violence. It is tedious to follow the doings of successive kings who inspired by religious zeal and kept up by ambition of conquest at last subdued the Moslem power and once more Spain emerged from her long subjugation into a nation following one religion and one political authority and ideal. By the January of 1492 the indomitable spirit and invincible determination of Queen Isabella wrested from Moslem hands the last flickering light of their rule in Granada. The fact was a great one and it was destined to have an enormous effect upon the Spanish people and upon the history of the world. Seized with religious zeal and elated with success and conquest they lost their head for a while. The atrocities and persecutions which the Moors suffered are enough to show how far christians sometimes depart from the spirit of their master. This may be the unwritten chapter of the peaceful mission of the religion of the Cross, but the following passage is worth quoting.

"By torturing some and burning others and by threatening all,"  
 "they at length succeeded; and we are assured that after the year"  
 "1526 there was no Mahomedan in Spain who had not been con-"  
 "verted to Christianity. Discipline was enforced by Inquisition and"  
 "the new converts Moriscoes as they were now called, were treated"  
 "with the utmost barbarity. The civil government joined hands"  
 "with the ecclesiastical Inquisition and both made the converts give"  
 "up Arabic and learn Spanish. They were forbidden to read their"  
 "native language, or to write it or even to speak it in their own houses"  
 "All their traditional customs and ceremonies were stopped and"  
 "women were obliged to go unveiled. As the Church regarded bath-"  
 "ing a heathenish custom all public baths were to be destroyed and"  
 "even all baths in private houses."

In the reign of Phillip III, under the influence and coercion of the clergy "about one million of the most industrious inhabitants of Spain, were hunted out like wild beasts, because the Bishops were not sure of the



religious sincerity of the Moorish converts. Their women were ravaged, men were butchered and those that escaped to the coast of Africa were attacked and destroyed by the Bedouins."

But whilst the reign of Ferdinand and Isabela by their strong policy of religious persecution and racial fusion brought about a hasty solidarity of the Spanish people and thus gave the monarchs materials for self gratification and satisfaction, it really weakened the nation. The Spanish people went forth into the world on a long programme of conquest and discovery. A Spanish empire started up into existence which for a while sent a thrill through Europe. Under Phillip II the empire included Spain, Italy, America and the Eastern Seas, which yielded gold, silver and other valuable products. The revenues were probably ten times as much as Elizabeth derived from England and their Naval and Military force was at that time unequalled in the world for discipline and training.

But unfortunately Spain had bit off more than what she could chew and it was not long before the extensive boundaries of the Spanish Empire collapsed and contracted as rapidly as they were extended. How the Netherlands were lost to Spain will, I believe, form a fruitful digression from the main course of the subject. The Netherlands represent what now go under the name of Holland and Belgium. There were 17 provinces the population having been largely compounded of the Teutonic, Balairan and Frisian elements and during the sixteen centuries of their previous history we find their people developing into a race resolutely fighting against the tyranny of Vespasian maintaining partial independence against the sagacious dominion of Charlemagne refusing on Fries land to accept the Papal yoke of Feudal claim and throughout the dark ages struggling resolutely toward light, wresting from a series of petty

sovereigns a gradual and practical recognition of the claims of humanity. Throughout the reigns of the Burgundian family of Phillip the good, of Charles the bold, of Emperor Maximilian I, Charles V we find that "in the little Netherland territory, humanity bleeding but not killed, still stands at bay defies the hunters." But now happened an event the abdication of Charles the fifth in favour of Phillip II (Spain)—which placed the provinces so passionate for nationality, for Municipal freedom and for religious reformation in the hands of a prince foreign to their blood, their tongue "their religion and their whole habit of life and thought." In character and thought, Phillip the Second was a combination of all that was weak and repulsive. But in the Netherlands grew up a patriot in the person of William, Prince of Orange, who laid the foundation of the political emancipation of his country, his conduct throughout the struggle was that of a man "who placed his wealth, his life, his time at the service of" "his country, ever vigilant, never despairing in the darkest" "hour. Thwarted at times and even calumniated by those" "whom he was striving to save, he presents a spectacle" "of patient heroism, of calm resolution of skill in" "diplomacy and statecraft, never surpassed in history." Within 10 years of the maladministration of Phillip II of Spain, that is in 1565 A. D., Prince Orange, with all the patriotic noblemen, virtually withdrew from all share in the government, and the persecution and cruelty of the Spaniards grew hideous and hot. The measures adopted by the government to crush and smother the rising spirit of liberty and patriotism may be gathered from the following extracts from an edict which was promulgated at the time.

1. "No one shall print, write, copy, keep, conceal, sell, levy" "or give in Churches, streets or other places any book or writing" "of Martin Luther."



2. "That such perturbators of the general quiet are to be" "executed to wit the man with these word, and the women to be" "buried alive, if they do not persist in their errors. If they do per-" "sist in them, then they are to be executed with fire; all their pro-" "perty in both cases being confiscated to the crown. Treachery to" "one's friend was encouraged by promises of pardon and gift of half" "the property of the friend to the betraying traitor."

3. "This edict from which an extract has been given above" "was ordered to be read every six months in every town and village" "of the Netberlands."

In the month of April 1566 A. D. the patriotic nobles formed themselves into a confederacy, thus bringing together the various prominent men of the time. The nobles waited in a large body upon the Regent queen, Margaret, to represent their grievances. During the interview a personal attendant nobleman of the queen was overheard to say to her that she had nothing to dread from the beggars who had come to see her. This was enough for the petitioning patriots. The very next day a large dinner was arranged and on the sneer being alluded to, the Confederates lifted up their glasses and drank the toast crying "Long live the beggars." The host De Brederode procured a begger's *jholi* and having first slung it round his shoulders handed it on to his guests. At this time the Prince of Orange and other friends joined the demonstration and thence forward the patriots adopted great cloaks like those of beggars and the appellation "Guex" applied to all those who advocated reform and liberty. The doctrines of Calvin and Luther were spreading amongst the people and the three enemies they had to face and crush out were Popery, the Inquisition, and Spain. The centre of national activity was the town of Antwerp, William had by means of his spies at the court of Spain discovered the plans of Phillip VI, and consequently he withdrew for a time from the Netherlands to mature his plans for the country's liberation.

In 1567 A. D., Duke of Aloa, a cruel tyrant, marched into Brussels with an army of fifteen thousand Spaniards. The Council of Blood was established and some of the patriots were beheaded. Hanging, decapitation, quartering and burning of human beings were carried on with great cruelty and enormous property was confiscated.

Prince William had by this time sold all his property and aided by means of other contributions from his relatives, Hollanders and Flemings, he succeeded in raising an army. In the Spring of 1568 A. D. the Netherlands were invaded and in May a division of royal troops was defeated by the patriots. In July, the wily Alva inflicted a defeat upon Prince of Orange and by the following October he was forced to dismiss his men numbering nearly thirty thousand since he could not obtain funds to pay them. The patriots now began to organise a naval force and thus to cut off the Spanish ships that brought ammunition and commercial goods for the troops. At this time the people of Holland and Zealand broke into a revolt and Prince William having returned, succeeded with the help of his brother in taking back many towns in the Southern provinces. Alva did not give battle but kept attacking towns in the North. The siege of Harbin which lasted for seven months in 1572-73 A. D. cost the Spaniards ten thousand men before they could take the town.

"The women had fought like tigresses on the ram"-  
 "parts facing the long spikes of the enemy flinging"  
 "boiling oil and tarred hoops set alight and using daggers"  
 "and pistols in defence of their lives and their honour. The"  
 "governor, chief officers and 2,000 of the garrison were"  
 "murdered on surrender," but in other directions, the"  
 patriots, secured some important successes. The citizens of Alkawaar routed the enemy inflicting great loss of men and on the Ziderzee the Spanish fleet was almost annihilated. An offer of general amnesty was made by the Spanish king; he had recalled Alva and a milder successor



was deputed and the Council of Blood was abolished. But the Netherlanders were determined on emancipation or annihilation and they only scornfully rejected these conciliatory measures.

In 1574 A. D. important sieges and engagements took place, and at all points of the heroic struggle William was present in person or in spirit by speech or by letter, with prudent counsel, vigilant care, indomitable courage and unflinching resolution.

In 1576 A. D. the struggle looked rather hopeless for the patriots and in November of that year, took place what is known as the Spanish fury or the sack of Antwerp "For three days the place was in possession of mere fiends filled with the spirit of greed, murder and lust, while fire destroyed the Town-hall and hundreds of the better houses and thousands of the citizens perished by the sword."

The year 1576, saw greater efforts being put forth by the people. They entered into a treaty, the famous Pacification of Ghent, and thereby merging their religious differences, Holland and Zealand made a common cause with the Southern "Estates" or the representative bodies of the Southern Netherlands. Their common object hence forward was to get rid of the Spanish troops. Prince William in co-operation with the "States-General" had gathered a large army at Wavre and monetary help had also been received from queen Elizabeth of England. Having replaced Spanish troops by native garrisons in the citadels in September 1577 A. D. Prince William of Orange entered Brussels in triumph and was appointed Governor. But this event was followed by dissensions and jealousies in the patriot camp. Another effort was made by Spain and in 1578 A. D. a mixed army of Italian, Spanish and French troops inflicted a severe defeat on the Patriot Army. The States-General gathered together another army of Germans and English Volunteers and Amsterdam

stood out boldly for the cause of liberty. The Southern States having shown some weakness William adopted a changed course of policy. In the first month of 1879 the seven united provinces were formed in virtue of the union of Utrecht. The document made no mention of allegiance to Spain and was thus the formal basis of the Republic of Holland. Phillip was anxious to bring about a conciliation, but Prince Orange's determination saved the critical situation and early in the noteworthy year of 1580 A. D. the freedom of Holland was declared at Antwerp.

The Cologne conference has been a great eye-opener of political reformers. When the liberty of a nation is concerned, no amount of ream of paper scrawled over with barbarous technicalities could smother and bury a quarrel which had its origin in the mutual antagonism of human elements. At Cologne were assembled holiness, serenity, dignity, law and learning in abundance, but they could not heal a bleeding country. Throughout the negotiations, the Prince stood unflinching and unmoved on his principles and conscience. "I promise" he declared "to do my duty with all my strength and skill as God and my Conscience are witnesses to what I have done hitherto."

Two generations had to pass by before the Netherlands became absolutely free; but the United State had practically come into existence in 1581. And the civil and religious liberty of the citizen, the political independence of the lands together with the total expulsion of the ancient foreign tyranny from the soil had been achieved ere the eyes of William were closed. He was a man whom his mortal enemy Phillip could neither bribe nor cajole, nor catch nor conquer. Two attempts were made on the life of William. Phillip offered to give eighty thousand ducats to the person who would murder the prince, but the wounded patriot recovered this first time from the pistol



wounds of the assassin. But on July 10th, 1584 while the Prince was going to be inaugurated Sovereign of the United Provinces he was fatally wounded in his left side by 3 balls from a huge pistol and expired in a few minutes. The last scene in this struggle was the treaty of Munster between Spain and Holland on January 30, 1648 A. D. After 80 years of fierce conflict Dutch independence was recognised and "a more splendid triumph of the cause of freedom against enormous odds does not adorn the page of history"

I have tried to summarize the History of Spain up to the period by which the fall of Granada had brought to close the long duel between Spaniards and Moors and which lasted for 780 years. The whole land of Spain was now under native dominion. The courage of Queen Isabela and the wisdom and prudence of her husband made of Spain one whole and entire kingdom. As a side issue I have also tried to relate briefly the story of the Netherlands and here I must stop. The history of Spain after this is the record of internal development and foreign adjustment. It may be remarked in passing that Spain has not been very happy in her rulers and has consequently often been made the plaything of Military and Political adventurers. Not unoften the people have been forced into a revolutionary career which she followed during a greater part of the last 100 years.

The history of Spain is a very long story of changes and vicissitudes; of foreign oppression and internal trouble; of empire and colonization; of commercial prosperity and industrial development—in short, of every conceivable phase of human progress and deterioration. It teaches us that beneficent ends cannot be attained by means which disregards human sufferings or trample human rights, that the greatest misfortune that could befall a nation is its conquest by an unsympathetic people and that concentra-

tion of unrestrained authority in one man and its transmission to a line of personal successors is one of the most pernicious of political institutions.

In the domain of theology, the history of Christian Spain, while showing how religion can be a source of strength and union does at the same time teach us a lesson that blind obedience to religious authority constitutes one of the most potent causes of national decay and degeneracy. A people that are incapable of appreciating the value of doubt are most unwilling to acquire new ideas. Those who submit to religious authority easily also fall easy victims to political tyranny. Spain, unfortunately, ever possessed, in a sufficient degree, the spirit of self-reliance. Here lay the source of her weakness. Calamities may be inflicted by others but no people can be degraded but by their own acts. With nations as with individuals none are dishonored if they are true to themselves. For ".....To thine own self be true,

And it must follow as the night, the day,  
Thou canst not then be false to any man".

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What does our country need? No armies standing  
With sabres gleaming ready for the fight;  
Not increased navies skilful and commanding,  
To bound the waters with an iron of might;  
Not haughty men with glutted purses trying  
To purchase souls, and keep the power of place;  
Not jewelled dolls with—one another vying  
For palms of beauty, elegance, and grace.  
But we want women, strong of soul, yet lowly,  
With that rare meekness, born of gentleness.  
Women whose lives are pure and clean and holy,  
The women whom all little children bless;  
Brave, earnest women, helpful to each other,  
With—finest scorn for all things low and mean;  
Women who hold the names of wife and mother,  
Far nobler than the title of a queen.  
Oh! these are they who mould the men of story,  
These mothers, oft-times shorn of grace and youth,  
Who, worn and weary, ask no greater glory  
Than making some Young soul the home of Truth.

(Wilcox.)



# THE THEORY OF CREATION.

## A REPLY.

In my last article I replied to Mr. "Lover of Truth's" first article on the question of eternity of matter. I now come to his second article on the same subject which appeared under the above heading in the *Muslim Review* of April 1911.

In this article he undertakes "to show *firstly* that matter cannot possibly be self-existent and eternal with God, and *secondly* if matter be assumed to be self-existent and co-eternal with God, God could not possibly have made our present universe out of it."

He begins by recognizing a necessary principle:

"If we see a thing or phenomenon in nature there is absolutely no ground for us to seek for its cause unless we have reason to believe it to be an event, unless we have ground for supposing that it has begun to be, unless it has got the character of an effect."

So far so good. Then quoting from Flint's Thiesm he enters into an unnecessary disquisition to show that the universe constituted as it is, and consisting of the earth, the sun, the moon the stars and other things, has the character of an effect, and is therefore not eternal. The Aryas do not say that the universe is eternal. This is what I have myself tried to disprove when speaking of the Buddhist theory, (vide *Fountain-head of Religion* p. p. 117-119.)

Next he proceeds to show that the primordial matter also is not eternal. This is the real point at issue. He speaks of two "most accepted materialistic theories about the original state of matter" viz. 'the atomic theory and the Nebular theory.' I may state that we believe in the *atomic* theory, though from our point of view there is no opposition between it and the *Nebular* theory.

Having recognised the sound principle that only that thing which is an event or effect, which once began

to be, has a cause,—Mr. “Lover of Truth” proceeds to lay down a criterion that what is “liable to change” is temporal and what is eternal must be “free from change.” He then proposes to “test the primordial matter by this criterion.” I challenge this novel proposition or criterion, if the word *change* is used in a broad sense including changes of outward forms which matter undergoes. It has not been recognised by any scientists or philosophers. Let me quote from Flint’s *Theism* from which Mr. “Lover of Truth” has taken his first proposition which I admit to be sound :

“When we assume the principle of causality.....what precisely is it that we assume? Only this: that whatever has begun to be, must have had an antecedent, or ground, or cause which accounts for it. We do not assume that every existence must have had a cause. We have no right indeed to assume that any existence has had a cause until we have found reason to regard it as not an eternal existence, but one which has had an origin. Whatever we believe, however, to have had an origin, we at once believe also to have had a cause.”

Arguing on this line, Dr. Flint shows that the universe as now constituted is an effect. He concludes :

“There is no denying, then, that the universe is to a great extent an effect, an event, something which has begun to be, a process of becoming. Science is, day by day, year by year, finding out more and more that it is an effect. The growth of science is in great part merely the extension of the proof that the universe is an effect.

“But,” Dr. Flint confesses, “*the scientific proof of the non eternity of matter is as yet far from a complete one.*” (The italics are mine). Such proof would however be not even required if Mr. “Lover of Truth’s” criterion would be accepted in its wide sense.

Dr. Flint elsewhere says :

“Every existence, once new, every event or occurrence or change, must have a cause.”



I accept this. But it should be remembered that "every charge must have a cause" does not mean "every thing which is liable to change must have a cause" Mr. "Lover of Truth" evidently confounds these two very different propositions. When a thing undergoes a change that change is an *event* and has had a beginning. So there must be a cause for that change. It cannot be argued that the thing itself must have had a cause, unless it can be shown that the thing also once began to be. Matter is changed from chaos to cosmos. This change, (call it creation or evolution) must have a cause. Similarly it is changed from cosmos to chaos. This change (call it destruction, dissolution or involution) is also an event and must have a cause. In the same manner changes are constantly taking place in the outward forms of matter while cosmos lasts. They must all be the effects of some cause or causes. But it is most unphilosophical to argue from this that matter itself must have a cause. Mr. "Lover of Truth" says:

"If matter is eternal notwithstanding the change that it underwent, our universe as it now stands is also eternal notwithstanding the changes which it undergoes. If this is so, God disappears as a "subjective cause" of our universe."

The universe as it now stands is non-eternal, not because it undergoes changes, but because it began to be. Matter cannot be shown to have *begun* to be. It cannot therefore be said to be an *event* or *effect*; in other words it is uncaused and eternal.

Mr. "Lover of Truth" then proceeds to the *second* point.

"If matter be an independent entity, self-existent and co-eternal with God the question would naturally arise what it was that gave God control over matter, that God moulded it into our present universe."

I would reply that the question cannot arise. If a thing is eternal its attributes are eternal also. For a thing cannot exist without its essential attributes. God and Matter both

being eternal, their attributes and mutual relations are also eternal. Matter is dead and inert; God is the source of life and energy. Matter is the substance out of which cosmos is evolved; God is the evolver or creator of the cosmos. The former is the material cause *उपादान कारण* of the universe, God is its *efficient* cause. Matter is controlled; God is the controller. This relation between the two is as eternal as they themselves. It had no beginning. There was never a time when Matter was not controlled by God. It cannot therefore be asked what gave God control over matter. Has not "Mr. Lover of Truth" himself had to admit at the very outset that "if we see a thing or phenomenon in nature there is absolutely no ground for us to seek for its cause unless we have reason to believe it to be an event,—unless we have ground for supposing that it has begun to be". Well, this control of God over matter never *began* to be. It is therefore not an *event* or *effect*, and it is meaningless to seek for its cause. From times without beginning God has existed as controller and matter has existed as controlled. God has evolved cosmos out of matter, and when that cosmos has run out its full time of existence, has reduced it to chaos, has again evolved another cosmos followed by another chaos and so on. Thus cosmos and chaos have succeeded each other like day and night. This has been going on without a beginning and it will go on without an end.

Mr. "Lover of Truths" adds: "It is not possible for us to conceive that one eternal entity would have control over another eternal entity without the intervention of a third entity. We cannot possibly conceive such a state of things."

After what I have said above I leave it to the reader to decide whether the doctrine explained above is really inconceivable. I can only say that it is the contradictory of it which is inconceivable.

Mr. "Lover of Truth" then raises a most queer objection.



"But let us suppose that God acquired control over self-existent and eternal matter in some absurd manner still another question of equal difficulty would arise. How is it that God became acquainted with the properties and attributes of matter? Since Matter and its properties are "eternal" and exist independently of God's will, and have existed since all eternity, there is clearly no means for God to acquire a knowledge of these properties."

I entirely fail to see how the question arises. God's knowledge of the eternal properties of matter is as eternal as God Himself,—as God never *acquired* this knowledge. The question *how* He acquired it is therefore absurd. If matter were not eternal, but had come into existence at any particular time, it might *then* perhaps be asked. How did God acquire a knowledge of its properties? For he could not have known it previously, as matter did not then exist.

Mr. "Lover of Truth" then enquires about the cause why some people are apt to think that matter is eternal: "The reason and the only reason that our friend or anybody else who holds this view, can give in support of this proposition is that in our limited experience we don't see any corporeal thing come into existence out of anything. We grant this proposition, but ask in our turn whether in our experience we see mind, spirit or God produce any physical change in matter. The answer clearly is that we do not.....Does any motion, change of motion, or cessation of motion, that we know of, take place in our physical world purely through the agency of mind or spirit." Mr. "Lover of Truth" would argue from this that our experience does not tell us that mind or spirit can produce any change in matter and that God could not therefore change chaos into cosmos. But I would entirely deny his premises. Inertia is, according to all scientists, one of the essential properties of matter, which means that matter cannot change its state of motion or of rest. All motion, change of motion or cessation

of motion that takes place in the physical world is ultimately traceable to mind or spirit,—either to the human spirit or to the supreme spirit. Mr. “ Lover of Truth ” says that the only moving power that we know of and that causes change or motion in our universe is “ force or energy,” and he adopts the view of some materialistic atheists that this force is “ but a form or production of matter.” This is a large question, and I cannot in this article undertake to disprove this fallacious view, nor is it necessary for me to do so; for Mr. “ Lover of Truth ” himself has not attempted to prove it, but has apparantly adopted it as a convenient weapon, ( a very questionable weapon for one who himself believes in God )—to be used against an adversary. I can only emphatically deny here that the moving force in our universe is a “ form or production of matter.”

Lastly Mr. “ Lover of Truth ” “ turns to the theory of the Swami and of our Arya friends about the creation of this universe,” and refering to the Satyarth Prakash, ( though chapter or page is not quoted ) he enunciates it thus:

“The entire body of matter or *Prakriti* was originally in a very attenuated **ढीक** condition. God made it thick **कसीक** and then made this universe out of it ( see Satyarath Prakash ).”

We may accept this enunciation, though on account of its laconic brevity it is not very lucid. It is however strange that a man of Mr. ‘Lover of Truth’s literary attainments should have so far failed to grasp its meaning as to build a most fanciful argument on an absurd interpretation of the word “ thick ” used above. The word is of his own use for apparently Mr. “ Lover of Truth ” has before him an Urdu Translation of the Satyarth Prakash, and puts *its sense* in his own English. This is the fine web of an argument which he weaves out of the above:—

“How could this most attenuated matter possibly undergo any change? How could it leave its original condition? How could it become less attenuated unless there were added to it something thick



and sticky from somewhere else? Where couldt his somethings ticky come from?.....God clearly could not create this something thick and sticky.....If we have a quantity of water we may mix it in whatever manner we like, it will always remain water. We may go on mixing it for ever and ever; yet it will never leave its watery condition and will never change from liquid into solid.....How then does the original attenuated matter leave its attenuated condition and become gaseous, fluid or solid in its condition. We cannot conceive that God could possibly produce such a change in it unless he possessed some comparatively thicker material to add to it, and the thicker material was nowhere. It was therefore impossible for God to produce any change in the most attenuated matter and make our universe out of it".....If God really changed the attenuated matter into thicker substances.....He must have created this thicker material out of nothing.....The theory of the Swami and of our Arya friends about the creation of the universe, if true, necessarily implies the act of creation out of nothing."

It is hardly necessary to seriously criticise this argument. Mr. "Lover of Truth's" translation of the word (स्थूल) into "thick" is most unhappy and the expression haunts him at every step; while the use of the synonym "sticky" is even more extraordinary. It is a little strange that even the illustration of water used by himself did not suggest to him the true meaning of the theory which he criticises. Does not water become solid by being cooled, without any "thick" or "sticky" substance being added to it? And is not aqueous vapour similarly changed into liquid?

It is not possible for me in this short article to explain the Vedic theory of creation or evolution in detail. Briefly speaking before the evolution of cosmos commenced matter was in a most rarefied (सूक्ष्म) state. It was first transformed into *ether* or (आकाश). This is the first stage in evolution and is called the *akashik* or *etherial* state. Luminiferous ether which fills all space is in that condition. As the particles of ether come closer it is changed into *gaseous* state or (वायु). This is the second stage in evolution, and

this which is called *nebulous* state in western science. As the *nebula* rotates and its particles come still closer, they collide, and heat is generated. The *nebula* then acquires luminosity and passes into the third stage called *igneous* or (अग्नि). It is in this state that the great luminary of our planetary system, the sun, is at present. As its heat gradually passes out, the mass of matter loses its luminosity, but is still in a molten condition. This is known as the fourth stage or the *liquid* state (जल). It is in this state that our planet, the earth, was at one time. Its interior is still in a molten condition. As more heat is passed out the mass at last becomes *solid* or (पृथ्वी). This is the last stage in planetary evolution. It will thus appear that matter which was once in a rarefied or "attenuated" condition, has gradually passed into ethereal, gaseous, liquid, and finally solid state,—or to use Mr. "Lover of Truth's" language,—has become "thick," not by anything "thick" or "sticky" being added to it,—not by the creation of some thicker material out of nothing,"—but by the law of nature of which we have experience in daily life that the loss of heat contracts bodies and brings their particles closer.

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In the least,

As well as in the greatest of His works,  
Is ever manifest a present God:  
As well in swarms of glittering insects, seen  
Quick to and fro, within a foot of air,  
Dancing a merry hour, then seen no more,  
As in the systems of resplendent worlds,  
Through time revolving in unbounded space.

(Wilcox.)



# IN DREAMY LANDS DESTROYED.

(Adapted and Enlarged.)

SCENE—*A street in PITCHYHEAD*

*Enter—Father and Son.*

*Father*—So, you young reprobate! You must be a man of wit, forsooth, and a man of quality! You must spend as if you were as rich as Nicias, and prate as if you were as wise as Pericles! You must dangle after sophists and pretty women! And I must pay for all!

*Son*—Why yes, thou unreasonable old man! Thou most shameless of fathers!—

*Father*—Ungrateful wretch! dare you talk so? Are you not afraid of the thunders of Jupiter?

*Son*—Jupiter! Thunder! nonsense! Anaxagoras says, that thunder is only an explosion produced by—

*Father*—He does! Would that it had fallen on his head for his pains!

*Son*—Nay, talk rationally.

*Father*—Rationally! You audacious young sophist! I will talk rationally. Do you know that I am your father? What quibble can you make upon that?

*Son*—Do I know that you are my father? Let us take the question to pieces, as Melesigenes would say. First, then, we must inquire, what is knowledge? Secondly, what is a father? Now knowledge, as Socrates said to Theteties—

*Father*—Socrates! what! that rugged, flat-nosed old dotard, who walks about all day barefoot, and filches cloaks, and dissects gnats, and shoes fleas with wax?

*Son*—All fiction! All trumped up by Aristophanes!

*Father*—By Pallas, if you will go on in this way you will be ruined. Do you hear, boy?

*Son*—Ruined! Be on your guard, old man!

*Father*—Ay, by Jupiter! Is such a show as you make to be supported on nothing? You must retrench, or you will have nothing to eat. Does not Anaxagoras mention, among his other discoveries, that when a man has nothing to eat he dies?

*Son*—You are deceived. My friends—

*Father*—Oh, yes! your friends will notice you, doubtless, when you are squeezing through the crowd, on a winter's day to warm yourself at the fire of baths;—or when you are fighting with beggars' dogs for the scraps of a sacrifice;—or when you are glad to earn three wretched obols by listening all day to lying speeches and crying children.

*Son*—There are other means of support.—

*Father*—What! I suppose, you will wander from house to house, and beg everybody who has asked a supper-party to be so kind as to feed you and laugh at you; or you will turn sycophant; you will get a bunch of grapes, or a pair of shoes, now and then, by frightening some rich coward with a mock prosecution. Well! that is a task for which your studies under the sophists may have fitted you.

*Son*—You are wide of the mark.

*Father*—Then, what in the name of Juno, is your scheme! Do you intend to join Prestes and rob on the highway? Take care; beware of the eleven; beware of the hemlock. It may be very pleasant to live at other people's expense; but not very pleasant, I should think, to hear the pestle give its last bang against the mortar, when the cold dose is ready. Pah!—

*Son*—Hemlock! Prestes! folly!—I aim at nobler objects. Why say you concerning oratory?

*Father*—You, an orator!—Oh, no! no! your platitudes are only to be heeded when humanity goes mad.



*Son*—Perhaps, you mean to imply—

*Father*—Not I. You are a Pericles in embryo, doubtless. Well: and when are you going to make your first speech? O Pallas!

*Son*—I thought of speaking, the other day, on social amelioration; but Dullwit got up before me.

*Father*—Dullwit, poor honest man, must just as well have sate still; his speaking did but little good. The loss of your oration is, doubtless, an irreparable public calamity!

*Son*—Why, not so; I intend to introduce it at the next meeting. It will suit any subject.

*Father*—That is to say, it will suit none. Says Carlyle: "Let a man speak forth with genuine earnestness the thought, the emotion, the actual condition of his own heart, and other men—so strangely are we knit together by the ties of sympathy—must and will give heed to him."

*Son*—Never fear that, since under such circumstances, I resort to wine to stimulate my wits. Sheridan says: "If the thought is slow to come, a glass of good wine encourages it; and when it arrives a glass of good wine rewards it."

*Father*—That may be so, but, I am afraid, you shall have to resort to your wits to get your wine, ere long. But pray, if it be not too presumptuous a request, indulge me with a specimen of your oration.

*Son*—Well then, I shall begin thus—

"When I consider the importance of our city;—when I consider the extent of its power, the wisdom of its laws, the elegance of its decorations;—when I consider by what names, and by what exploits its annals are adorned;—when I contemplate our pre-eminence in arts and letters; when I observe so many flourishing States and Islands compelled to own the dominion, and purchase the protection of our city—

*Father*—I shall choke with rage. Oh, all ye gods and goddesses, what sacrilege, what perjury have I ever com-

mitted, that I should be singled out among all the citizens of Pitchyhead to be the father of this fool?

*Son*—What now? By Bacchus, old man, I would not advise you to give way to such fits of passion in the streets. If Gilbert were to see you, you would infallibly be in a comedy next spring.

*Father*—You have more reason to fear him than any fool living. Oh, that he could but hear you trying to imitate the slang of Stratton and the lisp of Alcibiades! You would be an inexhaustible subject.

*Son*—No, no. I may perhaps figure at the dramatic representations before long; but in a very different way.

*Father*,—What do you mean, my jackass?

*Son*—What say you to a tragedy?

*Father*—A tragedy of yours? 'Rather than attempt to earn a livelihood by writing, throw yourself from the steep Tarpeian rock, stop-gap, head-long, upon the iron-spikes' as Lamb said to Bernard Barton.

*Son*—You are a phlegmetic sot. Have you ever stumbled across George Elliot's dictum: "I go on writing what I love and believe.....then leave all the rest to take its chance." In truth, I have contemplated several plays.

*Father*—Oh Hercules! Oh Bacchus! This is too much. Here is an universal genius; sophist, orator,—poet. To what a three-headed monster have I given birth! a perfect Cerberus of intellect! And pray, what may your piece be about? Or will your tragedy, like your speech, serve equally for any subject?

*Son*—I have thought of several plots. Sparks from many anvils, you know?

*Father*—Very beautiful and very splendid piece of work, no doubt.

*Son*—You are sneering. Really, father, you do not understand these things. You had not those advantages in your youth—

*Father*—Which I have been fool enough to let you have—where are you going?

*Son*—It is no business of yours to pry into my secrets.  
Good-bye.

*Exeunt severally.*



# THE AUTOBIOGRAPHY OF SWAMI DAYANANDA SARASWATI.

(Continued from *Vedic Magazine* Vol. IV Nos. 2 & 3.)

At Jastee Math I met many Yogis and learned ascetics and in a series of discussions, learnt more about Yoga Vidya; and, parting from them, went to Badrinarain. The learned Ramaljee was at that time the chief priest of that temple; and I lived with him for a few days. We held discussions upon the Vedas and the Darsan-sastra. Having enquired of him whether he knew of some genuine Yogi in the neighbourhood, I learned from him, to my great regret, that there was none there at the time, but that he had heard that they were in the habit of visiting his temple at times. Then I resolved to make a thorough search for them throughout the country and specially in the hills.

One morning, at day-break, I set out on my journey; when, following along the foot of the mountains, I at last reached the banks of the Alaknanda river. I had no desire of crossing it, as I saw on its opposite bank the large village called "Mana." Keeping, therefore, still to the foot of the hills, I directed my steps towards the jungle, following the river course. The hills and the road itself were thickly covered with snow, and with the greatest difficulty, I succeeded in reaching that spot where the Alaknanda is said to take its rise. But once there, finding myself surrounded by lofty hills on all sides, and being a stranger in the country, my progress, from that moment, was greatly retarded. Soon, the road ceased abruptly and I found no vestige even a path. I was thus at a loss what to do. "I determined finally to cross the river, and enquire which way. I was poorly and thinly clad, and the cold was so intense and soon became intolerable. Feeling nervous and thirsty, I tried to deceive my hunger by swallowing some, which of ice, but found no relief. I then began to find no doubt as to

In some places it was very deep, in others shallow, not deeper than a cubit—but from eight to ten cubits wide. The river-bed was covered with small and fragmentary bits of ice which wounded and cut my naked feet to blood. Very luckily, the cold had quite benumbed them, and even large bleeding cracks left me insensible for a while. Slipping on the ice more than once, I lost my foot and came near falling down and thus freezing to death on the spot. Should I have found myself prostrated on the ice, I realized that, benumbed as I was all over, I would find it very difficult to rise again. However, with great exertions, and after a terrible struggle, I managed to get safe enough on the other bank. Once there—more dead than alive—I hastened to denude the whole upper part of my body, and with all I had of clothes on me, to wrap my feet up to the knees; and then—exhausted, famished, unable to move—I stood waiting for help, knowing not whence it would come.

At last, throwing a last look around me, I espied two hill-men, who came up and having greeted me with their “Kashisamha” invited me to follow them to their home where I would find food. Learning my trouble, they moreover, promised to guide me to “Sadpat”—a very sacred pass; but I refused their offers, for I could not walk. Notwithstanding their pressing invitation I remained firm and would not “take courage” and follow them as they wanted me; but, after telling them that I would rather die, refused even to listen to them. The idea had struck me that I had better return and prosecute my studies. The two men then left me and soon disappeared along the hills. Having rested I proceeded on my way back.

Stopping for a few minutes at Basudhra, a sacred bathing-place, and passing in the neighbourhood of Managram, I reached Badrinarain at 8 o'clock that evening. On seeing me Ramaljee and his companions were much astonished and enquired where I had been ever since



the early morning. I then related to them all that happened to me. That night, after having restored my strength with a little food, I went to bed, but getting up early on the following morn, I took leave of Ramaljee and set out on my journey back to Rampur. That evening, I reached the home of a hermit, a great ascetic, and passed the night at his place. That man had the reputation of being one of the greatest sages living, and I had a long conversation with him upon religious subjects. More fortified than ever in my determination, I left him next morning, and after crossing hills and forests and having descended the Chilkiaghatee, I arrived at last at Rampur where I took up my quarters at the house of the celebrated Ramgiri, so famous for the holiness and purity of his life. I found him a man of extraordinary habits. He never slept, but used to pass whole nights in holding conversations—very loud sometimes—apparently with himself. Often times we heard a loud scream, then—weeping, though there was no one in his room with him. Extremely surprised, I questioned his disciples and pupils and learnt from them that such was his habit, though no one could tell me what it meant. Seeking an interview with him, I learnt sometime after, what it really was; and thus I was enabled to get convinced that it was not true Yoga he practised, but that he was only partially versed in it. It was not what I sought for.

Leaving him I went to Kesipur, and thence to Drona-sagar, where I passed the whole winter. His Hunger for  
Knowledge and Thence again to Sambal through Mora-  
hatred for Cant. dabad, when after crossing Gurh-muk-  
teswar I found myself again on the banks of the Ganges. Besides other religious works I had with me the "Sibsand," Hath-pradipika "Yog viaya" and "Kebaranda Sangat" which I used to study during my travels. Some of these books treated of the Narichakant and Narichakars (nervous system) giving very exhaustive descriptions of the same, which I could never grasp, and which finally made me doubt as to

the correctness of these works. I had been for sometime trying to remove my doubts, but had found as yet no opportunity.

One day, I chanced to meet a corpse floating down the river. There was the opportunity and it remained with me to satisfy myself as to the correctness of the statements contained in the books about Anatomy and man's inner organs. Ridding myself of the books which I laid near by, and taking off my clothes, I resolutely entered the river and soon brought the dead body out and laid it on the shore. I then proceeded to cut it open with a large knife in the best manner I could, I took out and examined the Kamal (the heart) and cutting it from the navel to the ribs, and a portion of the head and neck, I carefully examined and compared them with the descriptions in the books. Finding they did not tally at all, I tore the books to pieces and threw them into the river after the corpse.

From that time gradually I came to the conclusion that with the exception of the Vedas, Upanishads, Patanjali and Sankhya, all other works upon Science and Yoga were false.....Having lingered for some time on the banks of the Ganges, I arrived next at Farrukhabad; when, just as having passed Sreenjeeram I was entering Cawnpore by the road east of the Cantonment, the Samvat year of 1912 was completed.

*(To be continued.)*

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Who sows in weakness, cannot reap in strength  
 That which we plant, we gather in at length  
 Great God of justice, be thou just to me,  
 And as my thoughts, so let my future be.

(Wilcox.)

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## THE CHURCH IN SPAIN.

Advance of physical science has brought about a mighty revolution in the religious thought and feeling of Christendom. In Europe, free thought is making rapid progress and 'Militant rationalism' is jubilant over the ultimate triumph of truth. Agnosticism and Materialism treat religion with supreme indifference and the twentieth-century man is more busy with the affairs of this world than of the other world. Heavenly aspirations he has none and worldly inclinations he has many. We should not be deluded by these statements and jump at the conclusion that progressive forces alone are at work in almost all countries of Europe. Even to this day, there are some countries in Europe which are sunk in dense ignorance and rank superstition, of the middle ages. The history of the Church in Spain bears in unmistakable terms ample testimony to our statement. *Politically* Spain might claim a place of some prominence among the European states but *ecclesiastically* Spain has not yet been Europeanised and lives still in the fifteenth century. The history of the Church there reads like a romance and to the readers of this magazine, it is believed that its study will be highly entertaining and instructive. Many of our readers will find there ample food for reflection and will understand what "Civilization" in matters religious in the West means. To the Indian social reformer, it will have an educative value of supreme importance when he finds that the condition of the Church in Spain bears in certain respects a close resemblance to the *Church in India (Hinduism)*.

The Rationalist Press Association of London is rendering a yeomen service to the cause of progressive thought in Europe and in India as well. Rationalism as defined by them is the mental attitude which "un-

reservedly accepts the supremacy of reason and aims at establishing a system of philosophy and Ethics verifiable by experience and independent of all arbitrary assumptions or authority." They are issuing, as many of our readers may know, cheap reprints of standard works on Science and Philosophy. Mr. Joseph McCabe, one of the honorary associates of that association, who is shortly to visit India also, has written a splendid book "*Martyrdom of Ferrer*" and indeed it is a very valuable addition and acquisition as well. To understand the author aright, we should only wipe the dust of prejudice from our eyes and free our minds from prepossessions. The author is a sympathetic student of Spanish life and letters, he has scanned the columns of Spanish journals, he has conscientiously considered the statements on both sides and in fact he has made every conceivable effort to learn the truth. There is not the slightest tinge of exaggeration in the picture he has drawn and therefore his pronouncement on the subject is weighty. In this brief survey, I claim no originality and as a member of the said association, I feel myself bound to give a wide publicity to the facts mentioned by the able writer and I make no apology for making unusually long quotations from that book.

"In Spain, the sale of indulgences is an historic symbol of Papal corruption.....On the windows of Catholic bookshops in Spain, one often sees the word, "Bulas" in large type. You enter and ask for a bula—or you may go to the nearest priest's house for one—and find that there are four species, at two different prices. Lay a *peseta* on the counter and demand the ordinary "*Bula de la Santa cruzada*." A flimsy piece of paper, much sealed and impressed, about a foot square and with a signature of the archbishop is handed to you, with your change of 25 centinos. You gave an alms of 75 centimos to the church (minus the Shopman's commission) and the church graciously accorded you.....You have purchased the extraordinary spiritual



privileges for six pence in that favoured land.....Catholic theology teaches that there are two alternatives to heaven, two unfathomable pits of fire—Hell and purgatory.—If you die in serious, unabsolved sin, you go to hell. It is so easy to get oneself drafted into the second department. But the second department is exceedingly unpleasant, the fire and other horrors are the same. Confession and sorrow have relieved you of the first danger; something may be done to avoid the second. In earlier times one went to the Crusades to achieve this. Some Spaniards offered the Papacy money instead and received the comforting assurance that the Purgatory-debt was cancelled .....The rich, of course, pay more than the small sum which is stated on that paper and as the ignorant peasants find frequent need of this comforting assurance, since it only lasts until they sin again, the amount which the Church derives annually from this sordid source of revenue can be imagined. Another bula of the same price gives you the same comforting assurance in regard to any deceased friend of yours. A third *bula* is even cheaper, yet more substantial in its advantages. For 50 *centinos* you obtain permission to eat meat on Fridays and on most of the days on which Catholics in less favoured countries must not eat meat.....Ten pence is fairly cheap for a year's permission to disregard the fast-days.....The fourth *bula* is technically known as "composition." It says that if you have any stolen property of which you cannot discover the rightful owner, the purchase of this bula, makes the property yours. The pickpocket usually does not know the address of his victim and though the bula declares *that the theft must not be committed* the practised conscience of a Spanish thief easily negotiates the difficulty. One bula costs about a shilling and covers about twelve shilling's worth of illgotten goods. In the event of the sum due exceeding 735 pesetas 50 centinos (25£) the amount compoundable by fifty summaries, application must be made to (*US*) for a fitting solution of the case."

In India, the devout followers and careful readers of *Garuda-Poorana* who fondly believe that the alms in the form of sofas, shoes, snuff-boxes, costly bedsheets and imitation silk-umbrellas, offered to the priests here in order to relieve the departed manes of our relatives

and friends, will breathe with a sense of security and comfort when they find that even in the "civilized west" the thoughts of another brother almost run in the same groove.

It seems that workers in some parts of Spain labour for about 3s. 6d. a week and the despairing Schoolmasters must set their hands to whatever employment they can discover to augment their £10 to £20 a year for teaching in barn-like structures while the Churches have incalculable treasure and the clergy usually live in great comfort. In India, any casual observer who has visited places of pilgrimage and seen the state of affairs in temples in places like Terupat and Conjeeveram, Madura, Somnath and Mathura, will be delighted and overjoyed to read the following description.

"The wardrobe of the image of the Virgin at Toledo would alone suffice to build hundreds of fine Schools. One robe bears 85,000 pearls and as many sapphires, amethysts and diamonds. The crown used to decorate the statue is worth £5,000 and bracelets £2,000. The total value of the jewellery in the great Churches of Spain is beyond calculation. Cordova alone has 600 priests to 55,000 people."

If our "reformers and patriots" carefully estimate the cost of jewellery adorning the idols in our temples, I am sure that they will see that the cost in Spain is exceedingly less and that and will arrive at a conclusion that our temples and priests have amassed incalculable wealth. The Editor of *The Times of India*, once remarked that India was a beggar's paradise and without the least fear of contradiction we can assert that the vast population of priests is amazingly rich and is rolling in wealth. Perhaps some of our readers may stigmatise us as irreconcilable iconoclasts and aggressors but we may assure them that we are not actuated by any mean and sinister motives.



At one time, a calculation of the value of the wax and incense burned in Spanish churches was made and the total reached the extraordinary sum of £ 1,500,000 a year. I deeply regret my inability to quote exact facts and figures to calculate the cost of the oil, ghee, camphor and other incense burned in Indian temples but I feel sure the sum will never fall short of the amount spent in Spain. Ere long, we shall have to face the beggar-problem and the priest problem in India. How to improve the lot of the innumerable beggars and how to make use of the hidden treasurers in temples and how to turn the wealthy priests into healthier and more self-respecting citizens, will be the problem of our problems and in its solution, the efforts of the best and the most gifted intellects will be provoked and in cutting that Gordian knot will lie our salvation.

## II

### "A SUGGESTION."

In India, the state is pledged to a policy of strict neutrality in matters religious while in Spain it has entered upon a keen struggle with the Church. The neutrality in the former case has rendered the position of the priest more secure and formidable while the interference in the latter case has set back the hands of the clock of progress. Here the *priest* rules and reigns by divine right while the *Pope* there claims to guide and govern the monarch himself as a representative of God. The undisputed authority of the priest here claims unbounded reverence even from an "educated" man while the Pope there can hardly expect to receive any homage from a rationalist of the Ferrer School of thought. The priest here can cite scriptures to convince even eminent physicians and scientists of the necessity of early marriages and the rationale of *praya-schitam* while the Pope there can quote chapter and verse from the Bible to legalise the sale of *indulgences* and *bulas*

The universities in India have relieved to a certain extent the priest and the people of their responsibilities in matters of education while the Church there still owns schools and educates the sons of the soil. Above all, the priest here is much afraid of the "*New Light*" as the Pope there is of "*militant rationalism*."

The task of reform and the work of progress are to be undertaken either by the Government or by the people or by both. When a Government by a sheer force of circumstances is maintaining a policy of neutrality in matters of religion and when the prevailing conditions do stand in need of reform, the duty of uplifting and elevating the masses should naturally devolve upon the people themselves. And as such it is a matter of profound satisfaction that reform movements should have sprung up in India. But as singularly inadequate recognition is given to the fact that these movements *are only supplementing the work of the Government*, there is a room for suspicion and misunderstanding. If at all there is discontent, it is divine in nature, cosmic in character and is constructive and uplifting in its ultimate results.

A Hindoo is highly endowed with a sense of charity, a sentiment which is preserved both by instinct and inspiration. He is singularly solicitous of his spiritual welfare and the "*Dana*" (दान) which he gives in this world is considered only as a premium for the assurance of his spiritual happiness in the other world. In distributing charity, therefore, he makes no invidious distinctions, he cares not for the manner in which it is doled out and is indifferent to the nature of recipients. This indiscriminate charity is mainly responsible for the development of an aristocracy of religious mendicants. Indian charities are mostly associated with religious institutions and though some of these provide facilities for pilgrims by building Dharmshalas, and rest-houses, still there is no organisation to distribute charity to the infirm and the poor. A part of the hoarded wealth in



temples may be utilized in founding schools where the sons of the priests and the poor may be educated free of cost. These schools must have Sanskrit as their first language and the study of the vernaculars must be made compulsory. The sons of the priests must be trained as missionaries of Vedism. The Vedas and the Upanishads must be carefully and scientifically taught so that in the fulness of time they may carry the message of the Vedas to distant lands. All similar schools should be affiliated to some central institution the affairs of which ought to be solely managed by eminent oriental scholars like Dr. Bhandarker. The *Swamis* and *Medhachhipatis* must co-operate with them to facilitate the working of the scheme. No fees ought to be levied but on every occasion when some ceremonies are performed at the house of a "*Grihastha*," contributions should be received in aid of these institutions. If men and means be available, the system of education could be modernised and the Eastern philosophy could be studied in the light of the Western philosophy. In the vast field of antiquity, as antiquarians, the scholars may undertake research work. Some of them may officiate at ceremonies while some may hold special religious classes. In many of the temples in Southern and Western India, women spend their leisure hours in temples to hear a Pandit recite some shlokas from Pooranas. If the Pandits were to receive training at one of these institutions and if he were to inculcate principles of morality and religion on the minds of his hearers, it is quite probable that these women may return home and infuse these thoughts into the minds of their children. "How well the hand that rocks the cradle shall then rule the world"! Again we shall have well nigh cracked the hard nut of imparting religious and moral instruction to children and the much-maligned priest shall then justly claim honour and respect. Many of the pilgrim centres shall then really exercise a great influence for spiritual elevation and moral greatness. By instituting permanent scheme to better the condition of the priest in India and by organising our charities so that they may afford relief to the poor and the infirm, shall we not be serving a righteous cause? Let men of light and leading answer.

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# The Ethical Foundations of Society and the Arya Samaj.

*(Continued from the Kuar issue.)*

## DHARMA ALONE IS THE BASIS OF LEGISLATION AND PROGRESS.

A cursory glance at the qualities mentioned by J. S. Mill in the 2nd chap. of the Representative Government for the Permanence and Progress of a society, shows us that they are similar to the ten attributes of Dharma mentioned above. Every body will agree,' says he, 'that those qualities are industry (दम), integrity (सत्यं), and (अस्तेयं), justice (क्षमा), prudence (अक्रोध), mental activity (विवेक) enterprise (वृत्ति), courage (इन्द्रानियुह) and originality (धी)''.

That morality is the sole basis of the good administration of the state would be clear from the following words:

'Of what efficacy are the rules of procedure in securing the ends of justice if the moral condition of the people is such that the witnesses generally lie and the judges and other subordinates take bribes?

How can institutions provide a good municipal administration if the duties are left to those who undertake them because they have some private interest to be promoted?

Of what avail is the most broadly popular representative system if the electors choose him who will spend most money to be elected? Government consist of acts done by human beings, and if the agents, those to whom the agents are responsible, or the lookers—on whose opinions ought to influence and check all these, are mere masses of ignorance, stupidity and baleful prejudice, every operation of Government will go wrong.

## ALTRUISTIC FOUNDATIONS OF STATE.

The State is very often compared to an organism. As in the human body, stomach does not monopolize all of what it receives but distributes it after having thoroughly digested it among all the members of the body, so when any class comes to possess the State, be it despotic, oligarchic,



aristocratic, theocratic, or "democratic" it ought not to monopolize all the advantages accruing from that possession, but overstep the bounds of egoism and narrow exclusiveness and freely distribute the good for the common weal. *Altruism appears to be the aim and object of Nature.* In these days fortunately it is growing more and more universal, powerful and permanent while egoism being aggressive and destructive is becoming ephemeral. *Selfishness defeats its own end.* Just as the physical body grows plethoric and ceases to be in a short time with the monopoly of all food by the stomach, so the body politic suffers from a plethora of evils and discontent and soon ceases to be on account of excessive monopolies of power by the governing class. We ought not to be content with the study of the material and external elements of society. Supreme importance should be given to the study of the souls of men, the laws that govern the human passions and characters, human desires and ambitions, human thoughts and feelings—Laws upon which depends the real happiness or real strength of a nation should receive their due share. *Believe me, gentlemen, unless and until you pay unbroken attention to the complex movements of the human mind and the occult forces of the human soul, you will be on the wrong scent for a search after factors of civilization.*

### SOCIAL WILL EMBODIES MORAL BELIEFS AND PRACTICES.

Once more, you could see gentlemen, that social organism like that of man has an intellect, a will, a conscience, an emotional apparatus of its own. The strength of this collective person appears to be proportional to the joint strength of all or at least of those who make themselves heard in society. In all the various stages of Western civilizations we see that there is a general instinctive sympathy between the mind of the legislators and the mind of the subjects, if not at the very beginning, soon after the dissentient voices are hushed up on account of the general

acquiescence of good that a certain law promises to secure. Some laws do nothing but only formulate and put into concrete shape what is already existing either in the minds, or actions, practises and beliefs of the people. In these days laws are demanded by the public for the good of a particular class as the labourers, or for the good of all. It must be clear by this time that it is society which determines the character of government. The latter is an organised expression of the inchoate morality of the scattered people. Whatever the objects of the Government, it is clear that, it can have no other just origin than the will of society.'

State is the organ of social consciousness, and must ever seek to obey the will of society. Whatever society demands it must and always will endeavour to supply.

If society improves in morality and religiousness, legislation becomes more representative and humanitarian and increases the volume of the advancing wave by the whole might of the state elements; but if morality decays and a pure religion deteriorates, legislation puts the degenerating society on a slanting slope to aggravate and hasten its fall.

Pause you gentlemen, pause the Peoples of Swarna bhumi !! pause in your headlong zeal to reform and improve yourselves by means of laws alone.

Mind is its own place, it can make

A heaven of hell and a hell of heaven.

.....

How small, of all that human hearts endure

That part which laws or kings can cause or cure.

Remember *Laws follow morality like its lackeys*. Do not mistake the servant for the master, or respect the under serving one and disrespect the deserving.

### WORK FOR THE ARYA SAMAJ.

From whatever point of view I have looked at the subject I find that the moral and religious forces—the



psychic elements—govern the world of man. Morality is an offspring of religion while intellect furthers the true comprehension of both. You may bear in mind that I am not speaking of the religions of Christianity, Mohammadanism, Buddhism, or Hinduism. They are not now religions in the Vedic sense of the word. There was some Dharma and Satya in each of them when they were first propagated, but with the lapse of time *their sources have been defiled and now their streams contain limpid water.* Their degeneration has caused as much harm as their pristine beauty secured good. Dharma with its ten attributes, Yamas and Niyamas or spirituality as described in the Gita by Lord Krishna—it is these which are the main spring of right actions. From the very beginning of this cycle up till now *the Vedic fountain remains undefiled sweet and refreshing.*

पितृदेव मनुष्याणां वेदश्चक्षुः सनातनम्

The most ancient Veda is the eye of the wisest, the holiest and of the men at large.

इदं शब्दसहस्रजान्ताम् इदं चैव विजान्ताम् ।

इदं मन्विच्छतां स्वर्गम् इदमानन्त्यमिच्छताम् ॥

The wavering waylost humanity has at last come round to drink Spiritual waters from this most ancient fount, but let us make the path easy and the hearts of the pilgrims staunch and faithful. (Let us give them the banner of ओ३म् of the Arya Samaj which is no Church, no creed, no religion *but a point of view to look at things in the divine light of the Veda.* Let us make them thoroughly understand that this new spirit has come with a new dispensation for the uplifting of humanity and its efforts bid fair to succeed because they rest on an exclusively monotheistic Dharma with the freest play to reason and intellect—धी and विद्या which are but parts and parcels of its Dharma and not its antagonists. Let us try till this *virile Vedic Religion*

with its best ethical System of morality and most thorough-going and liberal doctrines of government, industry and commerce and injunctions to encourage science and thus obtain happiness in this world—sits enthroned like a despotic ruler in the hearts of men, permeates and ramifies itself through every tissue of this living and throbbing world and succeeds at last at its sweet will to metamorphose and adapt modern law, politics and enconomic forces for the good of humanity)

अर्थकामेष्व सक्तानां धर्मज्ञानमं विधीयते

धर्मजिज्ञासमानाम प्रमाणं परमं श्रुतिः

The knowledge of the sacred law is prescribed for those who are not given to the acquisition of wealth and to the gratification of their desires; to those who seek a knowledge of the sacred law the supreme authority is the revelation (Veda). Let this Sanskrit adage be written in letters of gold on the hearts of humanity and let mankind follow earnestly this precept, then surely a new era will usher in, making the new miserable cock-pit of this earth, a happy abode for gods and men alike.

*Rah-i-rast birou garchi dur-ast*

Follow the right path, distant though it be. Gentleman, take leave of this silken, sly insinuating fickle, goddess of Politics. Do not fritter away your extremely limited energies in this span of life. Ennoble yourselves and ennoble others, so that when you die you may shuffle off your mortal coil with the satisfaction that you have done your utmost to elevate yourselves and elavate others according to the precepts of God himself revealed in the Vedas and are leaving the world better than you found it through your own efforts.

May God who is our Friend, Protector and the Giver of His Divine knowledge in the Vedas, may He purify our hearts and clarify our visions. May He so bless us that we may achieve the desires of our purified hearts in propagating the Aryan religion throughout the world.



## NOTES.

### Wanted—An Impartial Tribunal.

The struggle between Capital and Labour is relentless, inhuman and unceasing. It is fraught with deep and momentous issues and dark and perilous consequences. The recent strikes in different parts of Europe are only alarming symptoms of a disease that has for long been eating into the vitals of civilized society. The disease has now entered the last stage and a collapse is apprehended. Various solutions of the problem have been suggested but most of them betray a deplorable lack of comprehension evidencing as they do a futile effort to eradicate the disease by attacking the symptoms. No amount of legislation can remedy the situation so long as the parties concerned have not only mutual distrust but distrust also of the arbitration agency. Mr. Percy Edon M. P. struck the nail on the head when in a speech delivered in London he made the following remark:—

“I think that it is clear there can be no final settlement until the fullest possible recognition is given to organised labour. *Compulsory arbitration may be possible when the working classes feel that they can rely absolutely on the impartiality of the tribunal that is set up.*

Surely so long as the Tribunal is composed solely of the representatives of one interest or if the other interest is represented but the representatives thereof are named by the opposite party, compulsory arbitration can result in no benefit but is likely to complicate the problem and create fresh difficulties. The Capitalist class is surely not possessed of extreme unselfishness and even its warmest champions do not claim for it such absolute disinterestedness that it may be implicitly trusted to settle the disputes between itself and the working classes. On the contrary the indictment of the idle rich not only by the labouring classes but also by some of its own members is sometimes severe enough in all conscience. Mr. Fredrick Townsend Martin, the American millionaire, has only recently published a book entitled “The passing of the Idle Rich.” Here is his fearful delineation of the methods of the culture of the growth which he represents.

“It is watered with the bloody sweat of labour and the salt tears of bitter poverty and suffering ; and is fertilized with the dead bodies of men and women

outworn in the grim battle of life. Tended and watered it is by the foul horde of underlings, hired Judges in the law, panders in politics.....lackspittles in college chancellories, judases in the press, blackmailers, in business and miserable time—serving parasities clinging like filthy leeches upon the administrative bodies."

We dare say that being himself a victim of the system which may be briefly summed up in "dollar worship" and which corrupts the springs of life eternal by according the position rightfully belonging to learning and character to "protruding paunch" and "coarse meritricous wealth" the writer has been carried away by his feeling of disgust and drawn the long bow. Perhaps he is congenitally incapable of enduring the trammels of exact statement. He could hardly trust himself to write about the section of American Society to which he belongs. But there must be an element of truth in the indictment when a sober journal like the "*T. P.'s Weekly*" while reviewing the book remarks.

"It is not a dull tome of economical statistics, neither is it the flamboyant outburst of an excited person with a grievance."

We do not, by any means, mean to imply that working men are free from defects. On the contrary we believe with Burke that "a perfect democracy is the most shameless thing in the world" and with Aristotle that "democracy has many points of resemblance with a tyranny."

Surely the representatives of a class that is always talking wildly of the necessity of making the capitalist disgorge his wealth and such trash can never be expected to bring a judicial frame of mind and a sane mental attitude to bear on the discussion about the adjustment of relations between Capital and Labour. A joint committee of the two will either prove useless or at best devise a compromise. Absolute justice can be secured only if the supreme, final and determining authority in legislation and arbitration is vested in persons who belong to neither class and yet are implicitly trusted by both. Such an agency existed in ancient Aryavarta.

Manu lays down.

"When three Brahmins versed in the Vedas and the learned (judge) appointed by the king sit down, they call that the court of Brahman (VIII. X1). Even that which one Brahman versed in the Veda declares to be law, must be considered to have supreme legal force but not that which is proclaimed by myriads of ignorant men."

But what is to be understood is by the term Brahman?

Bhagwan Krishna says in the Gita that a Brahman is a man who is learned, righteous, self-controlled, pure



and chaste. Most of all he should be a man who leads a life of voluntary poverty.

Says Manu :—

"He is to lead a life of straight simplicity and shun all riches and all crooked ways of worldly minded men."

At another place, the same sage lays down that a true Brahman is a person who does not keep in store more food than will last him for a day. A man possessing these qualifications is a Brahman no matter to what caste, nationality, or country he belongs.

A man like that is not likely to sell justice because increase in worldly possessions instead of securing him social advancement will dethrone him from his exalted position. He will not pander to the prejudices of the working classes for he will not owe his position to their franchise but to his own force of character. The capitalist will trust him implicitly because he can have nothing to gain by making him disgorge his earnings and the working man will adore him because he will live among the poor, work unselfishly for them; exalt and dignify poverty by voluntarily adopting it and can have nothing to gain if the wages of the working classes are lowered. In ancient Aryandom there was no capital-labour problem because the voice of such selfless embodiments of justice was supreme in determining the course and tenour of legislation and deciding disputes. The Brahmans were ideal judges and legislators from another standpoint also. They never mixed themselves up in actual administrative work and thus their morality never underwent a "wear and tear !

Says Elphinstone :—

"It is very observable that even in the code drawn up by themselves, with the exception of interpreting the laws, no interference in the executive government is ever allowed to Brahmans.

Again he says:—

"Yet it would seem at first sight, as if the Brahmans, content with gratifying their spiritual pride, had no design to profit by worldly wealth or power. The life prescribed to them is one of laborious study as well as of austerity and retirement."

We are convinced that so long as the spirit of Vedic Varan Bavastha is not revived and true Brahmanhood does not regain its lost position in the world, civilized humanity cannot hope to pass its days peacefully.

#### A MUSLIM CONTEMPORARY ON THE GURUKULA.

We do not know of any Indian newspaper which so persistently and consistently falsifies the spirit which its name implies as the *Comrade* of Calcutta. It was launched into existence amidst a

flourish of trumpets. The auspicious birth of an apostle of peace and comradeship was announced by beat of drums. But those who realized that thundering clouds seldom rained smiled incredulously, at the pretensions of the new Mohammadan weekly. Unfortunately their portentous vaticinations have not turned out to be altogether airy (The *Comrade* has, perhaps without realizing the consequences, on more occasions than one written notes calculated to promote discord, and separatism between Moslems and Aryas (Hindus). In a recent issue it thus writes about the Gurukula.

(( "The Gurukula institution, with its Vedic ideals of education, is a remarkable experiment the results of which are bound to be startling in more ways than one. For in repudiation of all accepted theories of education evolved by modern experience the Gurukula experiment has proceeded to substitute for home and other natural influences an artificial environment, conceived in the spirit of the Vedic life of thousands of years ago, and train the Hindu youths in the image of the *Brahmcharyas* and *rishis* of old. Several educated Hindus, however, regard the activities of Gurukula as extremely reactionary and in some ways mischievous. What the ultimate outcome of the experiment will be remains to be seen. It will no doubt add not a little to the exhilaration and piquancy of Indian life and politics when the first batch of young men, sprung as it were from a dead and remote past, with all its hopes and fears and prejudices, is let loose on Indian society."

It is not given to every man to be able to put together so many fallacies in the course of a paragraph as the writer of the note has most successfully done. The Gurukula authorities, we are told, have repudiated all accepted theories of education. What these accepted theories are the writer has not thought fit to reveal. Surely these accepted theories are not accepted in their entirety at Oxford and Cambridge for they are both residential universities. The Gurukula is a residential college and all the famous seats of learning at the present day which succeed in leaving their peculiar impress on the character of their *alumni* are residential. "Home influences" everywhere in the civilized world are giving way to academical environment, and university life. It is being recognised that the father who has to work hard to earn his living and the mother who is in charge of the kitchen and the nurse have not the time and in most cases the requisite ability to watch and guide the evolution of the budding powers of the child. If special qualifications are needed in one who would watch and direct the growth of a plant, surely any body and every body cannot be regarded fit to guide the evolution and development of the human mind and intellect. The parents therefore delegate their authority to the teachers who become second fathers to their wards. The



Gurukula is an institution which instead of stopping half-way embodies fully the spirit of this accepted principle. We wonder what the writer means "by other natural influences." He cannot mean the influence of the teachers and the mutual influence exerted on one another by boys of all varieties of temperament, capacity, and mental and moral endowment—which tends to strengthen weak elements and modify abnormal developments—for they are fully secured in the Gurukula and are therefore "artificial." Does he then call the pernicious influences that invade the impressionable and plastic mind of the student in all big cities, corrupt his morals, enfeeble his intellect and ruin his health "natural?" It is precisely because the parents for want of time and capacity cannot guard their children from these "natural influences" that residential colleges and Gurukulas are needed where an "artificial environment" is created. The Oxford university enjoys a wide and well-earned reputation for character building precisely because it seeks to control and direct the movements of its undergraduates and thus protect them from such "natural influences" by creating an "artificial environment." The benign British Government also is for an "artificial environment" and for the protection of the youth under its care from these "natural influences" because it *endeavours* to secure effective control over university hostels. If an "artificial environment" will not be created in the proposed Mohammadan University and young man will be permitted to roam about wildly with a view to profit by "natural influences" it will not commend itself to any thoughtful Mohammadan though it will satisfy the ideal of the writer in the "*Comrade*." Sir Sayyad Ahmad was a wise man and therefore built his College away from the crowded Bazar because he wanted to protect the youth from "natural influences." By providing a staff of residential Superintendents, proctors, and sub proctors, expected to be *in loco parentis* to the boys, he created an "artificial environment." Again it is difficult to understand why the writer is afraid of young men sprung from the remote and "dead" past. Surely the past cannot have died in the hearts and imaginations of civilized humanity for it somehow or other realizes that in former ages man was nearer to his Maker than he is now. If it were not so Christendom would not be looking forward to the advent of Christ and the Mohammadans to the advent of the Mehdi both "men of the remote dead past."

Why do the Mohomadens seek a charter for a separate university when they can find everything modern in existing Universities?

Precisely because some earnest souls yearn for the pure undefiled Islam of the prophet which again is not of the twentieth century but belongs to the "dead" past. The Islamic world would be delighted if in the place of some of its self-styled leaders who are Moslems in name only and who never perform *Namaz* and care for little else than an anti-Hindu propaganda it had Muslim youths trained in the "image of the Prophet and caliphs of old" and sprung from the "dead" remote past when Mohamad and his two companions sought safety with their third companion God. Surely this materialistic age requires breaths from the pure atmosphere of the Vedic period when Rama could renounce the sovereignty of an empire in response to the call of duty and kings boasted not of bloated armaments, big battalions and dreadful Dreadnoughts but of the fact that in their dominions there was no liar or adulterer. Now when the stream of national life has become muddy and putrid and moves sluggishly, it requires to be deepened and purified by currents from the unpolluted fount and pure spring of Vedic culture.

The Gurukula system is no novel experiment. In the history of mankind it has already demonstrated its supreme excellence. It produced philosophers like Gautam and Kanad, metaphysicians like Vyas, *astronomers* like Arya Bhat, statesmen like Vashisht, Vishvamitter and Krishna, and warriors like Hanuman. Its outturn taught law to Rome, mathematics and astronomy and medicine to Arabs directly and Europe indirectly, invented the decimal system and the nought, taught humanity the use of the airship and surgical instruments and carried the torch of learning and culture to distant America. Surely the revival of a system which has so much to its credit can not but help the forces of progress and give a set back to re-actionary processes in the world. A Mohomedan who casts a fling at a system which produced the teachers of Arabia, the centre of Islamic culture, stands charged with black ingratitude. We can hardly understand how a Muslim whose hopes and fears ought to be associated with the revival of pure Islam can set his face against the revival of spiritual ideals.) Perhaps the writer is nervous because he knows his Alcoran too well. There is much in the Alcoran that is exalting but along with that one meets with passages like the following.

"If they turn back from the faith, take them and kill them wherever you find them" (IV 85) "O true believers, take not the Jews or the Christians for your friends; they are friends the one to the other, for whose among you taketh them



for his friends, he is surely one of them, verily God directeth not unjust people (V. 56). Verily the worst cattle in the sight of God are these who are obstinate infidels and will not believe."

Now the activities of any institution which will revive teachings like this may be "extremely reactionary and in some ways mischievous" although we are inclined to believe that these verses were uttered in a moment of pique and provocation and are an indication of human frailty which lurks in the character of even mighty men and not an expression of the genuine spirit of the Prophet's teachings. (But a revival of Vedic ideals means the promotion of international peace and unity and the extinction of the forces which retard the progress of mankind towards the millennium. For does not the holy Veda declare?

मेधां सायं मेधां प्रातर्मेधां मध्यन्दिनं परि मेधां सूर्यस्य रश्मि  
भिर्वचसा वेशयामहे

Wisdom at eve, wisdom at morn, wisdom at noon wisdom with the sun's rays and wisdom by prayer we plant in ourselves.

This wisdom is the supreme need of humanity—wisdom which transcends all knowledge attained by ratiotiative processes and which being beyond the domains of the intellect is *felt* by the soul.

When such wisdom is attained all sense of discord vanishes and the seer bursts forth into the Vedic prayer.

"Peace and harmony be among the bright heavenly bodies, peace be in mid space, peace be on earth, peace and harmony be everywhere in the watery, mineral and aerial worlds, peace be throughout the vegetable and the animal kingdoms, peace and harmony be among all the natural forces and agents that constitute this vast expanse of the universe, peace and harmony be established throughout the limitless world; peace be all and everything, everywhere peace, aye nothing but peace,—and this peace and harmony be also ours,"

### THE DISEASE OF THINKING.

Says Ruskin

"One of the worst diseases to which the human creature is liable is its disease of thinking. If it would only just look at a thing instead of thinking what it must be like, or do a thing instead of thinking it cannot be done, we should all get on far better."

These sentences should be written in letters of gold and hung up in the drawing room of every Anglo-Indian official and the editor of every Anglo-Indian paper. If the editors of some Anglo-Indian papers instead of thinking out what plots the "Natives" are hatching, picturing to their mind's eye how sedition stalks abroad in the country, and embodying in short paragraphs what they think about Indian institutions were to mix with the people and trust more

to the testimony of the senses than to nets woven by their "thinking faculty" the relations between the rulers and the ruled would improve wonderfully and the clouds of misunderstanding would be dissipated. These reflections were suggested to us by the perusal of a paragraph about the annual report of the Gurukula which has appeared in a recent number of the Lahore *C. & M. Gazette*. After quoting a few sentences from the *introduction*, the writer says

"The Gurukula has a smack of the old monastic system and the most that can be said of it at present is that the results depend upon factors concerning which the public have and by the rules of the Gurukula can have no information."

Here one can detect all the symptoms of the disease of thinking. That the Gurukula has a smack of the monastic system means in plain English that the writer *thinks* that the Gurukula appears to be like the monastic schools. Why spread an idea of the correctness of which you cannot be sure? Why not visit the institution and see whether the sight of well-equipped laboratories and professors lecturing on Vedic exegesis as well as Physics, Chemistry, Herbert Spencer, Mill and Sir Oliver Lodge does not divest the conception of a monastic academy of all its weird and medieval elements which repel the modern "civilised" man. Perhaps the air of cheerfulness that pervades the institution and the feeling of being at home which has its imprint on the face of every Brahmchari will yet convince the writer that a life of discipline is not necessarily cheerless, dreary, gloomy and unhappy just as a life of license and unfettered freedom is not necessarily happy. Again the Editor *thinks* that the rules are such that the public cannot have any information concerning the factors on which the results of the experiment depend. Let him come and see whether what he thinks is the truth or the figment of an alarmed and startled fancy fed on bits of information supplied by the detractors of the Gurukula. We hereby publicly invite all the editors of Anglo Indian papers to visit the institution, stay in it for any length of time, form an independent opinion about it and then speculate on the basis of the data obtained first hand. If, however, they wish to obtain the reputation of "clever" writers like Mr. Chirol they will be applauded by their friends but will be doing a distinct disservice both to the government and the people. Countrymen of the editor have visited the institution, stayed in it for days together, and after studying all the factors have come to the deliberate conclusion that the results achieved so far justify the promoters in expecting success in their interesting experiment and



that the institution deserves the support of all right—feeling people. These visitors include eminent British journalists, continental authors and English missionaries. Of all persons hard to convince the most difficult to deal with are those suffering from the disease described by Ruskin. May the Lord have pity on such sufferers.

#### A REMARKABLE PUBLICATION.

The conductors of the *Sat Dharam Pracharak* newspaper have just brought out an excellent work in Arya Bhasha (Hindi) on "Napolean Bonaparte." The work has been edited by Mahatma Munshi Ram but the author has not elected to reveal his identity.

The work bears marks of patient study, extending over years, and of a rare faculty of selecting relevant facts from a bewildering mass of fact and fancy. The book is so interesting that it reads like a romance. It enchains the interest and does not let the attention flag till the conclusion is reached. The narrative is interspersed with thoughtful, sane and sober reflections. We reserve a detailed notice of this excellent book for a future issue. In our opinion no Hindi knowing reader of the Magazine should fail to order a copy. Price Re. 1 and annas 8. Get up and printing excellent. Can be had from the Manager Sat Dharam Pracharak Gurukula Kangri.

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## THE RAMKRISHNA SEVASHRAM, KANKHAL.

This noble institution which is conducted by that brotherhood of Sanaysis known as the Ramkrishna mission, has completed another—the ninth year—of its useful existence. As its name “Sevashram” signifies, it is dedicated to the service of man, the relief of suffering Humanity of whatever sex, age, creed or race. The latest annual report to hand amply justifies its claim to the help and cooperation of all who feel for the suffering poor who from all parts of India wend their way as pilgrims to Haridwar and Kankhal. The people of these places, living as they are in close proximity to the malarial tract known as the Serrai, do not enjoy the best of health. When the epidemic breaks out, not only the poor and unlettered people who inhabit the surrounding villages, but also the constant stream of pilgrims who are attracted to this centre of Hindu pilgrimage, fall helpless victims to this deadly pest. Add to this the still more devastative epidemic of cholera, which is the bane of nearly all places of pilgrimage in India. No less than 133 cases of cholera came under the notice of the Sevashram during the year. There was other equally deadly diseases of infectious character, like pibisis, dysentry etc., cases of which are every year increasing as the report shows. Yet, the pity of it is that this Home of Service has no separate accommodation for patients of this character. After years of earnest appeal and patient waiting the Ashram is in a way now to build a separate consumptives’ ward, but, for proper equipment of this ward and providing separate accommodation for other infectious patients, funds are necessary and the Ashram earnestly appeals to all charitable and philanthropic souls to come to its speedy relief.

During the year under report the outdoor patients numbered 9437 and the indoor 113. As the treatment is free, it can be imagined how the slender resources of the institution should have been strained to maintain the 113 indoor patients on a free list. The balance in the hands of the Ashram at the end of the year was only Rs. 1179-13-6 with no reserve funds to fall back upon. The total of patients served by the Ashram upto now is 47554 of whom 46721, were outdoor and 833 indoor patients. The Sevashram is wholly dependent on the small and precarious doles of charity which sympathetic souls have been sending. Yet, the silent and all-trustful workers of the institution have been patiently going on with their humanitarian work for the last nine years, without a thought of the morrow. Such work deserves better support than what has been given to it by Indians till now. We heartily commend this philanthropic institution to the notice of all charitable souls. Donations, however small, may be sent to Swami Kalyanananda. Superintendent Ramakrishna Mission Sevashram, Kankhal, District Saharanpur, U. P.

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# The Gurukula Samachar.

*Motto I* :— By the force of *Brahmcharya* alone have sages conquered death.— *The Veda*

*Motto II* :— The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its members.....  
.....There is no political alchemy by which you can get golden conduct out of leaden instincts.— *Herbert Spencer*.

The College and the School have re-opened after the vacation.  
**After the Vacation.** The students and the Professors and teachers have resumed regular work with their physical and mental powers renovated. Almost all the professors have returned. The boys are working hard for the next term examination.

Professor Balkrishna M. A., Lala Lachman Dass B. A. Head Master, Master Lachman Dass of Ramnagar,  
**The Deputations.** Pandit Ralla Ram Shastri, Mehta Gyan Chand and Babu Gurditta Mal retired Station Master made a tour in the districts of the Punjab and collected subscriptions for the Gurukula. About 10,000 Rs. were collected. The Gurukula authorities are thankful to all these gentlemen for their self-sacrificing spirit. The success of the deputations has proved once more that there is no lack of enthusiasm for the Gurukula or of a desire to help the institution. The Gurukula like indigenous institutions in India suffers for want of earnest self-sacrificing workers.

Professor Rama Deva went on a preaching mission to the South.  
**Professor Ram Deva in the South.** He delivered lectures at Amraoti, Bombay, Madras and some other places. On his return journey he joined the anniversaries of the Dinapur, Monghyr, and Behar Arya Samajes. He has come back with the impression that even in extreme South educated people are in a suitable frame of mind to receive the teachings of the Arya Samaj.

Madras is the graveyard of the hopes of social reformers. It has very appropriately been called the benighted presidency. The Brahmo Samaj has made no headway because of its Christian proclivities. The Theosophical Society is there not to eradicate social evils and superstitious practices but to invent philosophical explanations and allegorical interpretations. The work of social reform is uphill work. A social reformer has to brave the opposition of his kith and kin—a harder task than facing the shower of cannon-balls on the battle-field. Such courage cannot be inspired by barren intellectual beliefs. The driving force is supplied by feeling and nothing appeals to the feelings so powerfully as religion. Social reform in Madras is divorced from religion. Many social reformers there have lost all faith in the religion of their ancestors and have not the courage to adopt another. Very naturally they drift towards agnosticism and cynicism and learn to scoff and deride. Men who preach radical views from the platform will not dine with a fellow Brahmin belonging to another province. This state of affairs is deplorable in the extreme and if any modern religious movement can remedy it, it is the Arya Samaj. But most of our leaders are supine and attach greater importance to the up keep of “local” institutions than to the real mission of the Arya Samaj viz the prachar of the Vedic religion.

The Dussehra festival was celebrated on a grander scale this year than in any previous year. A detailed account will appear in our next issue.

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\* \* \* *The Editor of this Review does not undertake to return any manuscripts; nor in any case can he do so unless either stamps or a stamped envelope be sent to cover the cost of postage.*

*It is advisable that articles sent to the Editor should be type written.*

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# Vedic Magazine

## AND GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

CONTENTS—MARGSHIRSH. 1968.

|   | PAGE. |
|---|-------|
| I. The Fountainhead of Religion. By Pandit ...<br>Ganga Prashad. M. A. ... ..                                     | 327   |
| II. The Lord's Song or the Metrical Transla- ...<br>tion of The Bhagavad Gita. By Prof. Tulsī Ram<br>M. A. ... .. | 338   |
| III. Ideal Suggestion. By Mr. Keshav Jai Oza M. A. ...  | 349   |
| IV. Radium and Radio-Activity. By "Vigayana- ...<br>nand." ... ..   | 355   |
| V. The Modern and Ancient Educational Systems<br>of India. By Mr. Myron H. Phelps B, A, LL, B. ...                | 367   |
| VI. Notes. ... ..   | 374   |
| 1. The Schools and Colleges of India.   |       |
| 2. The Late Sister Nivedatta.   |       |
| 3. Miss Marie Corelli's Latest Work.  |       |
| 4. The War Between Italy and Turkey.  |       |
| 5. Compulsory Education in Ancient India.   |       |
| 6. An Act of Wanton Rowdism.  |       |
| 7. The Duties of Brahmanas and the Puranas.   |       |
| VII. The Gurukula Samachar. ... ..  | 383   |

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# Vedic Magazine

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"Of all gifts that of Divine knowledge is the highest and the noblest," *Manu*.

VOL. V. }

MARGSHIRSH. 1968.

{ No. 6.

## ‘The Fountainhead of Religion.’

### A VINDICATION

In my last two articles I replied to Mr. "Lover of Truth's" articles on the Vedic theory of creation and eternity of matter. In the present article I shall try to answer his first article (which appeared in the *Muslim Review* of February 1910), in which he offers a general criticism on the subject matter of my book.\*

Mr. "Lover of Truth" begins with an expression of surprise that one who believes in the divine origin of Religion should hold that some religions are based upon others. He would expect such an argument from "an atheistic philosopher like Darwin or Herbert

---

\*The *Fountainhead of Religion* (second edition published by the Arya Pratinidhi Sabha United Provinces.) To be had of B. Braj Nath B. A. L. L. B., (Secretary Tract Department), Moradabad Price Rupee 1.

Spencer." I entirely fail to see the point of his argument. My position is briefly this: (Religion is of divine origin and was revealed by God to man in the earliest times. It is embodied in the Vedas the oldest books in the library of man. The various religions now prevailing are only different forms of that primitive Religion and what truths they contain are derived from and are ultimately traceable to the Vedas, having been handed down from age to age, and from generation to generation. The stream of religion has flowed into the world from the Vedas as it fountain-head through the channels of the Zend Avesta, the Bible, and the Kuran.) Whether I have or have not succeeded in establishing my position is another matter. But surely there is no self contradiction or inconsistency in it; nor has Mr. "Lover of Truth", shown any.

The learned critic then says: "If the narrow view of our author and those of his sect, is to be accepted, it would naturally lead to two inevitable conclusions: (1) that God after revealing His will to the Rishis and Munis in the Vedic age, sat idle and renounced all further connection with the moral government of the world; (2) that human nature is essentially perverse, that the highest intellects and the noblest characters which history knows of are not free from dissimulation and falsehood.

As regards the point (1), it is perhaps intended to be suggested that God should publish a new and revised edition of his will in every age or century. If I mistake not our Muslim brethren believe that Muhammed was the last of the prophets. If so may it not be argued that after the advent of the prophet of Arabia, God "sat idle and renounced all future connection with the moral government of the world?" If finality can be claimed for the Kuran why can it



not be claimed for the Vedas? The truth is that God's will is as unchanging as He Himself is. His *spiritual* laws meant for the moral guidance of humanity are as immutable and perfect as His *physical* laws meant for the governance of the physical world. They do not require to be amended from time to time like human laws. They were as necessary, for the guidance of the earliest men, as for subsequent generations. It is therefore only reasonable and just that God revealed His will to the earliest men. That he did so once for all does not, and cannot mean, that He "renounced all future connection with the moral government of the world."

His will stands revealed for all ages, giving light to all who seek it for all times.

In this connection Mr. "Lover of Truth" raises the question whether the Vedic religion was ever the religion of mankind or of a considerable portion of it. He remarks "From what we know from history we can say that the Vedic religion never travelled beyond the limits of India, and never crossed the forbidden seas".

Mr. "Lover of Truth" anticipates the reply that the Vedic religion being older than history we cannot from the very nature of the case produce *historical* evidence to satisfy him. It is good that he does so. By this I do not mean to suggest that he should accept our position without any evidence whatsoever. I can hardly undertake to go into the question within the small compass of this article. But I will indicate the sort of evidence that is available.

The researches of comparative philology and comparative religion have shown that at a very remote time, long before the dawn of history the forefathers of all the *Aryan* nations (*viz* the Indians, Persians,

Afghans, and all the nations of Europe), lived together speaking a common language and professing a common religion. Their common name was "Arya", and they gave it to *Aryavarta* (India), as well as to *Iron* (Persia) and *Irene* (Ireland). I need not go into details and adduce proof on a point which is now regarded as established. The ancient languages of all these nations bear a close affinity to one another, and numerous cognate words relating to every day life and also to the names of the Diety, point to a common source of their languages and religions. For some time the philologists believed that all these languages of the Aryan family were daughters of Sanskrit. Subsequently Sanskrit was dethroned from her high pedestal and she is now looked upon as the eldest sister, instead of mother of all Aryan languages. The theory is that they are all descended from a common tongue which is now extinct and which has been generally turned "Aryan" dialect. What this parent language exactly was nobody can specify, though attempts have been made to formulate it from the existing old languages. Those who are acquainted with the Vedic dialect (called *chhanda* in Panini) need hardly be told that it is as different from classical Sanskrit (called *bhasha* in Panini), as Sanskrit is from Pali or Prakrit, or as the latter is from old Hindi. Our position is that the Vedic language is the mother of all Aryan languages, as the Vedic religion is the parent of all religions which prevailed in all branches of the Aryan family.

The relationship between the Vedic Sanskrit and other languages of the Aryan or "Indo-European" group is admitted by all. But a relation between the Vedic Sanskrit and non-Aryan languages is not easy to establish. In this article as also in my book, however, I am concerned with the relationship among religions. In chapter IV of the book I have tried



to show that Judaism which is the basis of two other Semitic religions, Christianity and Muhammanism, is itself based on Zoroastrianism which is only another form of Vedism.

It is not impossible to give some instances of documentary evidence showing traces of the Vedic religion in ancient times in countries far off from India. In 1907 in the excavations at Baghazkoi in Asia Minor Professor Hugo Winckler discovered some documents among which was a treaty concluded between Subliebeliuma king of Hittites, and Mattiwaza. King of Mitani (Northern Mesopotamia) about 1400 B. C. The treaty itself is in the Babylonian language but the deities of both the nations are invoked therein to witness the good faith of the two Kings. The invocation by the Aryan King of Mitani is as follows :—

Ilani. *mi-itra* assuil ilani *Uru-w-na* assuil, ilu *Indar*,  
*Na-sa-at-tia* anna.

The reader need hardly be told that the invocation is to *Mitra Varuna*, *Indra*, and *Nasatya* of the Vedas. *Ilu* is the Babylonian for "God"; *ilani* is its plural, there being no dual in the Babylonian language. *Mitra* and *Varuna* frequently occur together in the Vedas, and *Nasatya* is dual. The passage then means. "Witness the Gods *Mitra* and *Varuna*, the God *Indra*, and the Gods *Nasatya*."

Professor Jacobi in an article contributed to the *Journal of the Royal Asiatic Society*, (J. R. A. S. for 1909 pp 720-726) writes on the great importance of the above discovery, and says :—

"These five Gods not only occur in the Rigveda, but they are grouped together here precisely as we find them grouped in the Veda. In my opinion this fact establishes the Vedic character and origins of these Mitani gods beyond reasonable doubt. It appears

therefore quite clearly that in the 14th century B. C. and earlier, the rulers of Northern Mesopotamia worshipped Vedic Gods. The tribes who brought the worship of these gods, probably from Eastern Iran, must have adopted this worship in their original home about the 16th century. At that time, then, Vedic civilization was already in its full perfection. Ibid (p. 723). Again he remarks: "I assume that the tribes in question (Kharri?) came from the East of Iran. There as we know from the Rigveda, Vedic culture once prevailed. And these tribes being neighbours and perhaps subjects of Vedic tribes who had reached a higher level of civilization, adopted the Vedic gods, and thus brought the Vedic worship with them to their new homes in Mesopotamia." (Ibid p. 726).

Let it not be supposed that the gods invoked in the treaty are Zoroastrian, and not Vedic. In the Zend Avesta the Vedic *Nasatya* becomes *Naonhattya*, s being changed into h. What is more important, the Vedic *Indra* becomes in the Zend Avesta the name of a demon or evil spirit; and so is also the word *Naonhatya*. And though *Mitra* occurs. (as *Mettra*) as a name of *diety*, *Varuna* does not occur at all. The reference is therefore certainly to the religion of the Vedas in which all the terms appear as *divine* names.

It is pretty clear that at the time in question Vedic theism had degenerated into polythiesm; for the invocation is to several gods rather than to one God called by several names. On pages 159 and 160 of my book, (*The Fountainhead of Religion*, first edition), I have shown that this polytheistic tendency was the cause of a religious schism among the Vedic Aryans, and many of those who protested against this tendency left India and migrated to Persia. For it has been proved that the ancestors of the Zoaras-



trians had first settled in Western India before they migrated to Persia; and the chief object of Zoraster's mission was to proclaim the unity of God which had been obscured among the Vedic Aryas of that age. A religious schism naturally leads to some bad feeling. It was for this reason that the word *deva* which the Vedic Aryas applied to their gods, was employed by the Zoroastrians in the sense of demons or evil spirits, and some of their principal "gods, (like *Indra* and *Nasatya*) were similarly degraded; while the Vedic Aryas degraded the word *Asura* which the Zoroastrians used for their God (Ahura) and came to employ it invariably in the sense of a demon.

It is possible that the above treaty was written, before the separation of the Zoroastrian from the Vedic Aryas. It is also possible it was written after the schism, but the king of Mitani belonged to the Vedic Aryas, and not to the Zoroastrians; for he invokes some gods which were degraded by the Zoroastrians into demons. In either case it points to the presence of the Vedic religion in Northern Mesopotamia about 1400 B. C. \*In a footnote on p. 726 Professor Jacobi speaks of the Kassœans or people of Kassi who worshipped the sun god with the Vedic name of *Surias*, and who conquered Babylonia in 1760 B. C. It is probable they were a colony from *Kashi* the sacred and ancient city of India. With these instances Mr. "Lover of Truth" will I hope, modify his opinion that "the Vedic religion never travelled beyond the limits of India."

As regards the point (2) raised by Mr. "Lover of Truth," he says:—

"The sources of all these religions, (viz. all religion except the Vedic,) were according to our author, human,

---

\*It may be noted that the name of Mttivaza's brother and predecessor was *Tushratta*, (spelt as *Dashratta* by Prof. J. Kennedy in his article in J. R. A. S. 1909, p. 1108), which is another form of Sanskrit *Dashratta*. His Grandfather's name was *Astatama* which also appears to be of Sanskrit origin.

and the founders of these religions must have known that the source of the inspiration was human; still none of these great personages had the fairness, according to our author, to acknowledge it, and each and every one claimed a divine origin for his Religion, and made his followers, believe that the said religions were revealed to their founders by direct Divine Revelation. If our author's view be accepted each and every one of the founders of these religions must be convicted of the grossest hypocrisy and dissimulation. Such a morbid, perverse, and humiliating view of human nature, both intellectually and morally, can be acceptable only to those,.....who are committed to the theory that if their own religion be true every other religion is false."

This is a sad misstatement of my position. In the first place I do not say that 'the sources of all these religions were human.' On the contrary I have tried to prove that the ultimate source of all these religions is the Veda which I believe to be divinely inspired, and that consequently God is the source of Religion *i. e.* of what is true in all the religions. What I have asserted is that the so-called founders of the Post-Vedic religions were really *reformers*, who draw upon the older religions for eradicating certain evils prevailing in their times, they did not require any *new* divine revelation. My position is this. (Religion being of divine origin, no human being can improve upon it. On the other hand the history of Religion shows that it has a tendency to deteriorate owing to the ignorance of the masses or the selfishness of the priestly class. Whenever any particular truth has been hidden we find that a great man appears to set things right. Thus I have already indicated that when the Vedic theism was degenerating into polytheism Zarathustra appeared to proclaim the unity of God. Later on when the Vedic religion was degenerating into dead forms and cumbrous ceremonies involving thoughtless slaughter of



animals, and when the hereditary castes came into existence Gautam Buddha appeared to preach the doctrines of purity of character, sacredness of animal life, and equality of mankind. In the same way when Judaism had degenerated into mere forms, Jesus Christ taught the lesson of meekness and humility, charity and love being the essence of religion. When Christianity itself degenerated into a worship of Christ and Mary, Mohommad appeared to preach his stricter monotheism. Each of these great men strove to suppress some evils, and preached a religion which was in some way better than the then existing religion in which he was born, as he could not have attained the success that he did. But none of them could excel the excellent purity of the primitive religion of the Vedas as it was originally revealed by God.)

But it may be asked, (as Mr. "Lover of Truth" would ask): Were these prophets not guilty of "the grossest hypocrisy and dissimulation," in as much they claimed that their religions were directly revealed by God? In the first place it is difficult to say how far this claim was made by them, or was subsequently made for them by their more zealous admirers and followers. In the case of at least Buddha we know it for certain that he never made such a claim, never even professed that he was preaching a *new* religion. Granting that some of these prophets did claim to be inspired by God, it is not *necessary* for those who reject that claim to accuse them of "hypocrisy and dissimulation". There is no question that they were great personages who influenced not only contemporaries but also the posterity, whose preachings brought about the greatest changes the world has seen, whose careers stand like landmarks in the history of the world, and whose words have been believed as true and reverently followed by millions of men for these hundreds and thousands of years. I for one can hardly believe that any "hypocrite" could achieve such marvellous results.

Before you can convince large numbers of men of a truth, you must believe it yourself. Sincerity is the first essential of success in these matters. These personages must have believed in what they preached, and believed it deeply. Like all great men they were conscious of the mission of their lives, and believed in their personalities as destined to promulgate a truth. A firm and intense belief that the object of their life was to preach a particular truth might amount to a conviction that they had a divine mission or were divinely inspired. I have seen even some idolaters entertaining a belief that they were in communion with the God whose idol they worshipped. Would it be improbable in the case of a great personality with a fiery heart and a fervid and deep faith in God ?

It will thus be clear that it is no " morbid, perverse, and humiliating view of human nature " that I have taken. Mr. " Lover of Truth " concludes by suggesting that I am among those " who are committed to the theory that if their own religion be true every other religion is false ". Nothing could be farther from the truth. The whole object of my book is to show that all religions are one at bottom. Let me quote from my *Introduction*. (" As these religions exist at present, they contain a mixture of both truth which is *divine*, and of error which is *human*. (I will add that they contain more of truth than of error ; or they could not have satisfied the cravings of so many people). But a careful comparison shows that in their essence they can all be traced ultimately to the Vedas. They differ from each other on many points ; but there are also truths and principles which are common to all or most of them. These common truths and principles are ultimately derived from the Vedas. And even those points on which they seem so widely to differ will



sometimes be found to be the same at bottom, the apparent difference being due to a misconception or misconstruction of the long-forgotten truth of the Vedas on which they are ultimately founded." )

In *every* religion there will be found men who hold that "their own religion being true every other religion is false," and Mohommedanism can hardly claim to be more tolerant than other religions in this respect. But such is not the teaching of the Vedic religion though men with such intolerant views will also be found among the Arya Samajists. It is however rather unfair and uncharitable on the part of Mr. "Lover of Truth" not to have recognised that it is one of the principal objects of my book to protest against this narrow, and bigoted view.

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On this I raised my own 'Dream city' and sought to elucidate some of the meaning of that great text in Ecclesiastes which contains in itself all the philosophy of the ages: "That which Hath been is Now; and that which is To Be has already Been; and God requireth that which is Past.

MARIE CORELLI.

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# THE BHAGAVADGITA.

OR

THE LORD'S SONG.

SECOND DISCOURSE.

---

Sanjaya said :—

1

To him with pity overcome,  
With smarting, tearful eyes, and sad,  
The Foe of Madhu, then and there,  
Addressed these wise and solemn words :  
The Blessed Lord said :—

2

Whence hath this deep dejection come  
To thee in this emergent strait,  
Whence this despondent mood of mind  
Which shuts the gates of Paradise ?

3

Yield not to impotence, O Parth,  
This hardly suits a man like thee,  
Shake off thy feeble-heartedness,  
And stand up firm, O conqueror.

Arjuna said:—

4

How shall I strike, O Madhu's Foe,  
Bhishma and Dron with arrows sharp,  
Those who are worthy of respect ?  
Tell me this, O Glorious One.

5

Much better in this world to eat  
A beggar's humble crust for life,  
Than to slay preceptors wise,  
And taste of blood-besprinkled feast.



## 6

I know not which is better way,  
 To conquer them, or court defeat ;  
 For, slaying them we should not live,  
 These uncles' sons opposed to us.

## 7

My heart is faint, my mind confus'd,  
 I ask of Thee, the better way,  
 That tell me plainly, once for all,  
 Teach me, Thy pupil, suing Thee.

## 8

For I don't see how it could end  
 This anguish that withers my heart,  
 If I should earthly sway obtain,  
 Or e'en the sovereignty of gods.  
 Sanjaya said:—

## 9

Arjun, the Smiter of his foes,  
 Having Sri Krishna thus address'd,  
 Told him in plain, and candid words,  
 " I will not fight," and held his peace.

## 10

Then Hrishikesh address'd these words  
 To him, with smile upon his lip,  
 Who lay dejected in his car,  
 Amid the forces there array'd.  
 The Blessed One said,

## 11

Thou givest vent to grief for those  
 That never should thy heart afflict,  
 Yet speakest words of wisdom rare,  
 The wise mourn not living or dead.

## 12

There was no time when I was not,  
 Nor thou, nor these that rule mankind,

Nor shall we ever cease to be,  
Hereafter, or in future time.

13

As dweller in this body sees,  
Childhood and youth and age, forsooth,  
So other bodies he obtains,  
The wise one grieveth not at this.

14

Contacts of matter, Kunti's son,  
Give cold and heat, pleasure and pain,  
They come and go, impermanent,  
Endure them bravely, Bharata.

15

Him, whom these in no way torment,  
Nor shake from poise, O Chief of men,  
Balanced in pleasure and in pain,  
Fit for immortal life they call.

16

Unreal hath no existence,  
While real continues to be,  
The truth about both is perceiv'd,  
By those that see the core of things.

17

Know That to be without decay  
By Whom pervaded, all endures,  
Nor does it lie with any one,  
To cause destruction of the same.

18

These bodies of th' embodied Soul,  
Which is eternal in essence,  
Are known as finite, sure to fall,  
Fight out, therefore, O Bharat's son.

19

He who thinks that this doth slay,  
And he who thinks that he is slain,



Both are in ignorance profound,  
He slayeth not, nor is he slain.

## 20

He is not born, nor doth he die,  
Nor having been, ceaseth to be,  
Unborn, eternal, undecay'd,  
He is not kill'd when body's slain.

## 21

Who knoweth him without decay,  
Perpetual, deathless and eterne,  
How can that person ever slay,  
Or cause a slaughter, Pritha's son ?

## 22

As man, putting old garments off,  
Taketh new ones and putteth on,  
So, dweller in this body does,  
Casting old frame, donneth new one.

## 23

Weapons can cleave him not in twain,  
Nor fire can burn that deathless one,  
Nor waters have the power to wet,  
Nor wind to dry that prime essence.

## 24

Uncleavable, unburnable,  
That can't be wetted or dried up,  
Perpetual, all-pervading, he,  
Beyond all motion and eterne.

## 25

Unmanifest, unthinkable,  
Unchanging, he is said to be,  
Then, knowing him as such, O Parth,  
'Tis hardly fit that thou shouldst grieve.

## 26

Or if thou thinkest him as born,  
And likewise subject to decay,

E'en then, O mighty-armed one,  
Thou shouldst not grieve at all for him.

27

For death is certain for the born,  
As birth for those that are deceas'd,  
Therefore thou shouldst not grieve at this,  
That is the usual course of things.

28

Unmanifest in origin,  
And manifest in middle state,  
Unmanifest again at last,  
What room for grief abideth here ?

29

Marvellous him one person sees,  
Marvellous him the other calls,  
Marvellous him a third one hears,  
Yet none him fully comprehends.

30

The dweller in this living frame  
Invulnerable is, forsooth,  
So thou shouldst not give way to grief,  
For any creature on this earth.

31

And looking to thy duty here,  
Thou shouldst not tremble, Pritha's son,  
For nothing is so welcome as  
A righteous war to Kshatriya.

32

Happy the Kshatriyas, O Parth,  
Who such a glorious war obtain,  
Offered unsought, without effort,  
An open door to Paradise.

33

But if thou wilt abstain from fight,  
From righteous contest on this plain,



Then casting self-respect away,  
 'Tis sure that thou wilt incur sin.

## 34

Undying shame will ever stain,  
 Thy honour'd name among mankind,  
 And for a man of spotless fame,  
 Dishonour's surely worse than death.

## 35

Great warriors then will think thee fled,  
 From battle-field for fear of life,  
 And thou that wast esteem'd by them,  
 Will henceforth lightly-minded be.

## 36

And they will speak unseemly words,  
 That hate thee from their core of heart,  
 Casting foul slander on thy strength,  
 Say, friend, what painful more than this?

## 37

If slain thou wilt attain to heav'n,  
 Victorious, thou wilt earth enjoy,  
 Gird up, therefore, O Kunti's son,  
 And waking up, prepare for war.

## 38

Taking as equal pleasure-pain,  
 Taking as equal profit-loss,  
 And same with vict'ry and defeat,  
 Cheer up, thou shalt not incur sin.

## 39

This teaching's set forth as in Sankhya,  
 Hear it now as Yog declares,  
 Imbued with which, O Pritha's son,  
 The bonds of action thou shalt quit.

## 40

In this no loss of effort lies,  
 Nor obstacle of any kind,

A little of this knowledge can  
Protect mankind from fear immense.

41

Reason determinate is one,  
O joy of Kurus, keep in mind,  
Branching in directions all,  
And endless are the thoughts of Sloth.

42

What idle talk they indulge in,  
Those foolish men that take their stand  
On outer sense of Holy writ,  
And say that there is naught but this.

43

By keen desire for self impell'd,  
With heav'n as goal before them set,  
They offer birth as Action's fruit,  
Prescribing rites for pleasure' sake.

44

For those that cling to pleasure here,  
Whose mind this teaching captivates,  
Reason's dry light is not design'd,  
Which is on Contemplation based.

45

They Ved misread by triad sway'd,  
Be thou above that, Arjuna,  
Beyond the pair of opposites,  
Pure, steadfast, full of higher light.

46

The purpose which a tank fulfils  
Wherein from all sides water flows,  
The same is serv'd by Ved as well,  
In case of an enlighten'd mind.

47

Thy business with the action is,  
But never with its fruit, O Partha,  
Let not the fruit of action then



Thy motive be, inaction bar.

48

Perform thou action, Wealth-winner,  
Dwelling in union with Divine,  
In success and in failure same,  
Yoga is perfect equipoise.

49

Far lower than the Wisdom-path  
Is Action, O Winner of wealth,  
Take thou refuge in Reason then,  
Mean-minded only work for fruit.

50

Walking this holy path for e'er  
One gives up good and evil deeds  
Cleave thou, therefore, to Yog alone,  
For Yog is skill in action sure.

51

Sages to Reason's light allied,  
Renounce the fruit which Action yields,  
And freed from bonds of birth and death,  
They go to blissful seat on high.

52

When from Delusion's mazy path  
Thy balanced mind shall safe emerge,  
Then shalt thou rise to indiff'rence  
Regarding things heard and unheard.

53

When under sheer bewilderment,  
Occasion'd by Shastric conflict,  
Thy mind shall stand immovable,  
Shalt thou attain to Yoga then.

Arjuna said:—

54

What marks of him who stays in Yog,  
And dwells in Contemplation deep,  
How doth he talk, O Keshav, say,

How doth he sit, how walks along?  
The Blessed Lord said:—

55

When a man, O Parth, gives up  
All his desires of the heart,  
And with the Self is satisfied,  
Then, stable-minded is he call'd.

56

Free from anxious thought in pain,  
To pleasure wholly indiff'rent,  
Loosed from passion, fear and wrath,  
A sage of stable mind he is.

57

He who is unattach'd to things,  
Whatever hap of fair or foul,  
Who neither likes nor shows dislike,  
The mind of such is poised well.

58

As tortoise draws in all its limbs,  
The wise one ought to do the same,  
Withdrawing sense from worldly things,  
This is the mark of poised mind.

59

The objects of the human sense,  
But not the relish which they bear,  
Turn from abstemious souls away,  
E'en relish goes when He is seen.

60

Sensual excitement at its height  
Diverts perforce e'en sage's mind,  
Although he tries to keep control  
O'er the sense that goes astray.

61

Checking them all, as I advise,  
A sage should sit composed and calm,



For he who senses can control,  
Of him the soul is pois'd well.

62

— Man, musing on objects of sense,  
Becomes at once attach'd to them,  
Attachment brings Desire on,  
Desire gives rise to Discontent;

63

From Discontent Delusion springs,  
Delusion breeds Forgetfulness,  
Forgetfulness doth Reason kill,  
From loss of Reason perisheth.

64

But Self disciplin'd and controll'd  
Moving mid objects of the sense,  
Passing unscathed and unattach'd  
Attains to peace and final rest.

65

When he the peace of mind obtains,  
All pains for him become extinct,  
And when the heart is set at rest,  
Reason attaineth Evenness.

66

There is no Reason without poise,  
Nor Concentration of the mind  
There is no inward peace for him  
How is 'unpeaceful' happy then?

67

Whichever sense is left uncheck'd  
To rove without control of mind,  
Soon throws the man's will out of poise,  
As gale in water drives a ship.

68

Therefore, O mighty-armed one,  
Whose senses are complete shut out

From pleasure-objects here below,  
Of him the mind is pois'd well.

69

That which is night for living things,  
For sage it is the waking time,  
When living things are wide awake  
Then is it night for one who sees.

70

He, into whom desires flow,  
As rivers do in Ocean wide,  
Attaineth peace of mind, forsooth,  
Not he who longs for earthly things.

71

He, who forsaketh all desires,  
And onward goeth passion-free,  
Selfless, without the pride of soul,  
Attains to everlasting Bliss.

72

This is th' eternal state, O Parth,  
None gets confus'd attaining that,  
Ev'n man about to breath his last,  
Obtains salvation, anchor'd there.

Here ends the Second Discourse  
Entitled  
Yoga by the Sankhya.

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## IDEAL SUGGESTION.

The part which the mind has always played in the cure (remarks Dr. Holcombe) has been ignored or not recognised, because of the prevalent and dominant spirit of materialism. The mind has been all the time counted out, while in reality it may have been the chief, and perhaps the only factor in the case. When we are confronted with cures of the most remarkable character, cures entirely beyond the reach of our best medication we attribute them to imagination, faith, hope, expectation. And we do so rightly, for imagination, faith, hope, expectation, are states of the mind; are the mind itself in substantial activity and creative energy; and when these vital forces can be evoked and directed there is no limit to the possibilities that lie in store for us. Hence Solomon said: A merry heart doeth good like a medicine, but sorrow drieth the bones.

The student of history has always come across two sorts of people whose mental vision has been obscured by thick mists of ignorance. One class is filled with morbid ideas and slavish materialistic notions while the other is obsessed by an innate hankering after the supernatural. Here is a prescription for children troubled with teething. The mothers, in such cases, should read this:—

"The vicar of a village in East Sussex was rather surprised the other day by one of his most respectable parishioners telling him that she never had any trouble with her children teething. Directly they showed any signs of it she borrowed a neighbour's donkey, set the child backwards on the cross of the donkey's neck, and led it while she repeated the Lord's Prayer, and she never had any more trouble. 'Do I, Jim?' she wound up, appealing to her husband, who stolidly agreed."

To arrest the career of such vagaries of superstition and to administer a cold douche to those who look upon

'mental healing' as unscientific nonsense, we shall enumerate its main principles as they are presented in a book entitled, "Ideal Suggestion." We urge all thoughtful reader to study the question *without prejudice*, sure that time and trouble are well spent in investigating a subject pregnant with wonderful possibilities for the good of the race.

The author starts with the belief that it would be a great service to suffering humanity if the physicians make a mental, as well as a physical diagnosis and are more and more inclined to utilize immaterial forces. Popular prejudice against mental heading or psycho-therapeutics arises largely from an inability to cognize the factors involved. Medical annals are crowded with examples of the disastrous effects upon the human organism of fear, anger, envy, jealousy, worry, hate and other abnormal passions and emotions. No fact is better understood than that these qualities of thought pull down, disintegrate and paralyze the physical forces and nerve centres. It is not work but worry that kills is the popular maxim, based upon a simple theory, so simple that any one can easily understand it. Briefly put, it amounts to this:—

That worry injures beyond repair certain cells of the brain; that the brain being the commanding centre of the body, the other organs become gradually injured, and from diseases of these organs death finally ensues. Thus does worry kill. Insidiously it creeps in upon the brain, in the form of a single, constant, never—lost idea, and as the dropping of water over a period of years will wear a groove in a stone, so does worry, gradually, imperceptibly, but no less surely, destroy the brain-cells that control and energize and keep in order every other organ in the body.

The strange thing about worry is that it is utterly illogical and yet there are people who, to adopt the expres-



sive Hibernicism, are never happy unless they are miserable. A laughing philosopher pointed out that there were two classes of things that one should not worry over, the things that can be helped and the things that cannot, for, he said, if they can be helped, go and help them; if they cannot, worrying over them only makes them worse. But alas! how often are we reminded of the lines:—

“I see the right, and I approve it too;

Condemn the wrong, and yet the wrong pursue.”

Pride, ambition, selfishness and pessimism too, tend to the disturbance of many delicate physical processes, which finally result in chronic and even acute disorders.

Anger suspends digestion, acidulates the blood, and dries up the secretions; on the other hand, “laughter” writes a German physician, ‘is one of the greatest helps to digestion with which I am acquainted; and the custom prevalent among our forefathers of exciting it at the table by the jesters and buffoons was founded upon true medical principles. In a word, endeavour to have cheerful and merry companions at your meals; what nourishment one receives amidst mirth and jollity will certainly produce good and light blood.’ It is said that Swedenburge when under inspirational conditions, could see that the deviating quality of thought changed the action of the lungs, the heart, the stomach, the liver, and the kidneys with kaleidoscopic quickness and in exact correspondence. Man often has fear stamped upon him before his entrance into the outer world; he is reared in fear; all his life is passed in bondage to fear of sickness and death, and thus his whole mentality becomes cramped, limited and depressed, and his body follows its shrunken pattern and specification. What could be expected after generations of chronic, sinful, fearful, antagonistic, selfish thought, clouded still more deeply by mental pictures of an angry God and endless hell, authoritatively proclaimed as solemn and terrible realities? Think of the millions of sensitive and responsive

souls among our ancestors—and still there are many among our contemporaries—who have been under the dominion of such a terrible nightmare! Is it not surprising that health exists at all? Nothing but the boundless divine love, exuberance, and vitality, constantly poured in, even though unconsciously to us, could in some degree neutralize such an ocean of morbidity. How long are we to tether ourselves to self-imposed posts by imaginary cords and when are we to emerge refulgent from the torpor of biological somnambulism?

The individual ideal, as also that of the true healer, is to wash the mind clean of all spectres of abnormality, and fill it with pictures of health, beauty, symmetry, strength, purity and earnest aspiration towards perfection. Like all truth, they will press towards outward symmetrical embodiment.....The most thorough and impartial investigation proves that thought is the veritable organizer of all physical condition. Professor Bain writes:—

“Sudden bursts of emotion derange the bodily functions. Fear paralyses the digestion. Great mental depression enfeebles all the organs. Protracted and severe mental labour brings on disease of bodily organs. On the other hand, happy outward circumstances are favourable to health and longevity.”

To add to the vitality of our material tabernacle we must radiate true thought from its inner potential fountain until it thrills the whole organism. The great distinguishing feature of the sensuous consciousness is that it practically views the material body as the self. This radical mistake is the great ground-current which galvanizes into life and activity all human miseries, abnormalities, and diseases, mental and physical. If the ego roams in the murky atmosphere of this low plane, which is impenetrable to the sunlight from above; a host of negative phantoms, shadows, and spectres take on a veritable reality and overwhelming power.



Thought discipline and control is the key which unlocks spiritual storehouses of strength and attainment; and earnest desire and aspiration is the motor which furnishes power and intensity. Whenever the thought is not occupied with one's daily duty or profession, it should be sent aloft into the spiritual atmosphere. There are quiet leisure moments by day and wakeful hours at night, when this wholesome and delightful exercise may be engaged into great advantage. At such favourable seasons the outside world, with all its current of daily events, is barred out, and one goes into the silent sanctuary of the inner temple of souls to commune and aspire. The spiritual hearing becomes delicately sensitive, so that the "still, small voice" is audible, the tumultuous waves of external sense are hushed, and there is a great calm. The ego gradually becomes conscious that it is face to face with the Divine Presence; that mighty healing loving, fatherly life which is nearer to us than we are to ourselves. Here we have loving communion, harmony and gratitude, an influx of life, love, virtue, health and happiness from the inexhaustible fountain. Oh!

"How charming in divine philosophy!

Not harsh and crabbed, as dull fools suppose  
But musical as is Apollo's lute,

And a perpetual feast of nectared sweets,  
Where no crude surfeit reigns."

The main object of the book under review is the development of the spiritual ego; to roll the stone away from the door of the sepulchre of the lower self; to bring to birth the spiritual consciousness; to free man from the dominion of sin and selfishness, and to enthrone the real divine self and put him in possession of his divine heritage. We heartily recommend the book to those of our readers who are in servitude to any kind of fear, or who are carrying burdens of grief, poverty and disappointment.

Some of the practical suggestions which this fascinating book gives concerning self-treatment are briefly these:—

- I. Retire each day to a quiet apartment and be alone *in the silence*.
- II. Assume the most restful position possible, breath deeply and thoroughly relax the physical body.
- III. Bar the door of thought against the external world.
- IV. Rivet the mind upon one of the following suggestions until the entire consciousness is filled to overflowing. *God is here.—Divine Love fills me—God is my life—I am soul—I am not body—I will fear no evil—I am free—I am God's child—Pain is friendly, etc.*
- V. Let these and kindred ideas permeate the whole organism—Taking them one at a time daily call them into the field of mental vision, also during the wakeful hours of the night, and they will be actualized in due season.

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I am calm, my soul is calm, my eye is calm, my ears calm, my in-breathing calm, my out-breathing calm, my diffusive breath calm, the whole of me is calm.

Ath. xix, 51, 1.

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# RADIUM AND RADIO-ACTIVITY.

## IV.

### The Nature of matter

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When we turn our eyes towards this world of ours, two things above all seem to have occupied and still occupy the attention of the human race. While religion has exercised its powerful sway on millions, the influence of materialism has been no less, so much so with all its paraphernalia one may be pardoned when he says, that modern civilization is more materialistic than religious. Casting a glance backward on the history of our civilization it becomes evident that its foundations were laid more in disregard of religion than in any love of it.

General and  
Historical.

As commonly understood materialism signifies love and attachment for things material, but there is another aspect to it as well. A man may be wholly and solely engrossed in matter, but none the less maintain his Brahmanical instincts unimpaired and so influence the onward march of the human race as to lead it towards happiness and prosperity. The scientist is such a man. He studies matter but does not allow it to become his master. The discovery and the application of the natural laws governing matter is his proper sphere, and thus though steeped in material activities, he never becomes a materialist. It is only when these discoveries pass from the hands of the scientist to that of the business man, that we see the advent of materialism with all its train of ghastly horrors.

A scientist, being a materialist par excellence (in the true sense of the term), has always tried to form a true conception of matter, the chief pivot upon which all his activities revolve. Before we come to a consideration of the views held at present on the subject it would not be uninteresting to see how these have been 'evolved,' and what part the different branches of science have played in giving them their present form.

Back to alchemy is the cry of modern chemistry. But it must not be forgotten that chemistry does not stand proxy to the unscrupulous vagaries of the gold-hunting crafty knaves which were so rampant in the Age of Alchemy. The alchemists of that time regarded the transmutation of base metals into noble ones the chief aim of their life. The task, before the modern chemico-alchemist is no doubt the same *vis* the transmutation of elements, metals included—but his researches do not end with the ennobling of metals only but cover the reverse process as well. Briefly told, the chief aim of chemistry may be regarded as the discovery and study of laws under which the transmutation of elements may be brought about.

s  
li: What is an element? As at present understood, the term element signifies those constituents of matter which can not be made to yeild *at will* anything different from themselves by any chemical or mechanical means known to us. Although the notion of an element is one of remote antiquity it has acquired its present significance only through a slow process of evolution. Long before the birth of alchemy it was held that the material world that we see around us is made up of the four so-called elements, *air, water, earth and fire*. The authorship of the assumption is ascribed to Empedocles. Later on Aristotle considering these four elements insufficient to account



for the phenomena of nature assumed the existence of a fifth one *i. e. ether*. As to the real origin of the view, all the leading authorities are agreed in pointing towards India. Says Sir William Ramsey :—

“The doctrine was a very ancient one, it probably originated in India and reached our forefathers through the Greeks.”

Says Professor Von Meyer in his “History of Chemistry” :—

“There seems to be a high degree of probability in the assumption that Empodocles and Aristotle did not themselves deduce their theory of the elements but derived it from other sources ; thus the oldest writings of India teach that the world consists of the four elements mentioned above, together with ether.”

There is a distinct reference here to the writings in Sankhya and Vaisheshika. Time and space at our disposal forbid us to say anything about the way in which the words भूत and द्रव्य of these ancient sages have been misunderstood and rendered into elements, and thus made to convey meanings which their authors never intended them to convey. The man who can compose such a wonderful system of philosophy as Sankhya, which through all the vicissitudes of time has kept untarnished its reputation of being unique, can not by any stretch of imagination be regarded so foolish as to call *the earth* an element (we use the word in its modern sense), from which he might be witnessing daily the production of, to mention only a few, iron and gold, copper and silver, substances quite different from each other even to the ordinary eyes.

Chemistry took another step further. The crude empiricism of the ancients gave place to the unbridled imaginings of the alchemists. The keynote of the period was the ennobling of metals. Without

entering into any discussion, however interesting, as to the origin of the belief in the transmutability of metals the different ways the alchemists adopted to bring about this end or the extent to which success crowned their efforts, we shall come at once to the one thing needful for our present purpose. A close study of the doctrines and theories of the Alexandrians of the time reveal the fact that they were permeated thoroughly with the idea that metals were alloys of certain elementary substances, in various compositions. However they appear to have no very distinct and definite idea as to what these constituents are. Among European alchemists Albertus Magnus maintained that arsenic, sulphur and water were these constituents, while Arnoldus Villanovanus and Raymund Lully assumed these to be mercury and sulphur. Lully went so far as to say that every substance consisted of these two and only these two substances. Hence by varying the proportion of these constituents it was possible to transmute one metal into another. Mercury and sulphur present in these were, however, looked upon as different from natural substances of these names. They possessed an abstract nature, mercury conferred lustre, malleability, fusibility and other metallic properties, while sulphur those of combustibility and volatility.

In the iatrochemical age, mercury, sulphur and salt came to be regarded as the constituents of all organic matter and were termed elements. These, then, corresponded to the physical phenomena of volatilisation, combustibility and solidification and in a higher sense to spirit, soul and body.

So grotesque and fantastic were the ideas that prevailed about the conception of the term element. It was left for Robert Boyle to give a more positive meaning to this term and it is to this philosopher that we are indebted for a clear and chemical defini-



tion of the word. He enunciated the axiom that only what can be demonstrated to be the undecomposable constituents of matter were to be regarded as elements. These were neither three nor five in number, in fact their number cannot be limited positively. Thus in 1850, the number of the substances regarded as elements, in the sense of Boyle's definition, was sixty, while in 1911 it has arisen to eighty-three. Hence, at present all this material universe which strikes our mind with its vast immensity and incomprehensible diversity, when operated upon in a chemist's test tube is resolvable into only eighty-three distinct forms of matter. How perplexing, yet simple, is the idea that men and women, birds and reptiles, rivers and mountains, vegetables and minerals, in short all that comes within the compass of the human eye directly or indirectly is made up by the combination of some out of these eighty-three forms of matter.

### CHEMICAL EVIDENCE.

Until recently the chemical mind was fully saturated with the idea of the indivisibility and absolute independence of these elementary substances. No relation or connection existed between these units. Hence all theorizing as to the nature of the elements was regarded merely speculative having no claims on the attention of Science. The main purpose of science was something higher and nobler than this unprofitable task of investigating into the supposed relationship of the elements among themselves. However, certain facts were known, which—defied all attempts at explanation in the light of this hypothesis.

Even before the discovery of radioactivity, the ultimate character of the elements had ceased to be positively asserted. On the other hand the belief was gaining ground that the so-called elements were derived

from something simpler probably from one kind of matter. The elements are connected by so many ties of intimate relationship, that the Separative Force, which is nothing more than our inability to decompose these, began to receive a rude shock even at the hands of the chemist.

The atom is the smallest chemically indivisible unit of matter. So small it is indeed that to determine its actual weight is simply impossible. Hence hydrogen, the lightest element known was chosen as the standard and its atom was arbitrarily given the atomic weight 1. The atomic weights of all the other elements are determined relatively to the atomic weight of hydrogen. When we say that the atomic weight of carbon is 12 we do not mean that its atom weighs 12, but that the ratio between the masses of the two atoms is 12 : 1. These relative weights are known as the atomic weights.

When chemists first began to determine the atomic weights, they noticed that several of them were whole numbers. In 1815, Prout's hypothesis.

Prout suggested that this numerical regularity could be explained if we assume hydrogen as the primal form of matter and regard all other elements as derived from the condensation of hydrogen atoms. Thus if 16 atom of hydrogen condense together they would form one atom of oxygen, 12 would make up one of carbon, 14 would form one of nitrogen and so on. At that time this view was received favourably in scientific circles. Thomas Thomson an out and out supporter of Prout, saw in Prout's hypothesis a fundamental law of chemistry. Later still, about 1840, Dumas and Stas who had determined the atomic weight of carbon, oxygen, chlorine and calcium with great exactitude betrayed a strong leaning towards the hypothesis.



On the basis of experimental data, however the hypothesis broke down soon after. But Dumas in 1859 suggested that it might be held as regards half and quarter multiples. Later on Stass' marvellous determinations of some of the atomic weights which even upto this time are regarded as standards of accuracy, showed the utter untenability of Prout's view even with Dumas' modification. Consequently we find chemists paying no more attention to the question which was regarded as finally settled. Next year Mallet, however, again drew attention to the fact that ten out of eighteen of the best-known atomic weights differed from whole numbers by less than one-tenth of a unit. Twenty years later, Clark extended Mallet's arguments to 40 elements. All these considerations go to point out that although Prout's hypothesis can not be maintained in its entirety, yet there is some such relationship as pointed out by him, which connects the elements with one another.

Another curious and interesting discovery soon came to light. In 1829 Dobereiner showed that certain elements constitute triads in which the middle member has got an atomic weight which is very nearly the mean of the atomic weights of the extremes. Thus we have the following groups:—

|                 |               |                 |                 |
|-----------------|---------------|-----------------|-----------------|
| Calcium 40.1    | Chlorine 35.4 | Sulphur 32.1    | Lithium 7.03    |
| Barium 87.7     | Bromine 80.0  | Selenium 76.2   | Sodium 23.05    |
| Strontium 133.4 | Iodine 126.8  | Tellurium 127.5 | Potassium 39.15 |

The elements of any of these four little groups show chemical similarity to a remarkable degree; in fact they constitute one small family among themselves and bear family resemblances.

This fact also lends support to the view that the elements are related to one another.

All that has been pointed out above was more than sufficient for enabling one to arrive at the conclusion that there is some intimate connection between the atoms of different elements. In addition to this we have still to deal with the Periodic Law, one of the most important generalizations in the domain of chemistry, pointing towards the same conclusion. It was in John Newland's hands, that the foundations of this far-reaching law were first laid. However the credit of giving it a permanent shape and unassailable position most unquestionably go to the great Russian chemist Mendeleeff and the German Lothar Meyer.

In 1863 Newlands suggested that if the elements be arranged in the order of their atomic weight beginning with hydrogen = 1, it is found even at a superficial glance, that elements following one another show apparently no regularity in properties, but after the lapse of a certain *period*, which usually consisted of eight elements, the chemical and physical behaviour of elements now succeeding each other strongly recalled that of the one preceding it, in fact repeated it. Thus the elements resembling each other were united in natural families or *groups*, while those elements constituted *periods* whose atomic weights lay between those of the two successive members of a natural family. Astonishing and unrivalled as the attempt at the classifications was, at the time of its inception like all changes, however useful and stimulating to human progress, it was regarded no better than a ridiculous innovation serving no useful purpose. Indeed Newlands did not escape banter on the subject, being asked whether he would not try with a similar result the classification of elements on the basis of the initial letters of their names.



About 1869 Mendeleeff and L.Meyer, independently of each other further developed and elaborated Newland's Law of Octaves and established it on a firm footing. We shall attempt to give a brief account of the law.

Let us make a list of the elements in the order of their atomic weights and also tabulate the value of some other measurable property of the elements *e. g.* atomic volume which is the quotient of the atomic weight by the density. Let horizontal distances represent the atomic volumes. Now construct a curve by picking out the position of the different elements in accordance with both their atomic weights and atomic volumes. We shall get a curve like the one shown in Figure 1.

We see at once from the curve that atomic volumes is a periodic function of the atomic weight. As the atomic weight increases the *atomic volume alternately increases and decreases*. Again, elements which occupy similar positions on different portions of the curve have remarkably similar properties. Thus we see that top positions of the curve are occupied by lithium, sodium, potassium, rubidium and caesium, elements which possess amazingly similar properties. Again, we find on the third curve sulphur and, corresponding to it on the fourth and fifth curves selenium and tellurium. These elements have strikingly similar properties, so similar are these that they mark them out as members of the same family. It is this family resemblance which gives a violent shake to the idea, that the atoms of the elements are dissimilar, unrelated individual units.

Nature of the subject does not allow us to enter deep into a discussion of the Periodic Law. However, we must say something as to the way in which the accuracy of the law has been tested and point out its significance, for it is this latter which is most essential for our purpose.

#### Testing the Periodic Law.

### Some of the elements with their atomic weights & atomic symbols.

| N A M E.  | ATOMIC SYMBOL. | ATOMIC WEIGHT. | N A M E.   | ATOMIC SYMBOL. | ATOMIC WEIGHT. |
|-----------|----------------|----------------|------------|----------------|----------------|
| Aluminium | Al             | 27.0           | Magnesium  | Mg             | 24.0           |
| Antimony  | Sb             | 120.0          | Manganese  | Mn             | 55.0           |
| Arsenic   | As             | 75.0           | Molybdenum | Mo             | 96.0           |
| Barium    | Ba             | 137.4          | Nickel     | Ni             | 59.0           |
| Beryllium | Be             | 9.0            | Niobium    | Nb             | 94.0           |
| Boron     | B              | 11.0           | Palladium  | Pd             | 106.0          |
| Bromine   | Br             | 80.0           | Phosphorus | P              | 31.0           |
| Cadmium   | Cd             | 112.4          | Potassium  | K              | 39.0           |
| Caesium   | Cs             | 133.0          | Rhodium    | Rh             | 103.0          |
| Calcium   | Ca             | 40.0           | Ruthenium  | Ru             | 101.7          |
| Carbon    | C              | 12.0           | Rubidium   | Rb             | 85.0           |
| Cerium    | Ce             | 140.0          | Selenium   | Se             | 79.0           |
| Chlorine  | Cl             | 35.5           | Silicon    | Si             | 28.4           |
| Chromium  | Cr             | 52.0           | Silver     | Ag             | 107.9          |
| Cobalt    | Co             | 59.0           | Sodium     | Na             | 23.0           |
| Copper    | Cu             | 63.6           | Strontium  | Sr             | 87.6           |
| Fluorine  | F              | 19.0           | Sulphur    | S              | 32.0           |
| Gallium   | Ga             | 70.0           | Tellurium  | Te             | 127.6          |
| Indium    | In             | 114.0          | Tin        | Sn             | 118.5          |
| Iodine    | I              | 127.0          | Yttrium    | Y              | 89.0           |
| Iron...   | Fe             | 56.0           | Zinc...    | Zn             | 65.4           |
| Lanthanum | La             | 138.0          | Zirconium  | Zr             | 90.7           |
| Lithium   | Li             | 7.0            |            |                |                |



On the basis of the law, once the atomic weight of a substance is known, its properties are fixed, for they are only periodic functions of the atomic weight. At the time when Mendeleef enunciated his law, there were certain places or gaps in the arrangement, to be filled by elements to be discovered hereafter. He pointed out that these gaps, signified the sure existence of so many elements. Not content with this assertion, he preceeded to foretell the properties of these elements. These three hypothetical substances he termed *eka-boron*, *eka-aluminium* and *eka-silicon*, "little imagining that he would live to see the verification of his predictions". As time advanced, all the three elements were discovered one after another and named scandium, gallium and germanium respectively and these *were* actually the elements predicted by Mendeleeff, as would be clear by comparing, for instance, the properties of *eka-boron* as predicted by Mendeleeff with those scandium as found by experiment:—

## EKA-BORON.

ATOMIC WEIGHT 44.

Oxide  $\text{Eb}_2\text{O}_3$ 

Sulphate less soluble than aluminium sulphate.

Carbonate insoluble in water.

Salts colorless and forming gelatinous precipitates with potash and ammonia.

## SCANDIUM.

ATOMIC WEIGHT 44.

Oxide  $\text{Sc}_2\text{O}_3$ 

Sulphate less soluble than aluminium sulphate.

Carbonate insoluble in water.

Salts colorless and forming gelatinous precipitates with potash and ammonia.

Similarly it was found that gallium and germanium resembled *eka-aluminium* and *eka-silicon*. Surely this is a marvellous feat of science, to dig out things from the womb of futurity. So much confidence does the chemist repose in the law that when new elements are discovered and their atomic weights as determined do not fit in with the scheme of the Periodic Law, he at once exclaims that it is not the law which has failed, but the atomic weights must be wrong. And his confidence is not misplaced. Some exceptions to the law there are, but so small is the influence which they exert, that the main law remains intact and occupies the same impregnable position which was given to it by Mendeleef.

Now to the question of questions,—what is the significance of the law. The remarkable approximation to regularity in the atomic weight as discovered by

Prout, the triads of Dobereiner, the Octaves of Newlands and finally the mystery of the Periodic Law, all go to point forcibly towards one conclusion. The main characteristic of the whole scheme is *relationship*. The elements are not fragmentary, unrelated entities in nature. These are as much related to one another as brothers and sisters and cousins are. We may either assume that the atoms are simple, undecomposable, separately created, ultimate things, or that they are not so. There is no other alternative. Once take for granted the first view and all hope of explaining this relationship at once vanishes. On the other hand, supposing them to be made up of certain other parts of matter, sub-atoms we may call them, smaller than atoms, everything becomes as clear as daylight. This Sub-atomicity explains all. We have spoken of brothers and sisters, why not of parents and grandfathers. This family relationship points to a common origin and descent and that the different atoms must be the product of an evolution—an inorganic evolution.

Have we got any positive evidence in support of this one sub-atomic theory? Does experimental investigation confirm it or is it merely a speculative and hypothetical idea, no better than the alchemists' idle dreams? We shall try to answer these questions in our next, while discussing the astronomical and physical evidence.

In the beginning the whole world was enveloped in utter darkness. Nothing was discernible. It was like a dark night. Matter was in its very elementary form. It was like ether. The whole universe was insignificantly small when compared with the infinite God who, therefore, by his Omnipotence evolved this cosmic world—the effect—out of the elementary matter—the cause. (Rigveda X, 129, 3.)



# The Modern and Ancient Educational Systems of India.

## The Gurukula at Hardwar.

### I

#### The Modern System.

The following discussion of some features obtaining in most of the Schools and Colleges of this country, which has already appeared in the Pioneer, is the first of a series of articles on kindred topics, and in particular it prepares the way for, and deals with certain principles of sound educational methods which find their application in, a paper specifically on the Gurukula, which will appear in the next issue of the Vedic Magazine.

#### TO THE EDITOR.

SIR,—I beg leave to offer to your readers a few observations of a traveller. It is not upon politics that I wish to touch. Since coming to India I have eliminated as far as possible from my mind all former opinions and prejudices on that subject, and shall not be able to speak upon it again until I have formed a fresh set—not of prejudices, I hope, but of impartial opinions—after careful observation and inquiry over the entire country.

The subject upon which I wish to speak is one which appears to me to be in India far more important at the present moment than any political question, that, namely, of your educational system and methods. I have undertaken these letters with hesitation, for I know that some will ask what have I, an American, to do with the affairs of this country, or why should I offer suggestions with regard to them? I do not myself believe that this question suggests the true view of the matter, and I am sure that these letters are not written in the spirit of a meddler. They are written for those who are willing to regard themselves and me, in matters

of general interest, as citizens, not of India or England or America, but of the world; and in the hope that since I undoubtedly approach the subject from an unusual point of view, my reflections may awaken in some minds new trains of thought which will bear good fruit.

Since coming to India about a year ago, I have travelled through Madras, Travancore, Mysore, Bombay and parts of the United Provinces and the Punjab, and I have given special attention to the educational institutions of the country.

I have been astonished to find that in the schools and colleges I have visited and inquired about there seems to be almost an absence of social mingling between the professors and the students. The class or lecture-room appointment is a matter of business which teacher and students perfunctorily discharge, then quickly separate and each go their way. It has been repeatedly said to me, in substance, that the professor regards himself as a superior order of being to the student; that if they meet on the street the chances are that the student gets no recognition; while if he calls on a professor he is usually not asked to be seated, but "what do you want?" It would seem from the reports which reach me as though these gentlemen were jealous of their "prestige." A notable exception, however, must be made with regard to missionary schools, in which a much more cordial and intimate association characterises the relations between teachers and students.

This feature of college life in India arrested my attention instantly, since it is directly opposed to the prevailing practice in the Western institutions of learning with which I am familiar. The idea has taken root in the West that the faculty and students of a university—universities in America at least are always



teaching bodies—should constitute a large family as it were, whose members mingle with each other on terms of social equality and intimacy. “It is our endeavour,” said a professor in a great university to me, “to make the boys feel that the professors are fellow-students.” This daily contact with men of sterling character and inspiring ideals of life—men who realize that their first duty is to seek to form and develop in their pupils characters like their own—is found to be the most rapid and certain method of character-building which can be devised.

While the educational system of the West gives the greatest scope for the operation of what may be termed *contagion of character*, and while that feature of American colleges is believed by acute observers to be an important source of the present position and strength of the American nation, it is doubtful whether any educators of the West have consciously recognized or formulated the principle. I am not aware that its advocacy is to be found in any published work on education. This is, indeed, an illustration of a curious fact, namely, that in many things the West alone possesses the practice, having arrived at it *a posteriori* without divining the theoretical considerations on which it rests, while India is in its literature fully possessed of the *a priori* case, but has wholly lost the practice which ought to follow this knowledge. The doctrine that the spiritual nature of man can only reach mature development if vivified by a spiritual impulse derived from personal contact with the *guru*, is as old as the traditions of Hinduism. It is, therefore, likely that Indians will readily recognise the value of the idea when once it is brought to their notice; and that its present neglect is chiefly the result of thoughtlessness and inattention. Every teacher with high ideals himself, which most teachers have, will readily accept it.

and be inspired by the immense field of useful influence open to him which it reveals.

Nor has this sort of educational influence been unknown in the schools of modern India. Every where I have encountered traditions of great Englishmen who as teachers inspired and shaped the lives of many of the last generation. In Madras, Travancore, Mysore and Bombay the traditions are strong. Men speak with affection of these noble characters, and ascribe to them all they have become in life. But Englishmen of this calibre do not seem now to often come to the schools of India. For the most part those who fill, or rather who have succeeded to, their places, do not rise to the high ideals of their profession; and Indian teachers, who must be credited with some proneness for imitation, follow their example.

Before visiting the schools of this country I expected to find in them a Hindu character, a Hindu atmosphere, something besides the dark faces of the boys to remind me that I was in India. But in this I have been disappointed. They are all, Government, Mission and Hindu alike (with a very few distinguished exceptions), pervaded and characterized by an atmosphere which I can perhaps best suggest by terming it a mild dilution of the English classics—Shakespeare, Milton, Spencer, Scott, Dryden, Charles Lamb, Kingsley, and the other great English authors. One looks in vain for even a Hindu motto on the walls, for a tale from the Mahabharata or Ramayana in the books. One would think that the desire was to make Indians into Englishmen. One sees these poor boys spending a great part of their time in a desperate and, I should judge, bootless struggle to understand strange idioms and allusions, based on the social customs of a distant land of which they are as innocent as the unborn babe. Think of an Indian boy face to face, for instance, with Shelley's "Adonais"! How many even of your University Examiners could have passed their



own examinations before they worked the subject up to prepare their papers? Not understanding the text, students are forced to memorize, and so education degenerates into mere memory training and cram.

All this would seem comic, were it not for the earnestness and solemnity of the anxious faces. But in fact it is in the highest degree tragic.

Gladstone once said, in one of his Midlothian speeches I believe: "I expect every Englishman to be an Englishman, every Scotchman to be a Scotchman, every Irishman to be an Irishman," and surely the principle he enunciated is a sound one. How can culture be imparted except in the line of one's own literature, institutions and civilizations?

In your system the boys, I find, usually take up English at an early age, between seven and ten. A few years or so later they cease to use the vernacular as the medium in which instruction is received. Thenceforth all the emphasis is thrown upon English. It is excellence in English that wins rewards and the approval of the teacher. In Madras, out of 1,600 students who went up for the intermediate examination last March only 33 appeared in Sanskrit or a vernacular!

I was told by a prominent citizen of Colombo that of the educated Tamils in that city 99 per cent could not read literary Tamil. I could hardly credit this, and inquired further. Some affirmed the statement, others put the proportion as low as 95 in the hundred, but none lower. Of course Colombo is not India, but the conditions are similar, and a like story has been told me all over those parts of India in which I have been. At a Hindu conference which I recently attended, all the proceedings were in the vernacular except the formal addresses at the opening. These were in English, gentlemen honoured by such conferences not usually having,

I was told, such command of the vernacular as is required for formal papers.

What follows when the educated men of a people neglect their native tongue? It means to the man himself whose education is thus neglected, that he is cut off from the wealth of literature, the inspiring ideals, stored in that tongue as in a treasure-house, and which should be to him all his life a source of strength, of comfort in hardship, of guidance in difficulty—a loss which can be compensated by no foreign importation. And when his religion is embedded in that literature, as is the case with the religion of all the Hindu peoples of this country, it may very likely mean that the religion is lost with the language and character with the religion.

It seems to me—I would not say it if I saw any escape from it—that no one who has thought of these matters can contemplate the political crimes which have disgraced the recent years in India, and the great number of careless, irreligious men, young men especially, whom one meets and hears of in travelling through India, without feeling that he is face to face with the natural results of this sort of “education.”

As to the masses of the people, the neglect of the vernacular means to them that they are cut off from their natural leaders, for the masses cannot learn a foreign language. They cannot go outside their mother tongue; and having none to guide them they must sink into ignorance and superstition.

A distinguished writer in one of the reviews recently well called attention to the fact that it was just this mistake which Rome made in governing her dependencies. She tried to Romanize them, to introduce into them exclusively Latin culture. She succeeded in filling her offices with clerks, and produced a superabundance of conceited Romanized fops; but she failed to develop and ally herself with character in



the people. It followed that no solid bond was built between Rome and her dependencies, since there is nothing in man to tie to if character be wanting; and consequently the Empire was ready to fall asunder when the central grip was loosened.

But it will not do to press the analogy of the Roman Empire too far. The Roman dependencies had no vital, controlling religion, as has India. The importance of that fact cannot be overestimated. The vitality of the religion of India—I say religion advisedly, because in essentials there is practically but one indigenous religion in India—is a force of which one who understands only the West can form no conception. It is a force which when aroused will sweep all before it. It can be guided, developed, made a powerful ally; but it cannot be successfully opposed. No greater mistake could be made than to gauge this force by that of religion in the West. Christianity is no longer an aggressive or a vital power. It has ceased to be so because its leaders long since lost touch with spiritual realities, and forgot the true meaning of its Scriptures. It is an empty shell, held in position by social conventions and diplomatic formalities.

The religion of India is otherwise. It has now, as it has always had in the past, its spiritually illumined sages. It is to-day as fresh and vigorous and sure of itself in essentials as it was many thousand years ago. The ancient culture of India will certainly revive, since it is founded upon this religion. The pressing question now is—who will revive it? Shall the people be helped and guided to that revival, or shall they be left to blindly and slowly come into their own? Will not wise statemanship seize this opportunity to win the respect, the love, the devotion of the Hindus?

It seems to me that this, not the compulsory education bill, important as that is, is the great present educational problem of India.

## NOTES.

### THE SCHOOLS AND COLLEGES OF INDIA.

Our esteemed and beloved friend Mr. Myron H. Phelps, the veteran American educationist and thinker, has two letters on the Schools and College of India in the *Pioneer* of Nov. 1st and 2nd, which are reproduced elsewhere. On the 3rd instant that journal published a three column leader suggested by these letters, on the fair-minded and liberal tone of which we congratulate our contemporary.

The *Pioneer* expresses appreciation of the value of the impressions of an open-minded foreigner and its satisfaction that attention has been thus emphatically drawn to the prime importance of education in the vernacular—a view which is heartily endorsed.

While freely admitting, however, the urgent need of increasing the amount of attention given to the study of the vernacular in the regular scheme, the *Pioneer* confesses itself at a loss to know how this need can be met, especially in view of the increased attention also demanded in some quarters for English, the necessity for which it is likewise disposed to admit. One suggestion only is made,—that it might be possible for degrees to be given in vernacular subjects. This suggestion seems to us excellent so far as it goes; that is, the present system could undoubtedly be improved by the introduction of the facilities which are suggested; but we cannot believe that the system would thus be rendered satisfactory. We are ourselves ardent advocates of the use of the vernacular as the medium of instruction, and we are of opinion that no considerable improvement of the present system for popular needs—as distinguished from the requirements of the government for fitting the incumbents of its own offices—is attainable without it. To introduce this use of the vernacular, to an extent at least which would be of substantial service would not, we think, be impracticable. That, however, is a large subject, the discussion of which we must reserve to some future occasion.

### THE LATE SISTER NIVEDATTA.

We are sorry to have to record the death of sister Nivedatta (Miss Noble) a cultured and noble English lady who had adopted Vedism as her religion and India as her country. She worked for



many years, silently and unostentatiously, for the uplift of Indian women and the revivification of ancient ideals of spirituality in her adopted country. She loved India passionately with the favour of a religious devotee and all the institutions belonging to the palmy days of Ind's glory were to her sacred and holy beyond description. It is said that hundreds of orthodox Hindus followed the bier to the cremation ground. This is another illustration of the fact that a religion which teaches that the basis of community of faith is not the identity of metaphysical beliefs and social ideals but the accident of birth is psychologically false. The orthodoxy—or rather hetrodoxy if the ancient Shastras are to be accepted as the foundation of belief—of our Sanatanist brethren notwithstanding, they reverently followed the bier and religiously participated in the cremation ceremony of one who, according to the teachings of the apocryphal accretions—the Puranas—which the majority of the Hindus regard as their scriptures, was but an untouchable *mallechha*.

The late sister Nivedatta was a woman with a large soul. "X. Y. Z" contributes notes under the heading of "Recollections of Sister Nivedatta" to the current number of the "*Modern Review*". A perusal of the "Recollections" throws a flood of light on many aspects of the illustrious deceased's public activity and on many of her points of view. Although she was never brought indirect contact with the Arya Samaj and never visited the Gurukula it seems that she was in intellectual sympathy with our work. We are quoting from the article published in the "*Modern Review*".

"She said:—Education! ay; that is the problem of India. How to give true education, national education; how to make you full men, *true sons of Bharatvarsha, and not poor copies of Europe?* Your education should be an education of the heart and of the spirit, as much as of the brain; *it should form a living connection between yourselves and your past as well as the modern world*". The italics are ours.

It seems as if the foundation of many Gurukulas all over Aryavarta was the one dream of her life. Many people think that sister Nivedatta was an "orthodox" Hindu in the usual acceptance of the term. Nothing can be farther from the truth. On one occasion she is reported to have said in a public speech.

"These are the means of improving your country and raising your nation. When we ask you to carry them out,

you shrink in fear and say, if we do so, others will not dine with us; they will not marry our sons and daughters". I answer—"These men whom you fear are the enemies of human Progress; you know them to be ignorant mean, and unpatriotic. Therefore consider it a shame and not an honour to dine with them. Consider your blood defiled if it mingles with theirs".

The loss of sister Nivedatta is a national loss and the sensible portion of the nation is in mourning.

#### MISS MARIE CORELLI'S LATEST WORK.

The long expected novel "The Life Everlasting" by Miss Marie Corelli is out. It is not a mere romance. It is an exposition of a philosophical and metaphysical system of faith. Miss Corelli says in the Prologue that the narrative is neither 'incidental' nor 'sensational' nor anything which should pertain to the modern 'romance' or 'novel' and has been written because the writing of it enforced itself upon her with an insistence that would take no denial.

It is an interesting sign of the times that not only some of the leading speculative thinkers and scientists believe in the Vedic doctrine of metempsychosis but even the most popular and widely-read writer of "novels with a purpose" in the English-speaking world shares this belief. Says the authoress in the Prologue.

"And by this Divine Law and system we have to learn that the so-called 'dead' are *not* dead—they have merely been removed to fresh life and new spheres of action, under which circumstances they cannot possibly hold communication with us in any way unless they again assume the human form and human existence. In this case (which very frequently happens) it takes not only time for us to know them, but it also demands a certain instinctive receptiveness on our part, or willingness to recognise them.....It is because I have been practically convinced of this truth, and because I have learnt that *life is not and never can be death, but only constant change and reinvestment of spirit into Form*, that I have presumed so far to allude to my faith and experience."

The Italics are ours.

In the work under notice Miss Corelli makes some statements which will startle many and shock beyond



measure all who believe in the Theory of Eternally Progressive Evolution of Science and Philosophy. For instance she says :—

“And so it has happened that many of the greatest discoveries of science, *though fully known and realised in the past by the initiated few, were never disclosed to the many* until recent years, when “wireless telegraphy” and “light rays” are accepted facts, though these very facts were familiar to the Egyptian priests and to that particular sect known as the “Hermetic Brethren,” many of whom used the violet ray, for chemical and other purposes ages before the coming of Christ.”

If this be true then these facts must also have been known to the Indian rishis, the preceptors of the ancient Egyptians. We do not know what evidence Miss Corelli has in support of her view but this much we can say without the least fear of contradiction that the view is not *per se* absurd. The Theory of Progressive Evolution cannot survive researches in ancient history. It can be demonstrated by unimpeachable evidence based on texts from ancient Sanskrit works, that gun powder was known in ancient India at least 5,000 year back, that airships were in common use in the period of the Ramayana, and that during the Epic period ships propelled by machinery were in common use and so were engines for blowing up rocks. The view that the ancients had anticipated some of the highest reaches of modern speculative thought is also held by some “Oriental Scholars” of note and some profound thinkers of Europe.

Sir Monier Williams declares.

“Indeed, if I am to be allowed the anachronism, the Hindus were Spinozites more than 2000 years before the Spinozox, and Darwinians many centuries before Darwin, and evolutionists many centuries before the doctrine of evolution had been accepted by the scientists of our time, and before any word like “evolution” existed in any language of the world.”

Victor Cousin, the eminent French philosopher, writes:—

“When we read the poetical and philosophical monuments of the East,—above all, those of India, which are beginning to spread in Europe we discover there many a

truth—and truths so profound—and *which make such a contrast with the meanness of the results at which the European genius has sometimes stopped, that we are constrained to bend the knee before the Philosophy of the East, and to see in the cradle of the human race, the native land of the highest philosophy.*”

Professor E. W. Hopkins one of the greatest living orientalists says :—

“Both Thales and Parmenides were, indeed, anticipated by Hindu sages, and the Eleatic school seems to be a reflection of the Upanishads. The doctrines of Anaximander and Heraclitus were, perhaps, not known first in Greece.

Fredric Schlegel writes :—

“Even the loftiest philosophy of the Europeans, the idealism of reason, as it is set forth by the Greek philosophers, appears in comparison with the abundant light and vigours of oriental realism, like a feeble Promethean spark in the full flood of heavenly glory of the noonday sun, faltering and feeble and ever ready to be extinguished”

#### THE WAR BETWEEN ITALY AND TURKEY.

The act of brigandage committed by Italy in Tripoli continues to excite keen interest in the civilized world. This war has brought out some of the worst features of what is called “progress” and all bunkum and vapoury talk about the “ethical” foundations of “civilization” has been laid bare in its naked deformity. Reports of the indiscriminate slaughter of men, women, and children have been received. They have shocked none but a section of the population called “cranks” “radicals” and “humanitarian faddists” by some typical exponents of “enlightened opinion.” Italy demands that she must be permitted to do her work of brigandage and usurpation under the pretext of the right of participating in the work of civilizing Africa unmolested presumably because Turkey is “weak”. If this is not barbarism we wonder what the term means. Why does not Italy seek to civilize some portions of Russia? Simply because Russian guns can belch forth sulphurous smoke much more effectively than can the Italian guns and the claws of the Bear are sharp enough in all conscience. Might is right and civilization, according to the ethics of Italy, is the right of stronger nations to usurp the territory of weaker nations. The plea of civilizing is so transparent a shibboleth that



it cannot stand a moment's examination in the light of facts. Is Italy herself civilized with 50 p. c. of her population illiterate and discontent reigning supreme in Italian Society. It is said that the country is honey-combed with secret societies.

It is clear, then, that the plea of civilizing is a mere pretext. The Turko-Italian war has once more emphasised the truth that in this materialistic age when organised selfishness dominates the destinies of nations, science can become the handmaiden of brutal force and scientific discoveries curses and not blessings. Italy has employed the latest "discovery" of science—the aeroplane—for throwing bombs into the Turkish camp. Much delight is expressed that considerable consternation and panic were caused in the ranks of the enemy by these bolts from the blue. Where is the Hague Conference? What has become of these humane laws of which the advocates of modern civilization boast so much. How can the rights of non-combatants—nurses, doctors, Sisters of Mercy and members of the Red Cross Society—be respected if the throwing of bombs from the sky is to be permitted. Are gentle Florence Nightingales to be exposed in the name of civilization and progress not only to the hardships of camp life but also to the risk of being blown up into fragments and smithereens by the bomb. We learn that invisible airships are being constructed from which explosives may be dropped at no very great height without any chance of retaliation! Alas for civilization and the progress of the humanitarian sentiment.

#### COMPULSORY EDUCATION IN ANCIENT INDIA.

It is an awful pity that Muslim gentlemen of culture and enlightenment should make reckless statements about the creed and polity of the ancient Aryas about which they know next to nothing. Perhaps absolute ignorance confers upon one the right to dogmatise. Says Mr Saiyad Ali Bahadur Bilgrani in an article on "The Elementary Education League" published in the *Muslim Review* for September 1911:—"In the history of India there never has been a time when parents were forced to send their sons and daughters to schools." Now this is absolutely groundless.

Says Manu, the ancient Law Giver:—

The Brahman should be led up to the teacher and invested formally with the sacred thread in the eighth year, the Kshatriya in the eleventh, and the Vaisya in the twelfth. But the (initiation) of a Brahman who desires proficiency in sacred

learning should take place in the fifth (year after conception), (that) of a Kshatrya who wishes to become powerful in the sixth, (and that) of a Vaisya who longs (success in his) business in the eighth. (The time for the) Savitri (the introspective consciousness and the power of higher reason) of a Brahman does not pass until the completion of the sixteenth year, of a Kshatrya until the completion of the twenty second, and of a Vaisya until the completion of the twenty fourth. After these (periods men of) these three classes, who have not received the sacrament at the proper time, become Vratyas (outcasts), excluded from the Savitri (initiation) and despised by the Aryas. With such men, if they have not been purified according to the rule, let no Brahman ever, even in times of distress, form a connexion either through the Veda or by marriage" (Manu, II. 36—40).

So we see that in ancient India education was compulsory and the penalty inflicted was much more effective than fine or imprisonment. Humanity knows of no more terrific punishment than social ostracism and outlawry. Who would envy the mental tortures of a man despised and shunned by his compatriots and refused the ministrations of his church and this was the doom of him who remained unlettered in ancient India and yet we are told that education was never compulsory in this hoary land. The result of such excellent social legislation was that in ancient times kings like Ashvapati Kaikeya could proudly boast.

न मे स्तेनो जनपदे न कदर्यो न मद्यो नानहिताग्निर्ना विद्वान्  
न स्वैरी स्वैरिणी ।

"Their is no thief in my dominions, no coward, no drunkard, none who does not feed the Yajna fire, none who is not literate, no adulterer or adultress".

How many modern sovereigns can indulge in this boast? Again it is wrong to say, as the writer does, that the Gita and the Code of Manu "shut for ever the door of knowledge against the Sudras." In the first place in very ancient times there was no Sudra caste. Persons deficient in mental capacity or those who were unable to avail themselves of opportunities for acquiring knowledge were called Sudras. In the Shanti Parva of the Mahabharata we read.

"There is in fact no distinction between the different castes. The world at first consisted of Brahmans. Crea-



ted equal by God, *men have, on account of their acts, been divided into various classes.*"

Again in the next chapter we read

"P. who takes every sort of food, who is engaged in doing every sort of work, who is impure in behaviour, *who does not study the Vedas*, and whose conduct is unrighteous is said to be a Sudra".

If these marks are not seen in a Sudra, and if they are not seen in a Brahman, *then such a Sudra is no Sudra, and such a Brahman is no Brahman*".

Again in the Van Parva CLXXX we read.

"Nor *birth*, nor sacraments, not study nor ancestry, can decide whether a person is twiceborn. Character and conduct only can decide".

Bhagwan Manu's laws, are, in no way, opposed to these ancient teachings. Says the sage:—

"The pure, the upward striving, the gentle speaking, the free from pride, who live with and like the Brahmans and the twice born classes continually—even such Sudras attain these higher classes" (IX 335.)

The Gita says:—

ब्रह्मजणियविशां शुद्राणां च परन्तप ।  
कर्माणि प्रविभक्तानि स्वभावः प्रभवैर्गुणैः ॥

"Of Brahmans, Kshattriyas, Vaishyas and Sudras, O Parantapa, the duties have been distributed, according to qualities due to temperament".

May we hope that this note will serve as an eye-opener to Mohammeden writers and that unless they acquire the necessary intellectual equipment they will not hazard opinions about the teachings of the Vedic Religion.

#### AN ACT OF WANTON ROWDYISM.

We have read with pain the letter of our Governor Mahatma Munshi Ram which has appeared the *Tribune* of Lahore. It appears that on his way to Amritsar where he had gone for the hydrocele operation, the venerable leader of the Arya Samaj was struck a violent slap by a European passenger without the least provocation. When the Mahatmaji got out of the carriage, the culprit and his companions began to speak to him in an impudent and mocking tone. No wonder that good feeling between European Indians is not completely restored in spite of the efforts of

our descenderly popular Viceroy Lord Hardinge and His Excellency's worthy Lieutenants. Rowdyism of this sort does more to create prejudice among the ignorant and the unthinking against the ruling nation than a dozen indiscreet and foolish speeches which the good sense of the Indian community always appraises at their proper worth. A wave of indignation has passed over the entire Arya Samajic world, Mahatma Munshi Ram is regarded with feelings of reverence by Hindus all over India no matter what their religious persuasion may be. We have every hope that the Government will ferret out the person who has thus proved a traitor to his great nation and his sacred trust and punish him suitably so that a recurrence of such disreputable and disgraceful incidents may be rendered impossible.

#### THE DUTIES OF BRAHMANS AND THE PURANAS.

We give the following extracts from the "Garud Purans"—a work regarded holy by the orthodox—for the benefit of some of the so called Brahmans who think that mere birth confers upon them the right to enter Heaven.

गायत्रीं न स्मरेद्यस्तु यो न सन्ध्यामुपासते ।

अन्तर्दुष्टो वहिः साधुः सभवेद्ब्राह्मणे वकः ॥

पात्रे विद्यामदत्त्वा ववलीवर्दो भवेद्विजः ।

गुरुसेवा मकर्त्ता च शिष्यः स्याद्गोखरः पशुः ॥

गरुडपुराणम्

The Brahmin who does not recite the Gayatri, who does not meditate at twilight, who is inwardly wicked while outwardly pious becomes a crane. *The twice born who does not impart learning to the deserving becomes a bull, the pupil who does not serve his teacher becomes an animal—an ass or a cow.*



# The Gurukula Samachar.

*Motto I:—*By the force of *Brahmcharya* alone have sages conquered death.—*The Veda*.

*Motto II:—* The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its member.....  
..... ..There is no political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer*.

The Vijaya Dashmi festival was celebrated with great enthusiasm this year on the 13th, 14th, 15th and 16th of Ashwin. The programme was prepared some four or five days before. It was printed and on the occasion of the performance, was distributed among the Adhyapaks, Brahmcharis and the visitors. It was varied and interesting. It consisted of Cricket, Hockey, Foot Ball, Kabbadi Wrestling, Tug of War, races, and the Lanka Vijaya. This year, a new feature was introduced, which created a keen interest among the competitors. Prizes were announced for the winners. For the perusal of the readers, the names of the winning Brahmcharis in the principal games are given below:—

## I. CRICKET.

### 1ST TEAM.

(a) (Batting).

1. Br. Yajneshwara (IX Class), one silver medal.
2. Br. Yash Pal (VIII Class), books.

(b) (Bowling).

1. Br. Dharm Pal (X Class), one silver medal.
2. Br. Brahm Datta (XII Class), one Silver Medal.

### 2ND TEAM.

(a) Batting.

1. Br. Vasdeva (VIII Class)
2. Br. Jaya Deva (XI Class)

(b) Bowling.

1. Br. Vasdeva (VIII Class)
2. Br. Jaya Deva (XI Class)

}

Br. Vasdeva, one watch, Br. Jaya Deva books.

## II. KABBADI.

## 1st TEAM.

1. Br. Satya Priya (IX Class) one Silver Medal.
2. Br. Parn Deva (X Class) books.

## 2ND TEAM.

1. Br. Soma Deva (VII Class), Books.
2. Br. Dharm Chand (VII Class) }
3. Br. Ishwara Datta (VII Class) } Self-inking pen.

## III. WRESTLING.

1. Br. Brahm Datta (XII Class), one Silver Medal.
2. Br. Vasdeva (VII Class), Drawing Box and Drawing Books.
3. Br. Rave Datta (VII Class) Books.
4. Br. Chlo ghan (VI Class) one Time Piece.

## IV. ONE MILE RACE.

1. Br. Satya Priya (IX Class) Silver Medal.
2. Br. Shashi Bhushna (IX Class) Books.

## V. HALF A MILE RACE.

1. Br. Jyoti Prakash (VI Class) Books.
2. Br. Chura Mani (Class) Books.

## VI.—LONG-JUMPING.

1. Br. Jagat Priya (X Class) one Silver Medal.
2. Br. Yash Pal (VII Class), Books.

## VII.—HIGH JUMPING.

1. Br. Pran Nath (X Class), Books.
2. Br. Satya Praya (IX Class), Books.

## VIII.—PUTTING THE SHOT.

1. Br. Jagat Priya (X Class) Books.
2. Br. Brahma Nand (XII Class) Books.

There was no prize for the foot Ball and the Hockey teams- But Br. Jagat Priya, who was the best player, got Rs. 10, from one of the Adhyapaks of the Gurukula for the admirable skill shown by him in playing these games.

The most interesting item of this year's programme was The Lanka Vijaya (the Conquest of Lanka). The Brahmcharis were trying hard for the last two years to achieve success in this novel game of their own device. But for one reason or the other, their labour bore no fruit.

This year it was a complete and unqualified success.



On the day of Vijaya Dashmi proper in the afternoon a big Havan was performed in which the Brahmcharis of the Kula and their teachers took part. At 6 P. M. in the evening a meeting was arranged under a big Shamiana. The teachers and their pupils met together to commemorate the holy deeds, of those ideal characters, immortalized by Rishi Valmiki, in his immortal work the Ramayana. The Acharya of the Gurukula was in the chair. Brahmchari Brahma Datta, Swami Bhaskara Nand and Professor Tulsi Ram M. A. made short speeches, in which they described the chief character of the heroes of the Ramayana. Then Brahmchari Harish Chandra, describing the true Aryan character of Rama, Lakhshman and Bharat, reminded his fellow Brahmcharis of the ideal brotherly love and devotion of the ideal brothers, so beautifully described by the immortal pen of Rishi Balkmiki in the Ramayana and exhorted the Brahmcharis of the Kula to live up to that ideal. In the end, the Acharya addressing the audience said that almost all the noble qualities of Rama's character had that day been sufficiently dwelt upon by his predecessors, but in his opinion one quality and the supreme one, had been left untouched. In the known history of ancient India, Rama was the first Aryan king who translated the Vedic principles of life into action and for this reason he deserved to be revered along with those ancient Rishi of yore who explained the Vedic principles in the beginning of creation for the guidance of humanity at large. After this the meeting dispersed.

During the last term there were 23 students in the class, which was held as usual every evening from 4-45 to 5-30 P. M. The work of the class was confined to kitchen—gardening and the field operations connected with it. Khira and Mungphali were the chief crops sown by the Brahmcharis who succeeded to raise a splendid crop of Khiras but failed to tend Mungphalis upto the end, because of the approach of summer vacations.

Since no practical training can be sound unless it is based on an intelligent understanding of the theory underlying it, there was a lecture on Agricultural Botany held once a week. The subjects discussed in the class were those covered by the first part of Banaspati Shashtra by Professor M. C. Sinha. With a view to give an idea of the kind of instruction imparted, we print below the following question

papers, written and oral, which were set on the occasion of the termal examination.

- I. (a) What are the chief divisions of Botany.  
 (b) How will you differentiate between animate and inanimate substances.  
 (c) Mention the prominent parts of a seed.
- II. (a) How many kinds of buds are there. Describe each.  
 (b) When a Dhak tree is cut down, why do fresh banches come out from the cut end?
- III. (a) How are plants divided according to age and according to form.  
 (b) Define मूलनी शाखा, स्मूलनी शाखा, लघूमूलनी शाखा, and अधोमूलनी शाखा, and also give their English equivalents.  
 (c) How many kinds of subterranean stems are there? Describe each.
- IV. (a) Mention the different ways, in which the plants climb.  
 (b) How will you differentiate between a root and a stem?  
 (c) Name the various kinds of roots.
- V. Define the following:—Deciduous, Scale leaf, Bractleaf, Involucre, Cupule, Floral leaf, Lamina, Petiolate, Sessiel, Leafbase, Stipules, Venation, Pinnate, Digitate,
- VI. What is a Phyllotaxis, also name the kinds.

#### ORAL.

- I. Show two plants representing:—Cryptogams and Phane-rograms respectively.  
 (b) Show a plant which grows from bulbs,  
 (c) And also the ascending and descending axis of a plant.  
 (c) Show the hair structure of some plant, and also the secondry, tertiary and adventitious roots of a plant.
- I. (a) Show adventitious and axillary buds, nodes and internodes, herbs, bushes and trees.



- (b) Show a runner, a stolon, offset and a .  
also show practically the difference between roots  
and subterranean stems.
- (c) Give an example of a tunicated bulb and a host  
with its parasite.
- III. (a) Show Ascending, Prostrate, Ceeping, Climbing stems  
and also Hook, Stem and Tendril climbers.
- (b) Show a cladode, tap root and fibrous roots.
- IV. (a) Point out the line of insertion in a given twig.
- (b) Bring a foliage leaf, a bract, a blade, a petiole,  
and a stipule and a vagina leaf base.
- V. (a) Show some parallel veined and reticulate veined,  
unicostate and multicostate, pinnate veined and pal-  
mate veined leaves.
- (b) Show, alternate, opposite and whorled arrangement  
of leaves.
- (c) Show a tristichous leaf.
- VI. (a) Bring simple and compound leaves.
- (b) Show all the 25 kinds of simple leaves.
- (c) How many kinds of leaves are there from the marginal  
stand point and show them.
- (d) Show the differences in leaf due to the form of  
Apex and name each kind.

Since there are many people who question the possibility of teaching science in Arya Bhasha, it may not be out of place if for the satisfaction of such people, we may mention here that the medium used in the Botany class was Bhasha throughout and we have more than one student who can easily answer the above mentioned questions without any reference to English works.

In the Botany class we have students who belong to classes as low as VI and VII, hardly knowing any English, and yet it is a VIIth Class student aged 14 years, who has obtained 85 pc. of marks in the last examination.

It looks like a triumph for the advocates of the Mother tongue! Does it not? Right here we may add that such results have been achieved under conditions rather trying; for the period set apart for Botany is the general period for games, which can neither attract such students as would join the

games as well as agriculture, nor induce those who do, to regard the subject of Botany as a serious study. However from the results obtained already one feels bold to say that the Gurukula can produce students who would know as much Botany as any body else without knowing English at all, and were Botany recognised as a course of study on a par with other subjects, we could certainly show by the end of the next year that our students can classify plants as experts, without knowing English and without even having the advantage of a big Botanical Laboratory.

The festival of Dewali was observed with great ceremony and pomp as usual. The boys played special matches in anticipation of Dewali, so that from Dusehra to Dewali there were quite a number of matches played, for instance Foot Ball, Cricket and Kabbadi etc. But the 5th of Kartik was a day worth seeing in the Gurukula. The day began with the performance of Havan and as soon as the morning work was over the students busied themselves with making crackers and paper lanterns, ghubaras and fireworks of all kinds. In the evening a great yajana was performed at which all the Brahmacharis, teachers and professors were present.

Then followed a meeting under the Chairmanship of Mahatma Munshiram, the Governor of Gurukula. The proceedings opened with a song composed and sung by Brahmchari Brahmdutta.

Brahmchari Indra and Professor Balkrishna were the chief speakers of the evening. Brahmchari Indra delivered a most impressive speech. In his own characteristic style he said that the reason why Dasahra and Dewali were considered great festival days was that on the former day their great hero Rama achieved a memorable victory over Ravan in Ceylon, and on the latter day he was enthroned in Ayodhya among the cheers and acclamations of the citizens who observed that night as a great festival. For these reasons the Hindus regarded these two days sacred to the memory of their worthy ancestors. But to him as an Arya the Dewali day was important because from that day commenced the new era which was brought about by the endeavours of Swami Dyanand Saraswati, and it was on that very night that the great soul departed from our midst.



But no benefit could accrue to us, he said, unless we could take some lessons from these festivals of Dasahra and Dewali for the guidance of our daily lives. He said that to him Dasahra appeared as the representative of the idea that on that day Dharama had achieved a signal victory over Pap and as such it was only right that men should rejoice and feel satisfied that after all there was an end to every wrong and every form of oppression, even though it was supported by all the might of a powerful Ravana. Continuing, he said that similarly it was only right to observe Dewali for on that day right and justice had their reward, Rama was enthroned and from that very day setting aside all idea of war and destruction, the great hero began to build up the prosperity and contentment of his people.

Hence he said that to his mind Dasahra signified Destruction and Dewali construction. For the welfare of the world both were necessary. It was absolutely essential that injustice, adharm, tyranny, unrighteousness, deceit and falsehood be destroyed, and error be opposed, but this was only one side of human activity, which was represented by Dasahra. But Dasahra was incomplete unless it was followed by Dewali, which represented construction building up of Dharma, and the replacing of vice, and corruption by truth, righteousness, freedom, and virtue.

Applying the idea to the Arya Samaj, he said, that the Samaj had had enough of Dasahra, there was a time when it was quite necessary for the Samaj to do the work of destruction, but that time was over and now it was time that they should replace it by Dewali and should construct something to take the place of what had been destroyed.

Professor Balkrishna in his speech laid stress on the necessity of preaching the Vedic Dharma and exhorted his audience to do their best to advance the cause of the Arya Samaj. He said he was aware of the great difficulties in the way of missionary work but reminded the audience of the spirit of hope and courage displayed by Swamiji on the occasion of his intended visit to Jodhpore when he was warned that his life would be in danger, but Swamiji nobly answered that he cared not if for the sake of Dharam even his body was cut to pieces. He said that being the disciples of Swamiji it was their duty to make sacrifices and continue the work begun by

him. He said that just as the wick of the lamp burnt itself out but enabled others to see, so should they be ready to sacrifice all for others.

The last but not the least in importance and effect was the speech delivered by Mahatma Munshiram. He began by saying that he did not think himself worthy of advising others, and hence he would chiefly address a few words to Brahmcharis alone, since he had a right to speak to them and advise them. He said that when sacrifice was demanded of them it was not meant that they should end their lives in the heat of the moment or die for some unworthy object, for it was easier, he said, to lose life than to lead it nobly. And hence by sacrifice it was meant that their whole life should be so regulated that it would admit of self sacrifice in life, in other words they should follow the example of Swamiji who had made every kind of self-sacrifice and yet preferred life to death. He said that one of the great features of Swamiji's life was his fearlessness and quoting from his own experience he said that in a lecture at Bareilly he boldly declared in the presence of hundreds that his body was of secondary importance to him and the thing that weighed most with him was his soul which could not be destroyed by any human means. If some one could assure him that his soul could be imprisoned or burnt then alone he would consider whether he should abstain from suppressing the truth. Such was the fearlessness of Swamiji—a quality which was always a necessary concomitant of belief in God. He again referred to the immovable faith of Swamiji in God. It was this faith which was productive of the remarkable calmness and serenity in Swamiji on the occasion of his death. The death scene of the Rishi transformed Pandit Gurudatta from an unbeliever into a believer in God on the spot. It was this trust, he said, which was needed most among the Brahmcharis, and added that whenever doubts and difficulties should arise in their minds they should not lose trust in God and confidence in themselves

Addressing the Brahmcharis he said 'You have great powers and potentialities of which you are not aware. You are capable of doing immense work and therefore let no diffidence and doubts distract your minds. All you need at present is some one to remind you of your capabilities because it often happens that men] not aware of their own powers lie idle, whereas those



into whose ears the note of their worth is repeatedly dinned become conspicuous workers and great men. It was so with Hanuman who was inactive and indifferent to begin with but who when informed of his powers and capabilities by the old mantri Jamwant accomplished marvellous deeds and became a worshipful hero. I too like Jamwant remind you of your capacities and powers to advance the cause of Truth.

He concluded by advising the Brahmcharies to keep Swamiji as an ideal before them and whenever swayed by doubts, weaknesses, and cowardice to look upon their ideal and borrow courage and confidence from that great personality which was like a beacon light would never fail them.

After the close of the meeting there was a big Sahbhoj to which were invited all the gentlemen present in the meeting. The sight of so many people of different castes dining together was in itself significant but what gave it a special interest was the presence of our friend Mr. Myron Phelps, who was treated as a guest of honor and occupied the very next seat to the left side of Mahatma Munshi Ramji. This liberal attitude of the Arya Samaj and the Gurukula could not have failed to impress the visitors present and the worthy American educationist must have noted the work done by the Samaj in the direction of removing the evils of caste.

On the day following Dewali an extraordinary meeting of the Sahitya Parishad was held in which essays referring to the different aspects of Swamiji's work were read. The language used was satisfactory throughout and it was really a great pleasure to see and hear personally that it was once more possible in India to produce boys who could handle Hindi so well and beautifully. It is no exaggeration to say that even a dead pessimist if present on that day, would have acknowledged that Hindi once more appeared to be the living language of India. The possibility of expressing most subtle thoughts, most complex meanings and most up to date technicalities in a language which has been regarded even by the would be Hindu University to be at best only deficient and incomplete, could not be denied by these present in that Parishad. We can not help remarking—though we beg to apologise for the digression—that on our own mind the impression produced on hearing the speeches that day was deep and that the uppermost thought in our mind was that if the Gurukula had done nothing more—this one service alone

which it had done to Hindi was sufficient to justify all the expenses incurred so far and certainly the labors of Mahatma Munshi Ram, were not spent in vain if India could get such fine Hindi scholars as were trained in the Gurukula.

Since the essays have all been printed since, we do not think it necessary to give any extracts but will confine ourselves to remarking that both for substance and language the essays of Brahmeharis Indra, Harischandra, Brahmudutta and Buddha may be read with advantage by any one.

Thus ended the Dewali in the Gurukula.

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(3).....I have read it with interest and agree in the main with what you say. I hope it may be useful to your countrymen.

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THE

# Vedic Magazine

## AND GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

CONTENTS—PAUSH. 1968.

|   | PAGE. |
|---|-------|
| I. Buddhism and Vedism. By G. P. ...  | 1     |
| II. The Lord's Song or the Metrical Transla-<br>tion of The Bhagavad Gita. By Prof. Tulsi Ram<br>M. A. ...            | 11    |
| III. Control of the Clouds by Means of Yajna.<br>By Professor Bal Krishna M. A. ...                                   | 18    |
| IV. Our Language Problem. By Dr. Gokal Chand<br>M. A. Bar-at-Law ...  | 27    |
| V. The Modern and Ancient Educational Systems<br>of India. By Mr. Myron H. Phelps B, A, LL, B. ...<br>of New York ... | 42    |
| VI. European Commentators of the Veda and<br>Swami Dayanand. ...  | 51    |
| VII. Notes ...  | 57    |
| 1. Muslim Authors on Metempsychosis.  |       |
| 2. The Tulasi Plant.  |       |
| 3. A Distinguished Indian on Ancient India.   |       |
| 4. The Gurudatta Bhavan.  |       |
| 5. The Coronation Durbar.   |       |
| VIII. The Gurukula Samachar. ...  | 63    |

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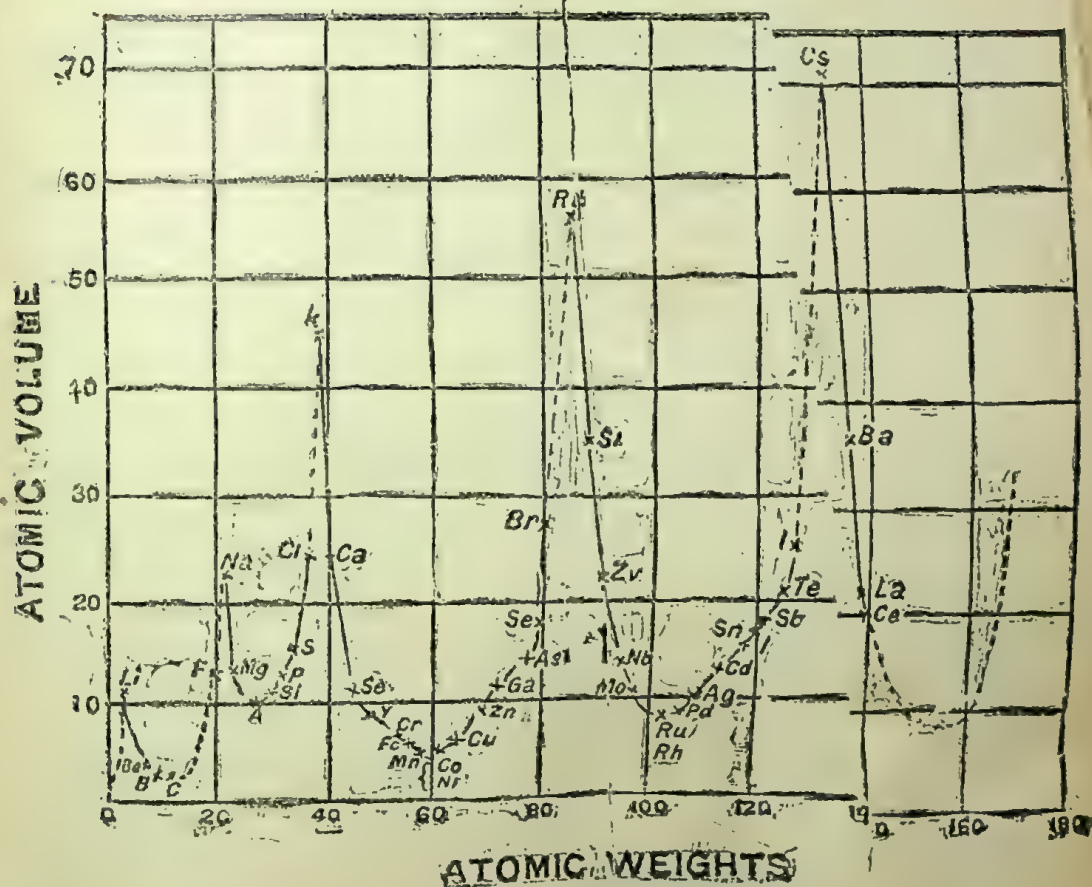
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(IN ARYA BHASHA)

**BY PROFESSOR RAM DEVA**

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Mr. "Lover of Truth" complains at some length that I have not shown even as many points of similarity between Vedism and Buddhism, as I have shown between Buddhism and Christianity. My reply is that I need not have done so. The relation between Vedism

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THE

# Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. V. }

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{ No. 7.

## Buddhism and Vedism.

### A REPLY.

In the last three issues of the Vedic Magazine I have replied to the chief articles of Mr. "Lover of Truth" which appeared in the *Muslim Review* under the heading "Thoughts on the *Fountainhead of Religion.*" There remain only two articles more which appeared in the *Muslim Review* of *August* and *October 1910*, and which are meant to be a criticism on Chapter III of my book treating of the Vedic origin of Buddhism. There is little in these two articles demanding a reply. I shall therefore reply to both in this article.

Mr. "Lover of Truth" complains at some length that I have not shown even as many points of similarity between Vedism and Buddhism, as I have shown between Buddhism and Christianity. My reply is that I need not have done so. The relation between Vedism

and Buddhism is much closer than that between Buddhism and Christianity, and is almost undisputed. It is as close as that between Judaism and Christianity on which point likewise I have been very brief, devoting only 3 or 4 pages to the subject. As Christ, a Jew by birth, tried to reform Judaism as it then existed; similarly Buddha, an Arya by birth, strove to reform the Vedism of his time. In this connection it will perhaps not be out of place to quote from the more reasonable and sober criticism on my book which appeared in the well known Christian weekly of Calcutta, *The Epiphany* (of 2nd September 1910). Says the writer in the *Epiphany*:—

"The connection on the semetic side of both Christianity and Islam with Judaism is patent and well known, so on the Aryan side is that of Buddhism and Zoroastrinism with Vedism, but the cross connection between Christianity and Buddhism, and between Judaism and Zoroastrianism are much more difficult to establish."

Mr. "Lover of Truth" then proceeds to give what he calls "some of the points not only of dissimilarity but of opposition between Buddhism and the Vedanta." It would be interesting to know what he means by "Vedanta". From his first point it appears he means the Neo-Vedant or Pantheism. Later on he confounds it with the Modern Hinduism or the Puranic religion. I never said that Buddhism is identical with or is based upon the Vedant or Puranic religion. On the other hand Buddhism, as well as the Vedant and Puranic religion, take their rise from the Vedas.

The following are the five points of dissimilarity or opposition shown by Mr. "Lover of Truth":—

(1) Vedantism lays down *all is God and all is I*, so that there is no distinction or *maam Toam*, I and you.....Buddhism says, *All is not I*, and so stands diametrically opposed to Vedanta."

This, as already observed, is concerned with the *Neo-Vedant* not with Vedism.



(2) "The Vedic religion and all Indian thought attribute to human soul and for the matter of that to all sentient beings, a Being without a becoming, an individuality without change. According to Buddhism on the other hand there is no being, there is only a [becoming]."

Mr. "Lover of Truth" has not developed this point, and it is not clear what he exactly means, and from where he quotes. If he means that Buddhism denies the individuality of souls, the point is questionable. At any rate Buddha himself never *denied* the existence of individual souls.

(3) "Wedlock is a sacred thing in Brahmanism. *Grihasth Ashram* is a sacred duty under the Hindu system. One could only take exclusively to religious meditation after he had served his term as a husband and a father. Buddha did not recognise the sacredness of the marital ties, he did not recognise it as a sacred duty in an individual that he should serve his term as a householder before he took himself exclusively to religious meditation. If religious life, the life of Bhikshu, is a good thing, any one could take to it at any stage of his life, and if the desire were there any one could tear asunder at any time the family ties and could join the religious orders."

There is no opposition on this point. It is true that Buddhism gave an impetus to monastic life in India and under later Budddism monasticism became a social evil, and was one of the causes which brought about the fall of Buddhism. But there is no substantial difference between Buddha's own teaching and the Vedic doctrine on this point. Buddha did not enjoin monastic life for each and every person, and it is not correct to say that he "did not recognise the sacredness of marital ties". Nor does the Vedic religion prescribe a married life for each and every person. For ordinary men it is of course the rule that they should take *Sanyas* after having lived a married life as *Grihasthas*. But for exceptional men it is allowed to take *Sanyas* without having entered *Grihastha*. Swami Dayanand Saraswati's own life is a case in point. The *Brahamana* lays down.

यदहरेव विरजेत्तदहरेव प्रव्रजेद् ।

वनाद्वा गृहाद्वा ब्रह्मचर्या देव प्रव्रजेत् ॥

“ When a man feels *Vairagya* (indifference towards the joys and connections of the world), he can become a *Sanyasi*. He may do so after having been a *Banaprasth* (recluse) from the *Grihasth* (married stage,) or even from the *brahmacharya* (student) stage.”

(4) Under Buddhism women can take to religious orders, can perform religious ceremonies for themselves and can learn and teach the Buddhistic Scriptures. Under the Vedic system religion must be learnt and taught by the sterner sex only, and among these too, by one caste only i.e., the Brahmans.

(5) Buddhism tore asunder the bonds of caste which Brahmanism and the Vedic religion had so firmly established.”

In the above two points Mr. “ Lover of Truth ” altogether confounds the *Puranic* religion with the *Vedic*. For according to Vedism, religious knowledge and religious rites are not a monopoly of any particular caste or sex. They are open to all without any distinction. In the *Yajur Veda* XXVI, 2 God says:—

यथेमां वाचं कल्याणीमावदानि जनेभ्यः । ब्रह्मराजन्याभ्यां शुद्राय  
चार्याय च स्वाय चारणाय ।

“ I give this blessed word, the Vedas, for all persons, Brahmans, Kshattriyas, Vaishyas, Shudras.” Does Mr. “ Lover of Truth ” know that among the *Rishis* of the Vedas—to whom the truths of the *Veda mantras* were first revealed, or according to European scholars, who were the composers of those *Mantras*,—there are several females or *Rishikas*? It is to calumniate the Vedas to say that they forbade religious knowledge to women or to non-Brahmans,—as the latter day Puranic Hinduism did. To suggest that the Vedas sanction the system of hereditary castes is to be ignorant of what even European scholars are now agreed upon. I would not



waste the readers' time by saying anything on this point, and may refer Mr. "Lover of Truth" to my pamphlet on the *Caste system*.\*

All that Mr. "Lover of Truth" has shown, thus comes to this that *Buddhism* is in some respects different from *Puranic* or latter day Hinduism, or from the degenerate Vedism as it prevailed in Buddha's time. Nobody ever denied this. If it were not so *Buddhism* could not have become a distinct religion. But this does not mean that the truths it contains are not derived from the Vedas.

In the second article under reply Mr. "Lover of Truth" means "to deal with the effects of Buddhism and the Vedic religion on their respective followers and that mainly from a political point of view." This has nothing to do with the argument of my book. Mr. "Lover of Truth" says:

"At the time of the advent of Buddha, India was not politically great, India was not counted in the council of nations."

He then speaks of the great Buddhist Emperor Asoka, and of his extensive empire. It is not correct to say that Asoka became a great emperor because India was then Buddhist. It would be more correct to say that Buddhism spread in India because a great emperor like Asoka made it the State religion. Asoka's name will certainly stand immortal in history for having made Buddhism a world-wide religion. As Mr. Vincent A. Smith says in his life of *Asoka*, (*Rulers of India Series*);—

"For about two centuries and a half prior to Asoka's conversion Buddhism had maintained its position in a portion of the valley of the Ganges as a sect of Hinduism.....so far as we can see, the transformation of this local sect into a world-religion is the work of Asoka alone" (p. 22).

As for the extensive empire of Asoka, Mr. "Lover of Truth" need hardly be reminded that it had all been won

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and consolidated for him by the genius of his grandfather Chandra Gupta who was not a Buddhist and had in no way been influenced by Buddhism. He it was who after the death of Alexander the Great repulsed his successor in the satrapy of Babylon, Seleucus, (surnamed Nikator or the Conqueror, by reason of his many victories),—and wrested from him all the Indian provinces which had been conquered by Alexander the Great, including Afghanistan as far as the Hindu Kush mountain. Seleucus, (hence forth known to history as King of Syria), also gave his daughter in marriage to Chandra Gupta, and sent to his court at Pataliputra as ambassador Megasthenese, the fragments of whose writings sufficiently show the splendour and glory of the practically still non-Buddhist India. The only addition made to Chandragupta's empire by Asoka was the small province of Kalinga on the coast of the Bay of Bengal, which he conquered in the 9th year of his reign. "But" to quote Mr. Vincent A. Smith "the horrors which accompany war, even successful war, made a deep impression on the heart of the victorious monarch who has recorded on the rocks in imperishable words the sufferings of the vanquished and the remorse of the victor." It was after this war that Asoka became a Buddhist. Mr. V. A. Smith says:

"The conclusion is justified that the subjugation of Kalinga was the only great military achievement of the reign, and that from his ninth year Asoka eschewed military glory, and devoted himself to the problems of internal administration, with the special object of promulgating and enforcing the Buddhist Law of Piety." (Ibid p. 18)

I would be the last person to deny that the immediate effect of Buddhism on India was on the whole a great improvement not only politically, but also socially and morally. It should however not be forgotten that Buddhism was then in the prime of its life, while the so-called Vedism of the time was borne down with many evils which indeed had *necessitated* Buddha's reform. You may as



well compare the strength of a man in the full bloom and vigour of growing youth with that of a diseased old man, as compare the social, moral or political effect of Buddhism in the time of Asoka with that of the Vedic religion immediately before Buddha's advent.

Mr. "Lover of Truth" says that after the decline of Buddhism "India again fell politically. It divided itself into petty principalities and chieftainships." I think it fell *along with* Buddhism, the moral and social degeneration which had set in bringing about her political fall as also sealing the fate of Buddhism in this country. Mr. "Lover of Truth" then speaks of India's fallen condition in the Post-Buddhist period, and remarks:—

"Vedic religion succeeded in killing the freshness of life which was given to India by Buddhism, but could not infuse any vitality of its own into Indian life."

But was it the *Vedic* religion which replaced Buddhism in India and which Mr. "Lover of Truth" unjustly holds responsible for the degenerate condition of India? It was the *Puranic* religion,—a revival of Hinduism in a much worse form than that in which it was in the Pre-Buddhistic period. The unVedic Caste System which more than anything she had disfigured society in Pre-Buddhist India, and which had been for the time being suppressed by Buddhism, reappeared in a more rigid and complicated form,—with more numerous sub-divisions and greater inflexibility. The new religion which took its rise on the decay of Buddhism not only revived the old evils but also borrowed many of the evils of later Buddhism. Idolatry was not known to Pre-Buddhistic Vedism, and is certainly of Buddhistic origin. Throughout the numerous excavations that have taken place in many parts of India, you will not find a single image of Hindu gods of Pre-Buddhist period. The oldest images are all Buddhist or Jain. When Buddhism declined and people gradually forsook it and adopted the *Puranic* religion, they, having been long accustomed to worshipping

images, substituted idols of Puranic *gods* for the images of Buddha. Monasticism had been carried to extremes in later Buddhism, and had become the resort of the idle, and the vicious; and the vast hordes of the able-bodied, idle, illiterate and good-for nothing beggars, which are largely responsible for pauperism and poverty in India, are another legacy of the latter day Buddhism inherited by modern Hinduism. Is this the *Vedic* religion? No, it is an amalgam of Buddhist idolatry, Non-Aryan customs and superstitions with, of course, a mixture of Vedic teachings. It is as different from the Vedic religion as night is different from day, though the one comes out of the other.

Mr. "Lover of Truth" is very fond of confounding the *Vedic* with the *Puranic* religion. The endeavours of the Arya Samaj to show, that the two are different, are stigmatised by him as "pouring new wine into old bottles, and attributing new ideas about God and Religion to the Vedas."

It would not be possible to convince him of the correctness of our position by a reference to the works of Swami Dayanand Saraswati. I will therefore quote a passage from no less an authority than Sir William Hunter. The passage occurs in the 1882 edition of his celebrated book. "The Indian Empire" which shows how far, (unlike Mr. "Lover of Truth,") the great historian with that love of truth which generally characterises European enquirers, has not only adopted the position of Swami Dayananda Saraswati with regard to the relation of *Vedic* and *Puranic* religions, but has also furnished a historical explanation of the same. I shall make no further apology for quoting this lengthy but very interesting passage:—

"The Scythic inroads and the ancient Naga and the so-called aboriginal tribes, have, however, not merely left behind remnants of races in individual districts. They have affected the character of the whole population, and profoundly influenced the religious beliefs and domestic institutions of India. In the



Veda we see highly developed communities of the Aryan stock, worshipping bright and friendly gods, honouring woman, and assigning to her an important position in the family life. Husband and wife were the *Dampati* or joint rulers of the Indo-Aryan household. Traditions of the freedom of woman among the ancient Arya settlers survive in the *Swayamvara* or maiden's own choice of a husband in the epic poems.

The curtain of Vedic and post-Vedic literature falls upon the scene before the 5th century B. C. When the curtain rises on the domestic and religious life of Mediaeval India in the *Puranas* about the 10th Century, A. D., a vast change had taken place. The people were no longer sharply divided into civilised Aryans and rude non-Aryans, but into castes, of a great mixed population.....The Brahmins had indeed an esoteric or philosophical religion of their own. But the popular religion of the Hindus, that is of the Indian races who had come under Brahman influences was already in the 10th century, not the old Vedic worship of bright and friendly gods, but a *composite product of Aryan spiritual conceptions and Non-Aryan superstitions*. The position of woman had also altered for the worse. Husband and wife were no longer joint rulers of the household. The maiden's own choice had fallen into disuse, or survived only as a court pageant; the custom of child marriage had grown up. The widow had been condemned to a life of privation or had been taught the merit of extinguishing her existence on her husband's funeral pile.

The following chapter will exhibit *this amorphous growth popularly known as Hinduism*. Orthodox Hindus are unfortunately in the habit of claiming the authority of the Veda for their medieval institution for the evil as well as for the good. As a matter of fact these mediaeval institutions, which form the basis of modern Hinduism are *the joint product of Non-Aryan darkness and of Aryan light*. The Scythic and Naga and the so called aboriginal races with their indifference to human suffering, their polyandric households, and their worship of fear and blood, have left their mark deep in the Hindu law codes, in the terrorising of the Hindu religion, and in the degradation of woman. English scholarship has shown that the worst feature of Hinduism, widow burning, had no authority in the Veda. When it is equally well understood that the *other dark features of Hinduism also rest, not upon the Vedic scripture, but are the result of a human*

compromise between Aryan civilisation and Non-Aryan barbarism, the task of the Indian reformer will be half accomplished *It is with a true instinct that the great religious movements of India in our day reject the authority of Medieval Hinduism and appeal back to the Veda.* For the Veda represents the religious conception and tribal customs of the Aryans in India before those conceptions and customs were modified by compromises with the lower races. At the end of the last chapter I mentioned that a great reformation of Indian faith and practice on the basis of Buddhism is always a possibility. I should not close the present one without adding that *a similar reformation is equally possible, and as a matter of fact, has been attempted again and again by applying the test of the Veda to the composite Hinduism* which forms the main common link between the Indian races"

The italics are mine. It need hardly be stated that "the great religious movement of our day" refers to the Arya Samaj. Does this not show that independent and disinterested European enquirers, who can in no way be suspected of a partiality for the Vedas, have come to admit that the evil customs and institutions of Hinduism, which are the cause of the degradation of Hindus, and which the Arya Samaj is so loud in condemning, are really no part of the Vedic religion. Does this not show that the modern Hinduism or the religion of *Puranas* which took its rise on the downfall of Buddhism, and which Mr. "Lover of Truth" is anxious to confound with the *Vedic* religion is really "the joint product of Non-Aryan darkness and Aryan light," or "a compromise between Aryan civilisation and Non-Aryan barbarism." Sir William Hunter almost regrets the habit of "orthodox Hindus" to claim the authority of the Veda for their mediaeval institutions which form the basis of modern Hinduism. But what should we say of our educated Mohammedan friend coming forward to espouse their unjust cause, and dubbing this "amorphous growth" as "the Vedic religion", and then holding the latter accountable for the misdeeds of the former?

---



# THE BHAGAVADGITA

## OR THE LORD'S SONG.

---

### THIRD DISCOURSE.

---

ARJUNA SAID:

1

If Knowledge, Tormentor of Foes,  
Superior to all Action be,  
Why dost Thou, Keshav, urge me on  
To do this frightful piece of work?

2

Thy speech is full of paradox,  
It can at best confuse my mind,  
Therefore in plain and simple terms,  
Tell me how I may Bliss attain.

THE BLESSED LORD SAID:—

3

A twofold Path existeth here,  
O Sinless One, as said before,  
For Knowers, Path of Knowledge true,  
For Workers, Path of Action sure.

4

Man doth not win his Freedom here,  
Refraining from an active life,  
Nor doth he to Perfection rise,  
Renouncing Action outwardly.

5

Nor can one Actionless remain  
E'en for the twinkling of an eye,  
For he is goaded on to Work  
By Matter's qualities impell'd.

6

Checking his active organs, who  
Sits musing on Objects of Sense,  
Desirous of enjoying them,  
That man a 'Hypocrite' is call'd.

7

But who, controlling Sense by Mind,  
With active organs unattach'd,  
Performeth Yog by Act alone,  
He is, O Arjun, Man of Worth.

8

Engage thyself in Action then  
Action before Inaction goes,  
Inactive thou, it won't suffice,  
E'en to maintain thy body here.

9

The world is bound by Action fast;  
Unless perform'd for Sacrifice,  
So unattach'd, O Kunti's son,  
Perform thou Action, for that sake.

10

Having in ancient times produced  
Mankind along with Sacrifice,  
Creation's Lord, then, said to them,  
By this shall ye attain to Bliss.

11

With this nourish ye Shining Ones,  
May Shining Ones nourish ye, too,  
Thus each in turn supporting each,  
Ye both shall win the Highest Good.

12

Nourished by Sacrifice, this way,  
The Shining ones will gifts bestow,  
A Veritable Thief is he  
Who takes from Them without return.



13

The Righteous, too, who eat remains  
Of Sacrifice, are freed from taint,  
While those that dress the food for Self  
Are said to eat and incur Sin.

14

From Food all living things become,  
From Rain cometh the food they eat,  
From Sacrifice doth rain proceed,  
From Action riseth sacrifice;

15

Know thou that Action grows from Brahm  
And Brahman from Supreme essence,  
Therefore the Deathless One abides  
In Sacrifice for evermore.

16

The man who does not follow here  
The Wheel that keeps revolving on,  
His Life is Sin, his Joy is Sense,  
He liveth all in vain, O Parth.

17

But who rejoiceth in the Self,  
And with the Self is satisfied,  
Contented and with pois'd mind,  
Nothing remains to do for him.

18

That man is not at all concern'd  
With what is done or left undone,  
Nor doth he here on aught depend,  
Nor vested Interests has he.

19

Therefore let Action be perform'd  
Without Attachment to its Fruit;  
Let it be done for Duty's sake,  
This is the way to reach Supreme.

20

Janak and others did obtain  
Perfection by the Action-path,  
So with a view to help the world  
Thou also shouldst Action perform.

21

Whate'er a great man doeth here,  
Other men also do the same,  
The Standard which he setteth up  
By that the People go for e'er

22

Nothing, O Parth, in the three worlds  
There is that should be done by Me,  
Nor anything that's to be won,  
Yet I in Action mingle here.

23

For if I kept aloof from Work  
Withdrawing Self from Task in hand  
Men all around would follow me  
And tread My Path, O Pritha's son.

24

These worlds would then to ruin go  
If I abstained from Action here,  
And I should Dire Confusion cause  
And slay all living things on earth.

25

As those that know not, Bharat's son,  
Attach'd to Action, play their part,  
So wise men Unattach'd should do  
Seeking the good of all Mankind.

26

A Sage should not perplex the mind  
Of th' ignorant engaged in Act,  
Discharging his appointed task  
He should promote the Good of Man.



27

All Actions are accomplish'd here  
By Matter's qualities alone,  
The Self deceiv'd by Egoism  
Thinketh "I am the doer of things".

28

But he, O Mighty-armed One,  
Who knows Essence of Qualities  
And comprehends their Functions too,  
From all Attachment is exempt.

29

Those men who in Delusion live  
Become attach'd to Qualities ;  
A Sage should therefore not disturb  
Ignorant souls engaged in Act.

30

Surrend'ring all thy Acts to Me,  
With thoughts concentrated in the Self,  
From Hope and Egoism releas'd,  
Engage in battle, fever-heal'd.

31

Those who this Teaching keep in mind,  
Are full of Faith and without Guile,  
They, too, from Action ever freed,  
Move unattach'd to worldly things.

32

But those that carp at what I teach,  
And do not act accordingly,  
Bereft of Sense and Knowledge true  
These Mindless Ones must come to grief.

33

Ev'n those that know the Qualities,  
Impell'd by Nature, Acts perform,  
For all must follow Nature's course,  
To check it is a hopeless task.

34

Affection and Aversion both  
 Abide in Objects of the Sense,  
 Let none then fall under the sway  
 Of these two that obstruct the Path.

35

Better one's Duty, meritless,  
 Than another's though well discharg'd,  
 Better to die doing one's own,  
 Other's is full of Danger dire.

ARJUNA SAID :—

36

Urged on by what doth man commit  
 The deeds of Sin, tho' not inclined,  
 And oftentimes against his Will,  
 As if by Force constrain'd, O Lord ?

THE BLESSED LORD SAID.

37

It is Desire, and it is Wrath,  
 Begotten by Passion, O Parth,  
 Devouring Demon, foul, impure,  
 Know thou this as our deadly Foe.

38

As Flame is enveloped by smoke,  
 As Mirror is by dust obscured  
 As Child is in the womb enwrapp'd,  
 So also this is girt by it.

39

Enwrapp'd is Wisdom by this Foe  
 Of the Wise one, Desire nam'd,  
 Which ever burneth like a Fire  
 Unquenchable, O Kunti's son.

40

The Sense, the Reason and the Mind  
 Are said to be its diverse seats,  
 Enwrapping Wisdom by their means,  
 It smites the Dweller in the frame.



41

Therefore, O best of Bharat's race,  
 Checking the Senses first of all,  
 Do thou this Thing of Sin confound,  
 Destructive of all Wisdom rare.

42

They call the Human Senses great;  
 Greater than Senses is the Mind,  
 Greater than Mind is Reason pure,  
 Greater than that is the Supreme.

43

Thus knowing Him, O Mighty-arm'd,  
 Restraining Self by Self amain,  
 Slay thou this Demon of Desire,  
 That can't be easily put down.

Here Ends The Third Discourse  
 Entitled  
 The Yoga Of Action.

If one proves weak who you fancied strong,  
 Or false who you fancied true,  
 Just ease the smart of your wounded heart  
 By the thought that it is not you.  
 If many forget a promise made,  
 And your faith falls into the dust,  
 Then look meanwhile in your mirror and smile,  
 And say, "I aim one to trust."  
 If you search in vain for an ageing face  
 Unharrowed by fretful fears,  
 Then make right now ( and keep ) a vow,  
 To grow in grace with years.  
 If you lose your faith in the word of man  
 As you go from the port of youth,  
 Just say as you soil, "I will not fail  
 To keep to the course of truth.  
 For this is the way, and the only way—  
 At least so it seems to me,  
*It is up to you, to be and do,  
 What you look for in others. See*

*Ells Wheeler Wilson.*

# CONTROL OF THE CLOUDS BY MEANS OF YAJNYA.

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## ACHIEVEMENTS OF MAN.

Man—the noblest of creatures, the paragon and lord of nature and the cynosure of gods—has wrought innumerable wonders even at this time when he is standing merely at the threshold of his all expanding knowledge. He has walked on the waters, harnessed the waves, controlled the winds, and interlinked all the quarters of this planet in an indissoluble union by carrying his steaming and screaming trains through the bowels of snow-capt mountains, across the stormy, sultry, uninhabited desert lands or across the densest jungles which defy the rays of the lord of the day. It is this seemingly tiny man who has succeeded in transmitting messages across thousands of miles with and without wires in the twinkling of an eye, who has disarmed the intractable and apparently uncontrollable lightning of the thunder-clouds by establishing a few metallic rods in his houses, and again who has sailed the aerial regions like birds and might yet soar with a rapidity of 350 miles an hour which transcends imagination but which has been sanctioned by the holiest of the holy books—the Vedas :—

**त्रयः स्कम्भासः स्कभितास आरंभ त्रिर्नक्तं याथ स्त्रिर्वद्विना दिवा ।**

(1) The aeroplane should contain three pillars resting on other pillars. The whole machinery should be centred like the spokes of a wheel. Scientists should attempt to construct aeroplanes by employing steam or electricity so that the world may enjoy perfect bliss. Construct them so well that the whole planet could be traversed within three days and three nights.

Man who is called a chance result of a mere fortuitous concourse of atoms working in blind, unexpected, unknown and unpredictable way (?)—has spelled away a legion of discords and incongruities, defects and deformities, epidemics and plagues. This being is again earnestly and successfully fighting with wickedness, hypocrisy, ignorance, poverty and tyranny. Who knows he might yet be able to talk with the inhabitants of the Mars, unloose the bands of Orion and bind the sweet influences of the Pleiades? When he thus appears to be an enthroned monarch of what he surveys, exterminating, creating, destroying, changing, evolving what he pleases, when mother Nature owing profound allegiance to his throne offers her richest bounties in tribute to her lord and master, would he not be able to control the frivolities of clouds? However impracticable, transcendent and heterodox, imaginative and hyperbolical, this view might seem to orthodox Christianity and dogmatic science, I believe in my heart of hearts that the control of rain would be no unreasoned Mosaic miracle or a Utopian speculation but a reasonable inference from the past wonderful achievements of the potential powers of man. I am deeply impressed with the idea that doubting humanity will yet order the perturbations, shocks, rebellions, disorderly movements and anarchy of the elements, with the words

“So far shall ye go and no further.”

And they would with one accord obey him like a willing slave.

Man! have confidence in thy potential powers. Thou hast without doubt the key to the whole development of this world, thou canst open or shut the gates of happiness and pave the way to misery and social decay for unnumbered millions. Consider, how could that All-Love and All-perfect God create such a miserable world teeming with poisonous plants, venomous creatures and sudden



storms of land and sea which inflict a thousand ills that flesh is heir to. Ah! so many imperfections acting against this paragon of Nature and trying every moment to cut short his life and its enjoyments!! Surely they could not be the work of God. But these are no imperfections when we once understand the secret that all the unfinished things have been left for man to finish and perfect, while things to which he could have no access, have been made complete in themselves. Thus we should understand our responsibility and opportunities and use them well. It would be then and only then that the chains of elemental bondage would crumble before our very eyes, and we would rise sublime in our natural majesty.

### HISTORICAL EVIDENCE.

We will now advance certain historical proofs of the belief and practice of a few nations and individuals regarding the control of the clouds and leave the readers to judge for themselves whether they are convincing or otherwise.

(1) The Vedas are looked upon by the Occidental Orientalists as the songs of the Brahmans, composed only two thousand years before Christ. I regard them as revealed learning, but the thorny question of chronology need not be discussed here. In these books we are again and again enjoined to perform Yajna for controlling rain. Yagnya has been called Varshavidha (augmenter of rain) and Madhujivaha (honey-tongued that is, producer of vegetables). In the *Yajurveda* we read prayers like these:—

“May my plough and my harrow prosper by Yagya. May my vigour and my pleasantness, my milk and my sap, my butter and my honey, my eating and my drinking, my ploughing and my husbandry, my abundance and my profusion, my food and my satiety prosper by Yajna.”

Then, Yagnya has been likened to a mighty ship:

"May I ascend for weal the goodly ship free from defect that leaketh not, moved by a hundred oars."

One Mahatma tells us:

अन्नाद् जायते मनुष्याः यज्ञाद् पर्जन्याः "

"Men are born from food and clouds are produced from Yagyas."

If man could not control rain, then it must be a wonder of wonders that civilized and highly educated men like the Aryas, should have so very persistently believed in an impossibility, though they had hundreds of opportunities of putting their theory to the test of actuality.

(2) The second historical proof is furnished by the practice, which is even now widely spread among the Hindus, of performing Yajnas to bring down rain. Whenever there are signs of an approaching drought, their Brahmans perform great Havans in big towns and it has generally been seen that they do succeed in procuring a shower on that or the following day. In the last rainy season Agnihotras were performed for the express purpose of bringing down rain, in the Gurukula Bhumi, Delhi, Jhang, Lahore, Bombay and some other towns and rains did fall in these places.

(3) There is sufficient evidence to show that the ancient Aryans knew the art and science of aeronautics. To be perfect in the sailing of the aerial regions they must have thoroughly studied meteorology. When they had full knowledge of the strata and currents of the atmosphere, the relative temperature, humidity, density and specific gravity of the various gases, they could not at all be ignorant of the causes of the formation of rain; rather, it was all the more necessary to know them for successful sailing. With all this knowledge of the atmosphere we see that it was possible for them to bring down rain by performing Yajnas and hence there is every possibility for us to bring down rain by the same means.



(4) A very strong proof of the control of rain by means of electricity, is supplied by the Ramayana and the Mahabharata. It must be known to the readers of these Epics that the Aryas employed Agneyastra—fire-arms in their battles. To avert destruction they had also invented a Varuneya-Astar—Rain-arm, so that they shot their Wind or Rain arms to counteract the effect of the fire-arms. The existence of fire-arms and *three kinds of rain-arms* in ancient India is shown by the following verses of the *Ramayana*; XXIX Balakanda.

Take these two thunder bolts, which I  
Have got for thee, the *Moist* (1) and Dry.

I give to thee the arm of *fire*  
Desired by all and named the spire.

Now with two arms I thee invest  
Of never ending Sleep and Rest,  
With weapons of the sun and *Rain* (2)  
And those that dry and burn amain.

I give thee as a priceless boon  
The *Dew* (3), the weapon of the Moon (1).

In the Mahabharat we read passages like these :—

Then the sky appeared to be covered with darts,  
*masses of clouds and flashes of lightning. A thunder-  
storm then made its appearance* (through the potency  
of weapons, of course) accompanied by rumble of clouds  
and claps of thunder. *Drona Parwa.*

वारुणं पाशमस्त्रं च ददाम्यहं मनुजमम् । अशनी द्वे प्रयच्छामि  
शुष्काद्रिं रघुनन्दन । ददामि चास्त्रं पैनाकं मस्त्रं नारायणं तथा ।  
आग्नेयमस्त्रं दायितं शिखरं नाम नामतः । वायव्यं प्रथमं नाम  
ददामि तव चानय । अस्त्रं ह्यशिशिरो नाम क्रौञ्च मस्त्रं तथैव च ।  
सोममस्त्रं शिशिरं नाम त्वाष्ट्रं मस्त्रं सुमारणम् । दारुणं च भगस्यापि  
शीतेषुमथ मानदम् ॥ सौरतेजःप्रभं नाम परतेजोऽप्यर्कमम् ।



Then did I shoot at the son of Jamadagni the weapons called *Vayavya*, but Rama thwarted that weapon of mine by one called *Guhyaka*. Then did I after repeating suitable prayers shoot the weapon called *Agneya* but Rama warded it off by one called *Varuna*.  
*Udyoga Parwa.*

O descendant of Bharata, then there was darkness and light alternately, the day was now fair, now gloomy and *now hot and now cold*. There was a fearful showers of coals, ashes and weapons.

*Vana Parwa.*

Now, this is a sufficiently strong evidence to prove that man has controlled rain and he may yet again control it. This is not an impossible thing.

(5) Many of the old religions including Christianity believe that their prophets could bring down rain at their sweet will. Whether these prophets could do so or not, this very belief corroborates the statement that it is in the power of man to overcome and bring within the control of his supreme intelligence geological irregularities and atmospheric perturbations, for they are the unfinished pieces of nature.

ततोऽहमस्त्रं वायव्यं जामदग्न्ये प्रयुक्तवान् ।

प्रत्याजग्रे च तद् रामो गुह्यकास्त्रेण भारत ! उद्योग १८१ । ११ ।

ततोऽहमस्त्रं माग्नेयं मनुमन्त्र्य प्रयुक्तवान् ।

वारुणेनहि तद् रामो वारयामास मे विभुः । १८१ । १२ ।

एव मस्त्राणि दिव्यानि रामस्याह मवारयम् ।

रामश्च मम तेजस्वी दिव्यास्त्रविदरिन्दमः । उद्योगपर्व ।

१८१ । १३ ॥

विद्युद् विभ्राजितं चासीत् तिमिराभ्राकुलं नभः ।

ततो वज्रनिपाताश्च साशनिस्तनयिन्नावः । द्रोणपर्व । १७९ । १८ ।

(6) The Aryas are not alone in this belief in the possibility of regulating rainfall but men of light and leading of the present age have also held this view. A. J. Davis writes as follows in his Harmonial Man.

"Man will yet learn how to create and preserve an equilibrium between earth and atmosphere. He will be enabled to investigate, control and direct the fall of rain over such portions of land as need moisture."

After fully discussing his plan of directing rain by means of electricity, he concludes with the words :—

"It is no more mysterious or impossible than the Magnetic Telegraph or the Ericsson Caloric Engine ! By these means every state can control its own storms, and every city may secure to itself the fall of gentle showers in summer, or prevent them, whenever the general welfare of the inhabitants requires it."

#### THEORIES OF THE FORMATION OF RAIN.

Having shown the possibility of producing and controlling rain and having given the historical evidences that rains were brought at the behests of men, I proceed to discuss how at the performance of a Yajna clouds are formed, how they roll together and producing the voice of the thunder in the heavens are precipitated below as rain.

The first theory propounded is that two masses of air thoroughly saturated with moisture and of different temperatures, will, when they approach and mix together, become over charged with the moisture and a part of it is of necessity precipitated in the form of rain to the earth.

It is a law that warm air can contain a greater quantity of vapours than cold air. By performing a very large yajna at a certain place we make the surrounding air disproportionately hot. These hot masses rise higher

and higher but as they get colder, their vapours reach a saturation point and hence when high in the heavens surcharged atmospheric volumes come in contact with an air of different temperature, their vapours must of necessity be precipitated as clouds.

It would be said that according to the above mentioned theory rain should fall down when a forest or a town is in the horrible grip of a conflagration. It would have been so in the absence of the following cause.

(b) When vapour-carrying air *steadily* rises to higher altitudes, thereby expanding and cooling, the supersaturation must increase steadily until it reaches a degree at which the molecular strain gives way, and a sudden violent condensation takes place, thus giving rise to clouds, thunder and rain.

When a town or a forest takes fire, winds generally blow which still more fan the conflagration. But in performing Yagnyas, we ought to take special care in managing and regulating the fire so that no winds should get a start, otherwise the vapour-bearing air would not steadily rise to higher altitudes and thus precipitate its supersaturated charge in the form of rain drops. Rather the result would be that the vapours will be scattered all around and thus there can be no supersaturation, no condensation and hence no rain.

Now it will still be argued that since the above result can be attained by burning wood alone, there is no use, of burning aromatics, tonics and curatives? The advantages of these and of incense-burning would be dealt within our next article but it is possible that they also serve to facilitate and hasten the formation of rain drops. This might be explained by the following theory of the formation of rain.



(c) It has been discovered by certain scientists of note that the particles of dust floating in the air, no matter of what they may be composed, become by preference the nuclei upon which the moisture begins to condense when air is cooled by expansion. It has also been seen that, when the particles are negatively electrified, they facilitate condensation to a greater degree. I think we introduce by the performance of Havan favourable nuclei for condensation. Air is not at any time free from dust particles but there may be some defect as the non-existence of negative electricity in them. *We introduce into the atmosphere such particles as are antiseptic and serve as nuclei to condense rain as well.* If we were to introduce dust grains, we might ignorantly further the development and culture of the germs that we want to destroy. A learned writer in the *Leader* has thus expressed his opinion on this point.

"The Aryas ascribe to Hom the drawing of rain from the clouds. Who can say that the physical and chemical action of the combustion of ghee, sugar, incense and fuel wood might not generate some electric force capable of gathering scattered cloud vapours into one mass from which would come down the drops of rain so much needed by the parched fields down below to produce food for man and beast" ?

It is strange that the much boasted science of the twentieth century has not yet been able to finally state the causes of the formation of rain and hence we cannot fully and confidently explain how rain results from Agnihotra. But we would advise the dogmatic scientists to remember the eternally true words of Shakespeare.

There are more things in heaven and earth  
Than are dreamt of in your philosophy; Horatio !

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# OUR LANGUAGE PROBLEM.

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The language problem in India has two important aspects, first to find out which of the numerous languages shall be the National language, and secondly to find out the means by which that language, when selected, could be installed in its proper place as the language of the Indian people as a whole. In this paper I shall confine myself to the first part.

Before proceeding further it seems to be necessary to explain in a few words the true meaning of a National language. It may either mean the language in which the whole nation expresses its thoughts not only from the pulpit and in the press but the language in which the prince issues his commands and the peasant guides his team of oxen in the furrowed field, in which the parrot in the North and myna in the South learn to say 'God is the protector of all,' the language, in which, in short, the baby cries 'tit, tit' and the patient in *delirium tremens* raves and abuses his nurse and curses his doctor. On the other hand a National language may mean the language which is employed to transact the business in which the nation as a whole is concerned, *i. e.*, the language in which the nation's laws are enacted in which the government of the nation issues its orders and proclamations, the language which would be employed in its foreign relations, in short the language of public court, public offices, the banks, the universities &c. &c., everything which concerns the nation as a whole.

To have a National language for India in the first sense is practically impossible. Nothing short of a miracle can bring about the millennium when the prince and the peasant in Kashmir and Travencore will speak the same

language, and a baby in Karachi will cry for milk in the same language as a baby in Jalpaigori. There are too many vernaculars in India, and many command large numbers of speakers, and, unfortunately for the present purpose, they, are too highly developed, and some of them possess vast and varied literatures. Who can ever think that Bengali spoken by a population larger than the whole population of Great Britain and Ireland by more than the whole population of Scotland, would easily make way for any other language and break the continuity of its literature which already ranks amongst the richest in the world. The same more or less might be said about Mahratti, and Gujarati, Tamil and Telugu, Panjabi and Hindustani. The garments in which they are clothed may be changed at will, but ages must elapse before even a perceptible change can be made in their constitutions.

The various languages, therefore must stand as they are despite our wishes to the contrary. A common language for India cannot mean a language used by all classes in all parts of India but a language which would be National in the second sense of the word as explained above, a language which would share with English the patronage of the Government. Let each province have its own language, so far as elementary education, lower courts and subordinate departments of the Provincial Governments are concerned. Nay let the very division and distribution of the provinces be based upon linguistic rather than territorial considerations. But there must be one language which every province must employ when communicating with other provinces.

This is then clear that while having different languages in different provinces we can, and ought to have one which would be our interprovincial language in fact the National language of India. The question then naturally arises which would or ought to be that language? It is impossible to shut our eyes to the fact that English



is already occupying the position of the national language of India. In our elementary schools and lower courts we have Hindustani or Bengali or Tamil as the case may be but English is the medium of instruction in high schools or colleges, the medium of the interpretation of laws and administration of justice in higher courts. It is the language of our banks, the language of our business correspondence, the language of our National Congress, our All India Muslim League, our various Conferences and Anjumans and Sabhas.

Our Railways, Post Offices and Telegraphs, even our Hospitals and Chemist shops depend for their existence on English as much as upon Englishmen. Why, then, one may ask, all this ado about nothing. English is serving our purpose quite well and, it may be urged, better than any indigenous language of India would do, inasmuch as it is free from the defect of localism, and like the English rulers themselves, stands far above any suspicion of partiality. Unfortunately, however, this argument is not quite convincing. It is like the disinterested and generous suggestion made by a well-known missionary in India that all racial differences would come to an end if all the races in India embraced Christianity. I do not expect any one in his senses would recommend the adoption of English as our national language on the ground of its being the language of our rulers, for one would rather have the rulers speak an indigenous tongue than adopt their tongue because they are our rulers. No reasonable man, however, can object to English being employed as the channel of communication between the highest offices of the Government, Local Governments and the Government of India and the Supreme Government. It is the language of our rulers and this much is perhaps less than its due. Again it might be urged with some show of reason that if English were not made the national language the key to the rich treasures

of its vast and valuable literature would be lost to the Indians, and the inspiration that has breathed the spirit of freedom into them would cease. Considered by itself this argument is not of much worth. In the first place the English literature does not possess any exclusive monopoly of ideas. Without being rude or ungrateful we may truthfully say that England is not the world's teacher in Philosophy or Metaphysics. If these words of mine seem to underrate English literature and if it is really the richest in the world we can easily translate it as we have already done a considerable portion of it.

On the other hand we find many drawbacks in the adoption of English as our National language. In the first place even if we could persuade ourselves to look upon it as our *national* language the very unnaturalness of the thing would baffle our attempt. So far as I know no nation ever adopted a foreign language as its National language. Rome ruled in England for more than four hundred years and profoundly influenced the Englanders of those days, as Tacitus exultantly relates, but nevertheless Latin is now confined to the doors of Oxford although the efforts of Agricola and his successors to implant Latin on British soil were powerfully supplemented by Gregory and his army of missionaries. In spite of the combined efforts of Roman Caesars and Romish Popes England speaks *English* today, leaving Latin as I said, to the pedants and pedagagues of the Universities. Gaul, Hispania and Germania all at one time resounded to the tread of Roman steeds and the Roman flag floated over their hills and dales, but nevertheless at the present day each of them speaks its own language. France imported her civilization and language into England and French remained the official language of that country for centuries nevertheless there were persons who stuck to their own language and ridiculed those who chattered in French to be more ytold of. And Wamba and his

fellows succeeded. French was overthrown and the noble lords and fashionable ladies began once more to take pride in the language of the Swineherd. Our opinion of Indian Civilization must be extremely poor indeed if we can imagine for a moment that English can become the national language of India although it will and must continue to be studied as the language of our rulers.

Secondly in spite of the enviable position occupied by the English language in India at present, it is only understood by 11,25,231 persons, including those who could hardly write their names in English characters and return themselves as literate in English for the purposes of the Census operations. The number also includes 2,69,999 Europeans most of whom speak English as their mother tongue. Deducting this number of Europeans and the number of nominal literates in English the genuine number of Indians who understand English will be something like 6,50,000 which would give us a percentage of about. 25 or 1 in 400. In other words for one who understands English we have nearly 210 who understand Hindustani.

|   |   |      |   |   |           |
|---|---|------|---|---|-----------|
| " | " | 70   | " | " | Bengali.  |
| " | " | 30   | " | " | Telugu.   |
| " | " | 25   | " | " | Mahratti. |
| " | " | & 23 | " | " | Panjabi.  |

Nor is it at all likely that the number of Indian literates in English would multiply with any extraordinary rapidity, in the near future. The language, being without any grammar, without any rules of spelling and pronunciation, is one of the most difficult to master, and the cost of learning it is so great that the poor masses are doomed to remain without it. All this shows that the number of English-knowing Indians is very small and is likely to grow still smaller day by day. If, therefore, the numerical support is a important factor in judging the claims of a language to be a country's National language we



find that English is not fit to be our National language. And who can deny that numerical considerations are very important? The language which is understood only by the officials places the ordinary citizen entirely at their mercy.

Thus it will appear that the ignorance of the masses of the official language leads to great mischief. It sometimes tempts the petty official to be corrupt and may weaken the confidence of the latter in the official class and leads to discontent and disaffection. It is therefore absolutely necessary that the language of the Government should be one which is understood by the people.

The considerations against the adoption of English apply *mutatis mutandis* to the case of Sanskrit which some people sometimes think of reviving and adopting as the National language of India. Sanskrit stands on the same level with Latin in Europe and has already met the fate of the ancient language of the Romans. While no earthly power can dethrone it from the high position of being the sacred language of the Hindus and to a certain extent of the Buddhists, it is a dream, which can never be realized, to try to make it live, move, and work again in the field of politics, commerce and other departments of our National life. The number of persons speaking Sanskrit as their mother tongue is not more than 716 throughout the whole length and breadth of India, and Arabic with more than 5,000 speakers though foreigners, has as good a claim to be the national language of India as Sanskrit.

The national language of India, then, must not only be national but it must be a *vernacular*, a living tongue still spoken by prince and by peasant, in public as well in private life.

The question then arises which of the veritable Babel of Indian vernaculars shall be the National language of India? A glance at the linguistic map of India would show that the whole country is divided into two large tracts, viz the one swayed by the Aryan family of language.

ages, and the other under the Dravida Munda family. The relative proportion of the territories controlled by each is nearly four to one. The proportion of the following commended by the most important member of the first viz. The Aryan family to that of most important member of the Dravidian family viz. Telugue is larger still and approximately approaches seven to one. It is, therefore, clear, that, on numerical considerations, the Dravidian Family has no chance against the Aryan family and the language to be crowned as the National language of India must be a member of this family.

The next question, therefore, is which of the members of this family deserves the crown, and happily the question is not very difficult to decide. Classing Punjabee with Hindustani, the most important members of this family are four viz. *Hindustani, Bengali, Mahratti and Gujarati*. They are all cultured languages, possessing respectable literatures which do not differ much from each other in respect of richness and variety. So far as this qualification is concerned all these languages are nearly on the same level. At any rate though perhaps slightly deficient in literature of the modern stamp, Hindustani yields to none in point of richness as long as Tulsikrit Ramayana and the Grantha of the Sikhs count among its treasures. Hindustani, moreover, has an advantage over the other vernaculars which a merchant who can draw upon two or three banks has over another who can only draw upon one. Bengali as well as Gujarati and Mahratti can only fall back upon Sanskrit for its vocabulary, while Hindustani can freely borrow from Persian and Arabic as well as Sanskrit. The door of Persian and Arabic is certainly not closed upon the other languages but the amount of overdraft available to them from the two foreign languages is evidently much more limited.

The greatest advantage, however, which Hindustani has over its rivals is the overwhelming superiority of

numbers it commands. According to the latest census from which the figures in this paper have been quoted.

|                    |            |
|--------------------|------------|
| Gujarati spoken by | 9928501    |
| Mahratti „ „       | 18237899   |
| Bengali „ „        | 44624048   |
| Hindustani „ „     | 97431127*  |
| „ understood by    | 143419800† |

From this table it would appear that there are fifteen Indians who understand Hindustani for every one who understands Gujrati, eight for every one who knows Mahratti and at least three for every one who speaks Bengali. It also shows that out of every three Indians one speaks Hindustani and out of every two one understands it.

These considerations will, I trust, clearly show that Hindustani is the only vernacular which can be the *lingua franca* of India. At this stage, however, we are confronted with a problem which is far more important than the selection of a *lingua franca*, and which has proved infinitely more vexatious than any literary problem in India. I mean the Hindi-Urdu controversy. The failure so far in arriving at a successful solution of this question has led to the greatest misunderstandings and heart-burnings. The difficulty arises from the fact that Hindustani is written in two different characters, Devanagari or Sanskrit which finds its advocates among the Hindus and the Persian which has its champions among the Muhammadans. The Hindus regard Sanskrit characters with reverence due to the script of their sacred books, while the Muhammadans, though Persian characters do not represent the

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\*In the Census Reports the word Hindi is used throughout for the language indicated by the name Hindi, Urdu or Hindustani and Hindi is divided under three heads Bihari, Eastern and Western Hindi [10917712 Rajasthanis.]

†Made up by adding 17070961 Punjabees and 18000000 persons of other provinces who though unable to speak well easily understand Hindi or Urdu not overladen with Persian and Arabic.



script of the Qoran, have learnt to regard them as especially theirs, and believe that somehow Moslem interests are bound up with the rise or fall of those characters. The Upper Indians are consequently split up into two hostile camps upon this point and each is jealous of guarding the interests which it peculiarly regards its own.

The difficulty is made still more serious by the efforts of the two communities to turn Hindustani into its private property by putting its own seal upon the language. The Hindus are trying to make Hindustani more Hinduistic by adding Sanskrit words to it while the Muhammadans are trying to Islamize it by clothing it in Persian and Arabic garments. The result is that there are not only two different scripts to be dealt with by those trying to solve the problem, but they are face to face with another difficulty thrown in their way by the vitiated tastes of the Hindus and Mussulmans unconsciously leading to the creation of two different languages.

The Hindi-Urdu question therefore resolves itself into two problems, first the problem of the two scripts, and secondly the question of reconciliation of the spoken Hindi with spoken Urdu.

To take them in their order, it should be clearly understood that it is impossible for Hindus to destroy the Persian characters because they are used by millions in the United Provinces, the Punjab and in some Native States. They are recognised by the Government and wherever the activities of the Indian Government spread, the Persian characters find their way. In Singapore and Hongkong, in Durban and Nairobi the Persian characters are the only Upper Indian characters recognised by Postal authorities.

On the other hand it is even more difficult for the Mussalmans to destroy Deva Nagri characters. With the Nagri characters are bound up the religious, social and literary interests of the Hindus. Hindi characters

are officially recognised by the Government of the most populous Provinces of India, I mean the United Provinces of Agra and Oudh. They are the official characters in many powerful Hindu States including Nepal. They are the characters used by 18 millions of the Mahratti-speaking people whether Hindus or Mussalmans. They are the foundation of the sacred script of the Sikhs in the Panjab. In Bengal and Gujarat again Hindus and Mussalmans alike employ characters of identical names and similar structure. These again are the characters which Gujarat and Bengal are trying to adopt. Infact, if the present signs are at all indicative of the future, these characters are destined to be the national characters of the Hindus from across the Himalayas to the coast of the Bay of Bengal, the Indian Ocean and the Arabian Sea as also of the Muhamadans everywhere except the United Provinces and the Punjab. It would thus clearly appear that the fight over the different scripts is a foolish waste of energy and the Hindus and Muhamdans can no more destroy Urdu or Hindi than they can annihilate each other. The solution of the first part of the problem is, therefore, evident. Both characters must exist side by side. Hindi characters will be used by an overwhelming majority but Urdu characters though employed by a minority will have a full and equal share of attention at the hands of the Central Government of India. Just as in Canada now-a-days each State employs French or English according as it is a French or English colony but the dominion Government employs both French and English in the transaction of the business common to all the States, so it is possible in India to allow every province to use its Panjabi or Telugu according as it is the Punjab or the Telugu province, and substitute Hindi and Urdu characters to carry on the business for which we now employ English. The solution

is so simple that one cannot but wonder at the simplicity of the wranglers who are making such a fuss about the matter. Once granted that Hindi as well as Urdu must live, there seems to be no reason for the alarm which overtakes certain narrow-minded Mohammadans when Hindus whom Hindi characters suit better than the others, try to adopt them. I remember when Sir Antony (now Lord) Macdonnell removed a long standing grievance of the Hindus by raising Hindi to its due position of an alternate court language, a hue and cry was raised by the advocates of Urdu and grandiloquent enlogies were sung as if the knell of Urdu had been told. Not a hair, however of the sacred head of Urdu was touched. The Hindus had simply justice done to them without the least encroachment upon the rights of Urdu or its advocates. Even then the question was political rather than literary and political even so far as the solicitude for a few loaves and fishes is concerned. The grievance of the Muhammadans was due to their supposed incapacity to learn Hindi as well as Urdu characters although the Hindi characters do not require more than a couple of days to master them, and possess the additional advantage of enabling the learner to write freely in them as soon as he has learnt the alphabet. If however, the outcry against the rise of Hindi to its natural position was due to the demolition of the Muhammadan hope to make Urdu characters the sole national script of India, even then there was no true cause for grievance, for the demolition of this hope meant merely the demolition of the castles which the Muhammadans had been building in the air. Nothing could be more preposterous and infatuated than to disregard the importance of the Hindi characters with regard to the provinces where Persian characters are practically unknown. Let therefore, each community select the characters that suit it best and try as best as it can to further their interests.



This point being settled we shall pass on to the problem of reconciliation between spoken Urdu and spoken Hindi. As I hinted above the difficulty arises from the fact that both Hindus and Muhammadans want to convert the common property of Hindustani into their private property by putting their own hall marks upon it. The advocates of Hindi *e. g.* have a tendency to overload it with Sanskrit words and instead of improving the style simply make it more heavy and cumbersome. Mahamahopadhyaya Sudhakara Dvi-vedi in his preface to his new book *Ramakafiani* has condemned the practice in the following words :—

“It is a curious fact that directly anyone takes a pen in his hand he becomes subject to a kind of intoxication, forgets his every day speech and must need manufacture a new vocabulary in its place. The other day a Pandit friend of mine called upon me but I was out. Next day as I was going into town his servant met me with a letter, and this was what it contained:—

आप के समागमार्थ मैं गतदिवस आप के धाम पर पधारा, गृह का कपाट मुंदित था आपसे भेंट न हुई, हतशा होकर पदावर्ता हुआ।

As I was reading this I saw my friend coming along, and stopped to speak to him. He at once said.

कल मैं आप से मिलने के लिये आप के घर पर गया था, घर का दर्वाजा बंद था, आप से भेंट नहीं हुई, लाचार होकर लौट आया।

I laughed, and put his letter into his hand, saying “Owing to the intoxication brought on by holding your pen, your letter does not contain the simple language that has just issued from your lips,”.

Such instances are unfortunately still too common among old fashioned writers of Hindi. On the other hand Muhammadan writers too often forget that they

are writing in Hindustani and unconsciously lapse into Persian and Arabic phraseology. Describing the death of a Muhamadan saint, a Muhamdan paper published in Hindustani writes :

हमने अपनी उमर में जिस मरदे खुदा को देखा है उन के मुख-  
तसर हालात बिलातसन्नो हदिये नाजरीन किये जाते हैं वह मुकद्दस  
बुजुर्गवार कुद्वन्तुल आरफ़ीन ज़ब्दतुल आशकीन वा कफ़े रमूज़ ए  
कमाही शहवाज़ ए मरातवे अम्मानी मुखल्लक वाख़लाक रिसालत  
पनाही मम्बए फ़यू ज़ात ना सुतनाही हकीम इलाही हकीकत पनाहि  
शरीयत दस्त गाहे सय्यदी व मौलाही हज़रत ख़्वाजे सय्यद गुलाम  
हैदर शाह साहिब चिश्ती निज़ामी सुलेमानी ज़लालपुरी अनासुल  
मह बुहनि हू ये जिनका इन्तक़ाल ए । पुरमुलाल छः जमादी उल-  
शानी १३२६ हिज़री को यकायक हो गया और अहले आलम के  
सिरों से साये हुमा पाया उठगया । .....

.....  
इल्म हकीकत और रमूज़े मारफ़त के माहिर ए कामिल बनगये और  
ख़िरकये ख़िलाफ़ तरा चिश्त से मुशरफ़ होकर हज़रत ख़्वाजे सा-  
हिब स्यालवी रहम तुल्ला आलह के ख़लीफ़ा अव्वल और ख़लफ़ व  
कायम मुकाम मानवी हो गये ।

It is needless to say that such pedantry on both sides tends to increase the gulf between Urdu and Hindi and if persisted in, will in course of time produce two languages which will prevent both the communities from understanding each other.

The first step, therefore, toward this much-needed reconciliation is that the advocates of both should scrupulously avoid heavy words and should try to express themselves in the simplest language. Many who will gape at खासा हाज़िर है—तूशरीफ़ लाइये—अहवाब सुन्तजिर है—तनाषुल फ़र्माइये—will easily understand खाना तय्यन् है—आइये—दोस्तों के साथ बैठकर खाइये ।

Efforts have from time to time been made to restore Hindi to its innate simplicity. As early as the middle of

the last century Raja Siva Prasada raised his voice against the loaded Hindi but, as Dr. Grierson says, he "was before his time, and Siva—Prasadi Hindi "became only a name of ridicule amongst the learned Pandits of Benares."\* In 1879 Fallon repeated the Raja's cry but he was a foreigner and his efforts bore no fruit. Twenty years later Pandit Ayodhya Singh, well-known under his poetic name of "Hari Awadh", published his *Theth Hindi ka thath* followed in 1905 by his *Adhkhila Phul*. "He attempted, and with great success", say Dr. Grierson "to write these two books in the purest of pure Hindi, foreign word of every kind, whether Sanskrit, Persian, Arabic or English, being mercilessly banished from their pages." He, no doubt, went to the extreme but his books were successful and showed the power and possibilities of the Hindi language. Last year saw another great attempt in this direction made by a great scholar, M. M. Sudhakar Dvivedi, a Pandit of pandits, who was not only one of the most distinguished Sanskrit scholars of Benares but was also, both by family tradition and by learning, a master of the classical Hindi of the past five centuries. His *Ramakahani* is written as a specimen of modern Hindi prose style, as he would have it. That a man of his standing and influence, whose word on a question of Aryan Astronomy is accepted as law from Calcutta to Karachi, held up the position that he did is a matter of considerable significance. He insists that if Hindi, was ever to have a real national prose literature it must throw overboard all the Sanskritic lumber with which it was overloaded and that the printed page should within reasonable limits agree in syntax, idiom and vocabulary with the language used in everyday life in Upper India, not the language of any province East or West but the language which is under-

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\* Journal of the Royal Asiatic Society April 1909. p. 512 The following few facts are also taken from the same source.



stood and used over the whole of Hindustan by Hindus and Mussalmans alike.

On the side of the Muhammadans the first attempt to simplify the language was made one, century ago by Syed Insha in his—कहानी ठडैहि कि मैं but and since then excepting the poetry of Hali and Dagb which is, to a certain extent simpler than the classical poets, no systematic effort has been made to ostracise the use of Persian and Arabic words. Let us hope, however, that some day they will meet the Hindus half way and set at rest the raging controversy and put a stop to the disgraceful battle of vernaculars.

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The system adopted by Pythagoras, in certain particulars, approaches nearest to that of the bramhuns, as appears from his doctrine of metempsychosis, of the active and passive principles in nature, of God as the soul of the world, from his rules of self denial and of subduing the passions; from the mystery with which he surrounded himself, in giving instructions to his pupils; from his abstaining from animal food, etc. —In all these respects, the Hindoo and Pythagorean systems are so much the same, that a candid investigator can scarcely avoid subscribing to the opinion "that India was visited, for the purpose of acquiring knowledge, by Pythagoras, Anaxarchus, Pyrrho, and others, who afterwards became eminent philosophers in Greece. That which is said of Pythagoras, that he was possessed of the true idea of the solar-system, revived by Copernicus and fully established by Newton, is affirmed of the Hindu philosophers, nor does it seem altogether without foundation. In all these and other respects, may be traced such a close agreement between the philosophical opinions of the learned Greeks and Hindoos, that coupled with the reports of historians respecting the Greek sages having visited India, we are led to conclude that the Hindu and Greek learning must have flourished at one period or nearly so, that is about 500 years before the Christian Era—

(William Ward.)

# The Modern and Ancient Educational Systems of India.

## THE GURUKULA AT HARDWAR.

### II

(REPRODUCED FROM THE PIONEER)

A venture in educational methods which throws a strong light upon the views which I have put forward in my previous letter and one entirely new to the present age, though only a resurrection, it is said, of ancient institutions, is now going on at Hardwar in this Province. I refer to the celebrated Gurukula. It represents an expenditure of considerably over Rs. 1,00,000 a year, and is educating 274 boys, for 16 years each, *without charge*, for either tuition or living expenses. An experiment more fascinating to the genuine educator could hardly be conceived. Much has been heard about it and many speculations have been indulged as to its character, but I am told that it has never been adequately described in the press. I have been making a study of it for some weeks and believe that I shall be doing a public service by publishing the results of my observations. It is by far the most interesting institution I have seen in India.

Herbert Spencer has said:—

“Education has for its chief object the formation of character. To curb restive propensities, to awaken dormant sentiments, to strengthen the perceptions and cultivate the tastes, to encourage this feeling and repress that, so as finally to develop the child into a man of well proportioned and harmonious nature—this is the aim of the parent and nature.....

“Whatever moral benefit can be effected, must be effected by an education which is emotional rather than intellectual...if, in short, you produce a state of mind to which proper behaviour is natural, spontaneous, instinctive, you do some good.”

It is precisely the principle which Mr. Spencer advances which is claimed to be the justification of the Gurukula. It is contended that intellectual training should not be given without the provision of a basis of character; that it is the worst sort of folly to place a young man in the melee of the battle of life, with its many temptations and pitfalls, without instructing him thoroughly in the nature of life, and developing the moral

powers which can alone enable him to stand the strain of the conflict. Without character, intellectual training is thought to be worse than useless.

How can character best be built up ?

Indians versed in their ancient books believe that the best possible method was developed in the ancient Indian Universities. The system of these Universities embodied among other things, it is said, four leading features:—

(1) The elimination, so far as possible, by isolated location, of the destructive and corrupting forces permeating all free social life to a degree and city life especially.

(2) The encouragement of desirable traits of character and the correction of undesirable tendencies by the constant watchfulness of devoted and high-minded teachers; the culture of aspiration, reverence, devotion, the fear and love of God, by precept, example, and most of all by the influences inseparable from close association with men of high ideals.

This precept is cited from Manu:—

“Having taken the pupil, in order to lead him to the Highest the teacher shall first of all teach him the ways of cleanliness and purity and chastity of body and mind and good manners and morals .....and more important than all else, how to perform his morning and evening worship (Sandhya.)”

(3) The development of the power of the will necessary to restrain and control the appetites and the emotions by simple, self-denying and strictly regulated life.

(4) The provision of a systematic and comprehensive course of instruction in the moral, ethical and religious literature of India.

These influences and methods maintained during the whole of youth are expected to produce with certainty men of strong and high principle, devoted to the service of God and man, as they have, it is said, produced such men in the past.

Lord Curzon said in his Dacca speech, referring to the provision of proper hostels or boarding-houses for students:—

“I believe that the extension of the system will do more for student life in India and will exercise a more profound influence upon the future of the race than any other reform that can be conceived.”



An enlargement and perfection of the features of the hostel are found, with other features added, in the Gurukula.

The Gurukula was established in 1902, chiefly through the efforts of the present Principal and Governor, Mr. Munshi Ram, formerly a successful pleader of Jullunder. Mr. Munshi Ram was by nature an earnest and devout man. He became a member of the Arya Samaj in 1885. How the Gurukula came to be started will be best stated in his own words:—

"It is all suggested," he said to me, "in Swami Dayanand's book, *Satyarth Prakash*. The D. A. V. (Dayanand Anglo-Vedic) College of Lahore was started in 1885 to carry out his idea. A difference of opinion arose as to whether English and Science, or the Vedas, should be given first place in the school. This was in 1891. Up to that time we had all worked for the College.

"I was among those who thought that the true spirit of the religious reform which we all had at heart could only be carried out with the help of a school primarily devoted to re-establishing the principles and authority of the Vedas in the lives of men. Those who held the view that English and Science were the most important declared that the rest of us were religious fools and barred us from the management of the college. Then we turned our energies into the line of preaching the religion. In time we keenly felt the necessity of a school. I wished one for the education of my two sons, and secured the co-operation of 13 others to establish it. Our object was a school where strong and religious character could be built up on the basis of pure Vedic instruction. We recognised two great wants of the people—men of character and religious unity—and we set out to do what we could to supply these wants. Our primary aim is simply to give our boys the best moral and ethical training it is possible to give them—to make of them good citizens and religious men and to teach them to love learning for learning's sake. Our model is the great Universities of ancient India such as that of Taxilla near Rawalpindi, where thousands of students congregated, and which were supported, as were also the students who attended them, by the munificence of the State and wealthy citizens.

"The managing committee of the Samaj (that is, of our section of the Samaj; there had been a split, caused not, as some have said, by questions as to meat-eating, but by the educational difference) soon after took up our scheme. They authorized the starting of a

Gurukula when Rs. 30,000 should be subscribed and Rs. 8,000 of it paid in. The project hung fire for some months; then I went out myself to raise money. I was not satisfied with Rs. 8,000 and secured Rs. 30,000 in cash in a short time. Then we started it.

"I was not at that time engaged in active business, having retired a short time before from the practice of law, finding it uncongenial, and not having yet undertaken any other avocation. I therefore had some leisure to give to the Gurukula and found myself insensibly drawn into its permanent management. The location of the institution was determined in this way. I had read about the experiments of scientific men which showed the water of the Ganges to be destructive of cholera and plague germs, and I concluded that the most healthy location which could be found would be on the banks of that river. I also, of course, wished, following the ancient practice, to locate the Gurukula in the country, at a distance from the temptations and evil influences of cities. While I was searching for a suitable spot we were offered the gift of a large tract of land (900 acres), chiefly jungle, three miles below Hardwar. We examined it and found its location and character satisfactory, and it has proved all that we desired. The locality has been found exceedingly healthy, except that during the earlier years, when the school was closely pressed by the jungle, there was a good deal of malaria after the rainy season. That however, is disappearing with the increase of the area of cleared land about the living quarters, and is not now regarded as a serious matter."

There are now in the institution 274 boys, of whom 14 are in the college, and 260 in the ten classes of the school. The boys when entering are usually of the age of 7 or 8 years. They are taken with the understanding that they are to remain 16 years. On entering, the boys take a vow of poverty, chastity and obedience for 16 years, and this vow they renew at the end of the 10th year. The pupils are not allowed to visit their homes during this long period of training, except under exceptional and urgent circumstances, nor can their relations come to the school oftener than once a month. Usually they come about twice a year. The Gurukula authorities are thus given control of all the influences tending to form the character of the boys.

The discipline is strict, though at the same time parental, personal, and even tender in its mode of application. The boys are under constant supervision both during, and outside of, school hours. There are besides the teachers 13 superintendents who are with the



boys at all times when the latter are not actually in the school rooms. The boys forming classes or sections of a class live together in large rooms, in each of which also lives a superintendent.

The whole school is pervaded by an atmosphere of affectionate familiarity and mutual confidence, which characterizes the relations of the pupils with each other, and with the teachers and superintendents. This feeling finds its strongest expression towards the Governor, Mr. Munshi Ram. All teachers, officials and pupils alike speak of him with special reverence and affection, and evidently feel for him the sentiments of a son for a father.

When I first came to the Gurukula Mr. Munshi Ram outlined to me the aim of the management as regards the relations which they have sought to establish among those in the community. "The feeling is cultivated," he said, "that all are members of the same family—brethren. The boys are taught to share all their pleasures with their comrades, and to seek no enjoyment which cannot be so shared. Even when their parents come here the boys will not accept individual presents from them. If an apple were offered they would say, 'You must give me a box, so that they may go round.' This is not merely an idea or a pious hope with us; it is an accomplished fact exemplified in the actual relations of the boys with us and with each other. They are ready to make great sacrifices for each other. If one of their number is sick, they nurse him by turns at night. They will do anything—any sort of repulsive work required by nursing—for their brothers. Except in an out-of-the-way place like this, this idea could not have been carried out."

A teacher said to me, "There is this difference between the Gurukula and other institutions, that discipline is maintained here not by fear, but by *love*. The boys look upon their teachers, and especially the Governor, as parents. We regard it as part of our duty to feel and exhibit affection for the boys. If we failed to do this we should be false to our undertakings. They are wholly cut off from their relatives and friends—they are entirely dependent upon us for affection. If they should not get it from us; they could not live." And this affection they do get, and with it they thrive and are contented and happy, as both the teachers and boys have told me, and as one who sees them at work and at play soon finds out for himself; thereby disappointing the long-faced prophecies of those who have seen the "monotony of reformatories" in the Gurukula. During the six weeks I have resided at the school I have not seen a cross or angry



look of gesture or heard a cross or impatient word, from teacher, student or attendant. Neither have I seen any sign of discontent or unhappiness or homesickness. On the contrary; the faces are all pleasant and cheerful, and whether at work or at play the boys appear to be thoroughly interested and absorbed in what they are about. I am told that their contentment and satisfaction are almost the unbroken rule.

The affection of the boys for the teachers is but the natural reflex of the devotion of the teachers to the boys. Many of the former receive substantially only their support from the institution being chiefly actuated by their love of the work. The Governor receives no pay, and has given all his property, between Rs. 30,000 and Rs. 40,000, to the school. Some of the best of the teachers have promised their services for life at a salary which is no more than a living allowance. At the last anniversary a resolution was taken by the Board of Control to abolish all charges for board and lodging, tuition having been free from the beginning, this bringing the institution into line with the policy of the entirely free ancient universities. A competition then followed among the teachers and superintendents for a *reduction of pay*. By their request sums ranging from Rs. 2 to Rs. 30 per month were taken off the salaries of various members of the staff. It is said that the remittance of all charges has had an excellent effect upon the *morale* of the school. The boys now feel that they are in a peculiar sense the children of the community and show an increased sense of responsibility.

Close association for many years with men of high ideals and sound character,—and from what I have seen I judge that the staff of the Gurukula is made up of excellent men—is unquestionably, as the experience of the best Western schools has fully demonstrated, the most certain means of developing those ideals and character in the young.

Taking up now more in detail the discipline of the School, the rising gong is sounded at 4 a. m. for all except several of the youngest classes, which are given an hour's longer sleep. First goes a procession of white and ghost like figures to the jungle, shortly it returns, and half an hour is then given to dumb-bell exercises and other calisthenics. Many of the larger boys take a sharp run. The next half hour, from 5 to 5-30 is allowed for bathing, either in the Ganges or the bath house as each

boy prefers, and completing the toilet. Next follows the morning worship. This consists of *Sandhya*, a prayer, silently and individually offered, and the *agnihotra*, a fire oblation made by the boys in groups. *Sandhya* is the mental repetition, with closed eyes, of a number of Sanskrit verses, and occupies about 12 minutes. These verses are from the Vedas, and I shall give a translation of portions of them in order that some notion may be conveyed of the exalted character of the influences under which these boys begin the day. The verses are in part as follows:—

#### SANDHYA.

I invoke the blessings of the All pervading Divine Mother!.....

O God! I make a solemn covenant with Thee, that knowingly I will never sin, with any of my organs of sense or powers of action.....

But, O Lord, I am weak, do Thou purify and strengthen my senses and powers!.....

O All-wise and Glorious Being!..... We bow down to Thee in gratitude for Thy benign rule, Thy loving protection, and Thy blessed gift of life.....

May perceiving God with all His Glory beyond the darkness of ignorance, blissful, supreme over all, obtain Him, the Sun of our life, and our spiritual Light!.....

O All-Life! All-Happiness! All-Joy! The Lord of all regions, our Maker, the Supreme Being. We meditate upon Thy adorable form of spiritual light, which dispels the darkness of sin from the mind. Illumine Thou our intellects!

After the conclusion of the *Sandhya*, the occupants of each room gather about a small brazier, and under the guidance of a leader, usually the superintendent of the group, perform the *agnihotra* or *havan*. Twigs of finely-spilt wood are placed in the brazier and clarified butter poured over it and ignited. The fire is maintained by continued libations and additions of fuel, and at intervals sugar and fragrant herbs and spices are thrown into the flames. Simultaneously Sanskrit verses are recited by the group in unison. These verses are also from the Vedas, and a translation of them is in part as follows:—

#### AGNIHOTRA INVOCATION.

To Him, who is the teacher of the wise, we make obeisance

To the self-glorious Illuminer of the worlds, attended by resplendent suns \* \* \* \*

To the Giver of knowledge, the Light of Lights! \* \* \* \*

To Thee, O God, the self-existent Being, who art our life, our knowledge and our power of movement, we make *obeisance*: who art Holiness, Power and Space; who art Bliss, Eternity and Infinity; who art Light and Life;

To Thee, who art All in All, we make *obeisance*!

Peace be to all heavenly bodies, to space, water, earth and air; peace be to animals and plants \* \* \* \* peace to be all and everything, nothing but peace, and may this peace be ours also.

The *agnihotra* is esteemed to be not only an act of worship, but a sanitary measure. The fumes of burning ghee and sugar have, it is said, distinct sanitary properties which, like the germicidal nature of Ganges water, modern science has affirmed.

All the boys next assemble to listen to and take part in a conversation with the Governor on some moral or ethical subject. This occupies half or three-quarters of an hour.

A little light food, usually milk or nuts, is then distributed. Two hours of study follow at 8-45 the morning meal is taken. The school boys assemble in two dining halls, the college boys and the Governor mess by themselves. After all are seated and the food served, they repeat in unison a Sanskrit sloka of which the meaning is as follows:—

“Om (salutation to the deity). May He protect us both (teacher and pupil). May He cause us both to enjoy the highest bliss. May we each add to the other's strength (body and mind). May our studies be fruitful. May we live in peace with each other.”

The food is plain but substantial and well prepared, consisting of wheat chapaties, dal a vegetable and curd. About half-an-hour rest follows the meal, frequently spent in the large garden adjoining the school buildings.

From 9-45 to 4-15 are the school hours of the day—that is during the colder half of the year. The summer programme is not quite the same. An intermission of half an hour occurs soon after midday, during which the pupils all given milk or other light refreshment.

Each class, after assembling and before the exercises of the hour begin, recites with the teacher the last Sanskrit sloka above



quoted. The intention is always to emphasise and keep in the minds of the pupils the sense of reverence for and unity with the teacher. From 4-15 to 4-45 the boys are left to themselves. From 4-45 to 5-30 is the play hour, when foot-ball, cricket, base-ball and Indian games are played. Regular participation in these games is required of all students.

Between 5-30 and 6 another bath is taken usually in the river. The Ganges at the point is a swift-flowing stream, with remarkable pure and cold water. Only a portion of the river flows near the Gurukula, and of that the depth is not sufficient to occasion danger to bathers.

From 6 to 6-30 *Sandhya* and *agnihotra* are again performed, as in the morning. Then follows the evening meal, which is substantial a repetition of that in the morning. A little later comes an hour's study. All retire to rest at 9—with exception that the college boys are allowed lights until ten. This is the programme of every day except holidays. The latter occur for times in each lunar month. There are also about 20 other holidays during the year and long vacation covering the month of August and September. During the vacation and sometimes on holidays the boys take excursions into the mountains and are taken by the professors on tours in various parts of India.

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# EUROPEAN COMMENTATORS OF THE VEDA

## AND

### SWAMI DAYANAND.

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#### 1

The remote past is for the most part a sealed book to us. No one can assert positively what the religion of the ancient Assyrians and Babylonians or Egyptians was. Mr. Boscaven writing upon the subject of the religion of the Babylonians says:—

**The Difficulty of understanding the Past.**

“Here then grew up the creed of the worship of the *sea-god*. They heard his voice in the murmur of the waves and in the ebbing and the flowing tide. They saw his anger in the stormy waves, and in the ebbing and flowing tide. They saw his anger in the stormy waves, which lashed themselves with fury, and made the sea wild with tossing billows. In the deep depths of its coral waves he dwelt-invisible to men, yet knowing all things.”

In Nelson's Cyclopaedia (1911) we are told that,

“In common with all Semites, the Babylonians were exceedingly religious, and were greatly in the power of their priests, through whom tithes and offerings to *their numerous gods* were made. Their earliest chief divinity was apparently the god Era, lord of the deep, possessor of unsearchable wisdom, and creator of all things.

In the Encyclopaedia Britannica (11th edition) we read, on the contrary, that the ancient Babylonians were strict Monotheists who worshipped one God under the designation of *Iluth* (Vide article on Religion).

Again we are told by Mr. Rawlinson that the Assyrians believed in a trinity of Anu, Bel, and Hea—gods respectively of the earth, of the heavens and of the waters—corresponding in the main to the well-known Pluto, Zeus or Jupiter, and Poseidon or Neptune, of the Greeks and Romans, who divided between them the dominion

over the visible creation. "But," he continues to say "this early belief became, in course of time, overlaid to a great extent with other notions; and though Hea continued always to have, more or less, the character of a water deity, Anu and Bel ceased to have peculiar spheres, and became merely "great gods," with a general superintendence over the world, and with no very marked difference of power."

Mr. Francois Lenomant, on the contrary, is of opinion that in this triad we have a cosmogonic myth, and that the three deities which form it represent—Anu, the primordial chaos, or matter without form; Hea life and intelligence, considered as moving in and animating matter; and Bel, the organising and creating spirit, by which matter was actually brought into subjection, and the material universe evoked out of chaos and settled in an orderly way. If this view be the correct one, we cannot but come to the conclusion that the ancient Assyrians were strict monotheists for the "organising and creating spirit" credited with the power of evoking material universe out of chaos cannot but be the Supreme Ruler of the Universe.

The conflict of opinion in regard to the religion of the ancient Egyptians is no less bewildering. Egyptologists hold mutually antagonistic views on the subject. Dr. C. P. Tiele thus states the problem.

"When the student consults the works of the Egyptologists he still finds himself compelled to choose between two diametrically opposite theories. The advocates of the one view see in the Egyptian religion *what amounts to a pure monotheism* exhibiting itself through the manifestly silly or even barbaric forms of a multiform polytheism, *with the loftiest ideas hidden like a pure gem in the crude shell of magical arts and symbolical notions.* The advocates of the other view see in it *a religion which is still really barbaric, animistic and atheistic thropic,* and to which priests and scribes endeavoured to give a mystical sense—a sense not understood by the people, and one which left the superstitious practices undisturbed. *Both views are maintained, with great knowledge and talent by celebrated scholars; and they are supported by texts which seem to prove completely these different positions.* As a matter of fact, *the existence of a certain contradiction in the bosom of the Egyptian*



*religion cannot be denied, nor can it, in my opinion, be satisfactorily explained by either of these views even if we could accept as a fact the existence of such a pure and lofty religion in pre-historic times, it yet appears to me inconceivable that, just as the civilization of the people increased, their religion should of itself, and without any access of causes have degenerated into such silly sorcery, accompanied, as it was, by senseless formulas, which those who muttered them did not themselves understand and still less can I suppose that such a sublime conception of God, and such out-pourings of religious feeling as not a few texts unquestionably give evidence of, could have been developed out of so decidedly an animistic form of worship, as the Egyptian must originally have been, solely under the influence of a rich but—in the main—materialistic civilization."*

Although Europe has been fed upon the Classical Literature of Rome and Greece for centuries, yet there is by no means a unanimity in regard to the religion of the ancient Greeks and Romans. A study of Greek and Latin Scriptures presents the same difficulties to the modern Occidental mind which are presented by the other ancient religions of the World. Says the Rev Sir George Cox.

"It is not easy to suppose that the poet who speaks of Zeus as cheating and laughing at mankind is consciously speaking of the same Zeus who bids them to do justice and love mercy as he himself is just and merciful. In this latter aspect Zeus is a righteous God; and therefore, as seeing from his throne in heaven all that is done on earth, he must be the impartial judge who punishes all iniquity. But while we have clear assertions of human responsibility to the unseen but all seeing Father, the mythical or sensuous origin of the conception is constantly thrusting itself upon us."

Albruni wrote 800 years back :—

"These quotations prove that the Greeks call in general God everything that is glorious and noble and the like usage exists among many nations. They go even so far as to call God the mountains, the seas, &c. Secondly, they apply the term God in a special sense to the first cause, to the angels, and to their souls."

Even the view that there was a hierarchy of gods in ancient Greece cannot be accepted for the writer of the article on "Religion" in the Encyclopaedia Britannica has discovered a text in Aeschylus (6th century B. C.) which says almost in the words of the Holy Veda \* that He is one, the sages call Him by different names and that what people believe to be the names of the different gods are in reality different names of the same God.

Most people think that on the subject of the ancient *religion of the Vedas*, at least there is no difference of opinion among Occidental Scholars and that all agree with Sir W. W. Hunter that the Vedas teach the worship of various divinities—the great powers of Nature.

Nothing can be further from the truth. Some eminent European savants have declared in unequivocal and indubitable terms that the Veda teaches monotheism of the highest and loftiest order.

Says Louis Jacolliet in his Bible in India ("La Bible Dans L, Inde") first published in 1868. "The pure Hindoo religion recognises and admits but one only God, thus defined by the Veda.

Him who exists by himself, and who is in all, because all is in Him"

And again Sir William Jones wrote in 1784.

"When they consider the divine power exerted in creating, they call that deity Brahman in the masculine gender also, and when they view him in the light of destroyer or rather changer of forms they give him a thousand names of which Siva, Isa or Iswar, Rudra, Hari, Sambhoo and Mahadeva or Maheswhr are the most common."

This he believes to be the religion of the Hindus as taught in their own books. Abbe Dubios says.

"There appears to be no doubt whatever that their Brahmana ancestors worshipped only this one Supreme Being ; but with the lapse of time they fell victims to idolatory and superstition and shutting their eyes to the light that they presented stifled the voice of conscience." Even Sir Monier Williams acknowledges in "Hinduism" that a few of the hymns appear to contain the "simple conception of one divine

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\* एक सद्दिग्धा बहुधा वदन्त्यग्नि यमं मातरिश्वान मातु । (R. V. 1, 22, 165)

self-existent Being" although he fails to show how in the light of the evolution theory, the earliest hymns can be believed to teach a higher conception of God than the later ones

William Ward in his "A View of the History, Literature and Mythology of the Hindus" published in 1820 thus translates two hymns of the Sama Veda.

(1) "Possessed of innumerable heads, innumerable eyes, innumerable feet, Brahma fills the heavens and the earth, he is whatever was, whatever will be, he is separate from all, in his separate state he exists in a threefold form above the universe, the fourth part is transfused through the world as the water of life, from him proceeded the Virata Poorsha, he is the source of universal motion.

(2) "Brumhu is the life of life, mind of mind, sight of sight; he dwells in the centre of light; he without eyes, sees whatever was, is, or shall be; without hands or feet, he holds every thing, and executes his purposes with the rapidity of lightning; without the appropriate members, he hears and tastes of every thing; becoming the cultivator, he tills the ground; becoming the clouds, he waters it; becoming corn, he fills the creatures. His power is seen in the cooling draught, the burning fire, the scorching sun, the cooling beams of the moon; in the butter-yielding milk; while he dwells in the body, it retains the vital heat; when he retires, it becomes cold; he preserves the life of those appointed to live; he conceals those who are appointed to be hid; he beholds the world; he appoints the names and forms of things, and thus makes them known; he who seeks refuge in him, is worshipped by all the gods; he destroys the sins of such a devotee as fire consumes the cotton thread; to the holy, he is ever near; from the wicked he is far off; he is the source of truth and of falsehood; to assist men in their worship, to him have been assigned name, form, and place; he who takes refuge in him, is a holy person; he whose face is turned from him, is a blasphemer."

We think we have shown, conclusively that there is something wrong in the method according to which European savants approach the religions of antiquity. In this series of articles we propose to lay bare the faultiness of their methods and discuss the causes of their bewilderment in regard to all ancient religi-



ons generally and to Vedism in particular. In our next article we will first show that there is complete agreement among ancient Aryan sages and philosophers in regard to what constitutes the essence of the Religion of the Vedas and then proceed to show why the majority of the present day Orientalists have utterly failed to catch the spirit of ancient Vedic teachings and have made statements about them which are self-contradictory and at times ridiculously silly and ludicrously inane.

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Aristotle has by some been charged with atheism, but I am at a loss upon what grounds, as a firm belief in the existence of a Supreme Being is clearly asserted by him, and not any where contradicted. He taught, that the universe and motion are eternal, having for ever existed, and being without end; and although this world may have undergone, and be still subject to convulsions arising from extraordinary causes, yet motion, being regular in its operation, brings back the elements into their proper relative situations, and preserves the whole; that even these convulsions have their source in nature: that the idea of a *chaos*, or the existence of the elements without form or order, is contrary to her laws, which we everywhere see established, and which, constantly guiding the principle of motion, must from eternity have produced, and to eternity preserve, the present harmony of the world. In every thing, we are able to discover a train of *motive* principle, an uninterrupted chain of causes and effects: and that as nothing can happen without a cause, the word *accident* is an unmeaning expression, employed in speaking of effects, of whose causes we are ignorant. That in following this chain we are led up to the primitive cause, the Supreme Being, the universal soul, who, as the will moves the body, moves the whole system of the universe.

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# NOTES.

## MUSLIM AUTHORS ON METEMPSYCHOSIS.

It is generally taken for granted that Islam is absolutely opposed to the philosophic doctrine of Metempsychosis. But history does not support this view. Alberuni in his "India" gives a long extract on the subject of Metempsychosis from the work of a Muslim theosoph. We reproduce the extract here for the benefit of our readers.

"The Metempsychosis has four degrees !

1. The *transferring* *ie.*, the procreation as limited to the human species,, because it *transfers* existence from one individual to another; the opposite of this is——

2. The *transforming*, which concerns men in particular since they are transformed into monkeys, pigs, and elephants.

3. A stable condition of existence, like the condition of the plants. This is worse than *transferring*, because it is a stable condition of life, remains as it is through all time, and lasts as long as the mountains.

"4. The *dispersing*, the opposite of number 3 which applies to the plants that are plucked, and to animals that are immolated as sacrifice, because they vanish without leaving posterity."

Abú --Yakûh of Sijistan, another Muslim writer maintains in his book, called "The disclosing of that which is veiled," that the species are preserved: that metempsychosis always proceeds in one and the same species, never crossing its limits and passing into another species.

## THE TULASI PLANT.

Mr. Sasi Bhusan Bannerji contributes an interesting article on this subject to the current number of the *Down Magazine*. He quotes from ancient Sanskrit works to prove that the ancient sages recommended the planting of the Tulsi tree in houses etc., because they were fully cognisant of its medicinal and sanative properties and not on superstitious grounds.

Thus we read in the *Padmottarkhandam*

तुलसी गन्धमादाय यत्र गच्छति मारुतः

दिशो दशः पुनात्याशु भूतग्रामांश्चतुर्विधान् । पाञ्चोत्तरखण्डम् ।

It means that "wherever the air goes carrying the smell of Tulsi, it at once purifies all the ethereal surroundings and the four elements. Again the Agastya Sanhita (VI, 32) says:—

तुलसी विपिनस्यापि समन्तात् पावनं स्थलं ।

क्रोशमात्रं भवत्येव गाङ्गेयस्यैव पाथसः ॥ दशः ३२ शः

It means that "groups of Tulasi, like the Ganges water, purify its vicinity up to two miles' radius. The Pamottarkhadam goes a step further and declares "The house where Tulsi plants are cultivated is a holy place. The servants of Pluto cannot enter that house." Here is the original saloka.

तुलसीकाननश्चैव गृहे यस्यावतिष्ठते ।

तद्गृहं तीर्थभूतं हि नायान्ति यम किङ्कराः । पाञ्चोत्तरखण्डम् ।

Shranghadhar, an important medical writer of the Aryas, lays down that "the juice of the leaves of the Tulsi together with a little quantity of powdered black pepper or juice of dron pushpi will cure various sorts of fever." The sloka runs thus:—

पीतो मरिचचूर्णेन तुलसीपत्रजो रसः ।

द्रोणपुष्पी रसोऽप्येवं निहन्ति विषमज्वरान् । शार्ङ्गधरः ।

It is also believed by Ayurvedic physicians that Tulasi is a sovereign remedy not only for malaria, cough, catarrh, and bronchitis but also for snake bite. No snake will go near a Tulasi plant and when a snake has bitten any body, the leaves of the Tulasi plant are given to the patient to be chewed and swallowed and the root of the plant is ground to the consistency of butter and applied to the part bitten. Sometimes the pulp of the root which is white when applied, becomes pitch dark after it draws up the poison. If the practice of planting Tulsi in private houses and places of public resort could be universally adopted, Malaria Commissions would become institutions of the past. When the medicinal virtues of the Tulasi plant are proclaimed aloud both by ancient and modern medical science, there seems to be no reason why the Government of India which has to face the eternal problem of Malaria should not encourage the cultivation of Tulasi in public gardens and parks and arrange for its free distri-



bution in charitable dispensaries. We hope the authorities will consider the suggestion favourably and thus earn the gratitude of millions of sufferers from Malaria. Tulasi has a distinct advantage over quinine in as much as the masses instead of having a prejudice against it are strongly biassed in favour of it on account of its sanctity. The psychological element of "ideal suggestion" will be enlisted on the right side and accelerate recovery. The administration of Tulasi in cases of malarial fever will combine the best elements of medical cure and what is known as faith cure and what retards cure in the case of quinine will expedite it in the case of Tulasi.

### A DISTINGUISHED INDIAN ON ANCIENT INDIA.

The excellent paper read by Sir Krishna Govinda Gupta at the Crystal Palace London in connection with the Festival of the Empire appears as the leading article in the Durbar number of our esteemed contemporary, the *Hindustan Review*. The subject of the paper is "Indian History and British Indian Administration." Sir Gupta devotes a considerable portion of the paper to the early Aryan period. He says, he has done so deliberately because

"The history of that period is so little known or studied and yet the first essential to good government is a knowledge of the genius and traditions of the people governed. There is a tendency, especially in the self-governing colonies to cast the Indians in the same fold with the savages who dwell in them, forgetting that Indian civilization goes back to a time when the present nations of modern Europe were steeped in ignorance and barbarism and that it *reached an eminence, which, in many respects, has not yet been surpassed.*"

So far so good. But one must needs confess to a feeling of disappointment when he has finished reading what the distinguished Hindu statesman has written about the glorious period of his motherland. It is a pity that even foremost Hindus care so little to study the past of their country in the right spirit. Sir K. G. Gupta places the age of the Veda at about 2000 years B. C. Evidently he does not like to pursue to its logical consequences the evidence furnished by the documents discovered in the excavations at Baghazkoi in Asia Mionor by Professor Hugo Winckler.

One of the documents is a treaty between the King of Hittites and the king of Mitani concluded about 1400 B. C. In that document the Vedic gods are invoked and are grouped together precisely as we find them grouped in the Rig Veda. From this Professor Jacobi infers rightly that Vedic civilization was in its full perfection at that time and had spread to distant lands. How can the age of the Vedas, then, be fixed at 2000 B. C. Writing about the communal life as revealed by a study of the Vedas, Sir Gupta says:—

“Families combined into clans under a common leader for purposes of offence and defence, and in course of time the leadership become hereditary thus giving rise to little kingdoms which, owing to difficulties of communication, were often self-contained.”

There is no reference here to constitution and the reader is left free to infer that the system of government sanctioned by the Veda is autocratic.

Nothing, however, can be further from the truth. The Vedas expressly lay down that the king should be a constitutional monarch assisted in his work by a deliberative assembly. In Book VII Hymn XII of the Athrava Veda the Deliberative Assembly is personified and thus addressed!

“In concord may Prajapati's two daughters, Gathering and Assembly, both protect me. May every man I meet respect and aid me. Fair be my words, O Fathers, at meetings. We know thy name, O Conference thy name is interchange of talk. Let all the company who join the conference agree with me. Of these men seated here I make the splendour and the lore mine own. Indra make me conspicuous in all this gathered company. Whether your thoughts are turned away, or bound and fastened here or there, we draw them hitherward again; let your mind firmly rest on me.”

### THE GURUDUTTA BHAVAN.

The last anniversary of the Lahore Arya Samaj was an unqualified success from all points of view. The most notable feature of the anniversary was the laying of the foundation stone of the Gurudutta Bhavan by Mahatma Munshi Ram, the acknowledged

leader of the Arya Samaj. It is proposed to erect a lecture hall and to start a hostel to commemorate the memory of Pandit Gurudatta Vidyarthi, the only Punjabi Sanskrit scholar produced by the Arya Samaj. The late Pandit was a genius and a Sanskrit scholar of eminent attainments. He was both a philosopher and an exegist of the Vedas. Besides that he possessed tremendous spiritual powers and a saintly and rishic character. He was a firm believer in the Divine origin of the Vedas and the inspired mission of the great apostle Bhagwan Dayanand. His monumental work "Terminology of the Vedas" formed part at one time of the Vedic course at Oxford. He wrote out learned and luminous expositions of some of the Upanishadas which were reprinted in America and circulated broadcast. By honouring his blessed and sacred memory the Arya Samaj is honoring itself. His towering personality has left an idelible mark on the intellectual life of the Punjab. It would have been black ingratitude on the part of his co-religionists and admirers not to have taken any steps to commemorate his magnificent activities. We are glad to be able to state that the appeal for funds was liberally responded to. In all over 36000 Rupees were subscribed the major portion being of course for the Gurudatt's Bhavan. There is every probability nay almost a certainty of the Bhavan becoming a *fait accompli* in the course of the year. It is our earnest wish that some one of the future intellectual leaders of the Arya Samaj may take up the work of the scientific interpretation of the holy Vedas at the point where the illustrious deceased left it so that his memory may also be perpetuated in a truer and nobler sense than that in which it is now proposed to perpetuate it. May the Lord so ordain that our appeal which proceeds from a feeling heart may strike a responsive chord in some juvenile upward striving spirit.

### THE CORONATION DURBAR.

The visit of Their Most Gracious Majesties the King Emperor and the Queen Empress to their Indian Empire to celebrate the solemnity of the Coronation is a historic event. It is the first occasion in the annals of British Rule in India that the King Emperor has honoured this ancient and holy land with a visit. The loyal enthusiasm of the people has been kindled and their imagination impressed to a degree worthy of the unique event. His Imperial



Majesty is regarded with feelings of profound reverence and devoted affection throughout his Indian dominions. The reason is not far to seek. His Majesty is the fountain head of even-handed justice and whatever wrong is perpetrated by stray officials is regarded a violation of His Majesty's commands. His Majesty's name can never be associated with aught but affectionate solicitude and equal love for all sections of his people in the world-wide Empire of which he is the head. However unpopular the government for the time being of a particular portion of the Empire may be, His Majesty's popularity never suffers any diminution for His Majesty without participating in the actual transaction of administrative and executive business sometimes interposes his personal authority in the cause of Right, Justice and Freedom. This has always been the feeling in India and it has been strengthened by the announcement of the Coronation boons. The Partition of Bengal went, to quote Lord Morley, "wholly and decisively" against the wishes of the people concerned. It was effected by a "masterful" Viceroy in disregard of the feelings of the people. But in spite of all that Lords Morley and Minto declared that it was a settled fact and the Bengalis were advised by friends and opponents alike to reconcile themselves to their lot for, it was argued, some officials cared more for continuity of policy and "prestige" than for the grievances of a section of the people. But these advisers and the Bengalis themselves had lost sight of the fact that there was a power in the British Empire which stood for absolute justice and recked little for considerations of "prestige" and "policy" and was concerned solely with considerations of right. To the surprise of all that power has asserted itself with dramatic effect and unsettled a settled fact and settled an unsettled question.

The settled fact of the Partition has been unsettled and the question of removing the capital from Calcutta to Delhi which lay unsettled for 30 years has been settled. The King has acted in the right royal and providential style.

GOD SAVE THE KING EMPEROR.

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# The Gurukula Samachar.

*Motto I:—*By the force of *Brahmacharya* alone have sages conquered death.—*The Veda.*

*Motto II:—* The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its member.....  
..... There is no political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer.*

## Our Governor.

We are glad to say that Mahatma Munshi Ram is now hale and hearty once again, and enjoys good health and cheerful spirits. It may not be known to the outside public that he had been suffering from hydrocele for a long time and that the ravages of that fearful and obstinate malady had visibly told upon his otherwise good constitution and considerably undermined his health. Latterly, the disease had become positively distressful; and an operation was thought to be the only remedy. With this object in view, the Mahatmaji paid a visit to Amritsar about the beginning of November. There he was operated upon by the famous Dr. Smith, the local Civil Surgeon. Thank God, the operation proved to be entirely successful and let us hope that the nasty disease is rooted out for ever.

The Brahmacharis of the Gurukula Academy have shown  
**Gujrat Famine Relief Fund.** their sympathy with the famine-stricken people of Gujrat in a practical manner. Hav-

ing heard of the great distress prevailing in that part of the country, they gave up an essential portion of their daily meals, consisting of *dals*, *ghee* and *almonds* for full two weeks, and now they are going to remit the money raised from the sale of these articles as their humble contribution to the Famine Relief Fund for the needy Gujratis. The total collections from teachers and pupils amount to about 500 rupees.\* This is true sacrifice and a step in the right direction.

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\* Rs. 400 from the sale of the articles and Rs. 100 from small donations given by the teachers and professors.

We are glad to announce that Brahmacharis Harish Chandra and Indra Chandra have successfully passed the Snataka Degree Examination and that both of them have been placed in the First Division, having obtained an aggregate of 76

**First Fruits of the Gurukula University.**

and 84 per cent. marks respectively in all the Term Examinations. May the Almighty Father, the Giver of all Blessings, preserve these first fruits of the Academy and employ them for the helping of mankind and the greater glory of the Vedic Church!

The Gurukula Academy was closed on account of the Imperial Coronation Durbar at Delhi from the 6th to the 13th of December (both days inclusive). The main occupations of the boys during these happy days were prayers, havans, field sports and picnic parties. On the evening of the 12th, there was an illumination.

**Holidays in the Academy.**

The Brahmacharis are in the enjoyment of perfect health. During the current term, the *Kula* has been remarkably free from disease, and every inmate of the Academy is hale and hearty.

**The Health of the Brahmacharis.**

On the forenoon of the 7th December, a meeting was held in the *Yajna Shala* of the Gurukula Academy, welcoming Their Imperial Majesties the Emperor and Empress of India to this ancient land. There was a good gathering of teachers and pupils, and, in the absence of Mahatma Munshi Ram, the Governor and Principal of the institution, who had gone to Delhi as an invited guest of the Imperial Government, Professor Bal Krishn M. A., the Acting Principal, was voted to the chair. His speech welcoming Their Imperial Majesties, was full of loyal and kindly sentiments. Great enthusiasm prevailed.

**Welcome Meeting.**

On the afternoon, of the 12th, the Acting Principal read out the Royal Proclamation to the teachers and pupils of the Academy, assembled in the *Yajna Shala*. All present remained standing during the course of the reading. After that, Professor Bal Krishna delivered a neat little speech, pointing out the

**The Royal Proclamation.**



ings of British rule in India, and in conclusion prayed for the health of Their Imperial Majesties and the prosperity of the British Empire. The Royal Proclamation was also read out to the inhabitants of the village *Kangri*.

At an ordinary Meeting of the English Club, attached to the Gurukula Academy, Mr. Myron H. Phelps, our distinguished American guest, expressed his views about the Ancient and Modern civilization in the following words :—

**The English Club.**

“ Ancient civilisation, I mean, the civilisation of Ancient Aryavarta, is decidedly superior to modern Western civilisation, because the former is based upon the spiritual nature of man. But there is hardly a person who knows all about Indian and European civilisation. There must be many such men before India would be able to take the position before the world to which she is entitled. The Gurukula should produce such men thoroughly equipped on both sides. Well equipped scholars are what is most needed. A scholar-ship combining the best of the East with the best of the West is the crying need of the day. And there is no other school in India or elsewhere, so far as I know, which is capable of turning out such scholars. You must preserve your ancient ideals by all means. In them lies the hope of the world. And you have grand and sublime ideals preserved in your national literature. Thus you know that the central ideal is the “perfectability of man.” This means that man even here on earth and in this body may become like God in goodness, purity, benevolence and love, and reaching conscious knowledge of Him, unite with Him in this very life. This glorious and sublime ideal of a *Jivanmukt* is an ideal which the materialistic West has never dreamt of. The problem before India, as I have said before, is to assimilate and appropriate all that is good in Western civilisation—and there is a great deal that is good but this she should do without abandoning her own ideals. These ideals must absolutely be maintained.

This problem of combining the best of the East with the best of the West is your problem, and one which, you, the Brahmcharis of the Gurukula, are bound to solve. You can take Science from the West, and give it your own glorious religion and philosophy which it so badly wants. And you should revive the ancient ideal

of simplicity and contentment, better known as the ideal of plain living and high thinking, which is in danger of being forgotten under the stress of the present day materialistic civilisation of the West, which is just now flooding your ancient land; for the complex and artificial living of modern times is crushing out all possibilities of attending to the real wants of man which are spiritual. The main reason why you live to-day, while all traces of the mighty empires of Babylon, Assyria, Persia, Greece, Rome and Spain have disappeared, is that your ancestors looked more to spirit and spiritual things, and because your old civilisation is grounded in the bed rock of pure and perfect spirituality. Spirit is superior to matter. A spiritual civilisation, therefore, must, in the very nature of things, be superior to materialistic civilisation. The former is eternal, the latter fleeting and inconstant. The essentials of a true civilisation are simplicity, peace, content and harmlessness, and not greed of gain and earth-hunger. Western civilisation, being purely materialistic, lacks these essentials and is therefore imperfect. The corrective must come from a higher source, and that is the spiritual civilisation of your own ancient land. India was and is great, because it recognised and still recognises the spirit and spiritual nature of man. Let it cease to do so and it will perish just as other materialistic civilisations have perished and always will perish. For you must remember that nothing can endure which is not founded upon spiritual laws."

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CONTENTS—MAGH. 1968.

|   | PAGE. |
|---|-------|
| I. Swami Dayanand & European Commen- ...<br>tators of the Veda. ... ..  | 67    |
| II. The Lord's Song or the Metrical Transla- ...<br>tion of The Bhagavad Gita. By Prof. Tulsi Ram<br>M. A. ... ..         | 77    |
| III. Swami Dayanand Saraswati, His life and ...<br>Teachings. By Mr. Shiv Nandan Prasad ... ..                            | 84    |
| IV. The Modern and Ancient Educational Systems<br>of India. By Mr. Myron H. Phelps B, A, LL, B. ...<br>of New York ... .. | 90    |
| V. The Lives and Times of Sikh Gurus and After.<br>By Sirdar Amar Singh B. A. L. L. B. ... ..                             | 99    |
| VI. An Exposition of the 36th Chapter of the ...<br>Yajur Veda. By Dr. Sangat Ram ... ..                                  | 103   |
| VII. Reviews and Notices. ... ..  | 111   |
| VIII. Our Library Table. ... ..   | 117   |
| IX. Notes ... ..  | 120   |
| 1. Signs of the Times.  |       |
| 2. Christian Intolerance and the Arya Samaj.  |       |
| 3. The Moral Education League.  |       |
| 4. The Future of Indian Moslems.  |       |
| 5. His Majesty on Ideals of Education.  |       |
| 6. Professor Max Muller on Swami Dayanand.  |       |
| 7. Raja Ram Mohan Roy.—A follower of the Veda.  |       |
| X. The Gurukula Samachar. ... ..  | 129   |

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सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. V. }

MAGH. 1968.

{ No. 8.

## European Commentators of the Veda and Swami Dayananda.

II.

We have shown that "Orientalists" are absolutely bewildered in regard to the teaching of the holy Veda about the Divine Being. No one can deny that the Upnishadas teach monotheism of the highest order. On this point there is no difference of opinion among scholars of any repute. Now if it can be proved that the Upnishads are based upon the Vedas and that their authors acknowledge having derived their conception of monotheism from them, thinking men cannot but come to the conclusion that the Westerns have utterly misunderstood the drift of Vedic teachings. Again it has only to be stated in order to acquiesced in fully that the authors of the Brahmanas, the Upnishadas and the Darshanas were better equipped both mentally and environmentally to catch the spirit of Vedic precepts



than are the so called "Vedic scholars" of Europe whose achievements have been thus described by Professor Max Muller in his *Science of Language* Vol II chapter X.

"There are indeed several translations of the Rig Veda. The first was published in French, by Langlois, in 1848-59. It reads very well, *but it is in all difficult passages mere guess-work, and without any authority.* The second, by the late Professor Wilson, 1850-66, *is a reproduction—though not always a quite faithful reproduction—of the sense assigned to these ancient hymns by Sayana.....* Then followed a metrical German translation, by Grassmann, 1876-77 very creditable for the then state of scholarship, very readable, *but again very free and very vague in all difficult passages.* The first who grappled seriously with the difficulties that have to be met in translating the Rigveda was Ludwig. His translation appeared in 1876, and was followed by a learned introduction in 1878, and by a commentary in 1881 and 1883. Much as this translation has been slighted, *it is as yet the only scholarlike rendering of the Vedic hymns, and if it is often unintelligible it is at all events honest.*"

As regards the learned Professor's own ability to handle the Vedas, his admission that his translation of the Veda is only tentative and that in translating even the Upnishads he has "again and again followed the commentators though conscious all the time that the meaning which they extract from the text can not be the right one" must suffice to show that though his industry was praiseworthy, he lacked the necessary intellectual equipment.

We will now proceed to show that almost all the ancient sages believed that the Vedic conception of God was monotheistic and that Agni, Vayu, Indra, etc. were only different names of the Supreme Deity according to His different

attributes. In the Brihadaryanaka Upnishad the real meaning of the *Nivit* or the set of mantras defining the number of deities is discussed in chapter 3 Brahmana 9th. There we read:—

कत्येव देवा याज्ञवल्क्ये त्येक इत्योमिति होवाच ॥

“ Om ! How many Gods are there, O ! Yajanvalkya ? ”  
“ One ”

And again.

कतम एको देव इति प्राण ॥ इति स ब्रह्मत्यदित्याचक्षते ॥

“ Which is the one God ” ? “ Prana, this is called Brahma, He is called “ that ” (because He is incomprehensible and unnameable).

The author thus lays down that according to the Vedas though subordinate devas or the forces of nature are many, the Supreme Controller of all these and the underlying Reality is One and One alone.

Again in the first chapter of the same book we read:—

तद्यदिदमाहु रसुं यजामुं यजेतेकैकं देव मेतस्यैव सवि-  
स्त्वृष्टिणैष उ ह्येव सर्वे देवाः ।

That they speak there this word : Offer worship to this, offer worship to this, hence offering worship to the one or the other god is not proper. All this creation is really His, for He verily is all the gods.

In chapter V Brahman I of the same work we read:—

ओम् खं ब्रह्म खं पुराणं वायुरं खमिति ह स्माऽऽह कौर  
व्यायणी पुत्रो वेदोऽयं ब्राह्मणा विदुर्वदैतेन यद्वेदितव्यम् ।

Om is *kha* (the Supreme Soul), is Brhahm. The *kha* exists of old (from eternity), the *kha* is the source of the wind, thus said the son of Kauravyayani. That (*Omkar*) is the Veda (i.e the worship of OM, the one Supreme Spirit, is the essence of Vedic teachings).

The Brahmins know that by ( meditating on ) this ( name of the Deity ) one knows all that is to be known (of God).



In the Taitariya Upanishad we read:—

भूर्भुवः स्वरिति वा एतास्ति स्त्री व्याहृतयः ॥

तासामुह स्मैतां चतुर्थीम् ॥

साहाचमस्यः प्रवेदयते ॥ सह इति तद् ब्रह्म ॥

स आत्मा ॥ अङ्गान्यन्या अस्या देवता इति । (अनुवाक ५)

Bhur, Buvar and Suvar, these verily are the three mystical names—The son of Mahachamasa,—revealed as the fourth among them,—Maha (the Great One),—this is Bramha,—this is the (Supreme) Spirit—the other deities are its members.

In the following quotation from the same work Indra is addressed as the Supreme Being is the form of Om, the holiest word of the Vedas.

यच्छन्दसामृषभो विश्वरूपः ॥ छन्दोभ्योऽध्यसृतात्सम्भूव  
स मेन्द्र मेधया स्पृणोतु ॥ अमृतस्य देवधारणो भूयासम् ॥  
शरीरं मे विचर्षणम् ॥

May that Indra who has been manifested as the first of the Vedas, comprising the nature of all,—being more immortal than the immortal Vedas—strengthen me with understanding,—O God, may I be the vessal of immortality &c. &c.

In the eighth Anuvaka (Valli I) of the same scripture we read:—

ओमिति ब्रह्म ओमितीदं सर्वम् ॥ ओमित्येतदनुकृति-  
हस्म वा, प्रप्याश्चावयेत्याश्चावयति ओमिति सामानि गायति

*Om is Brahma*—Om, this all,—Om is verily assent,—Om, do command, they command. *Om, the hymns of the Sama (Veda) sing.*

In the second Valli, Anuvak first, of this very upnishad, the author after remarking that the knower of Brahman obtains the Supreme, quotes the following Vedic verse which states the attributes of the Deity.

यो वेद निहितं गुहायां परमे व्योमन् ॥ सोऽश्नुते सर्वान्  
कामान् सह ॥



Whoever knows Bramha, who is Existence, Knowledge, (and), Infinity—as dwelling within the cavity ( of the heart, which is intellect ) in the infinite ether,—enjoys all desires at one and the same time together with the omniscient Bramha.

In Yaska's Nirukta Devta Kand we read:—

साहाभार्याद् देवताया एक आत्मा बहुधा स्तूयते एक  
स्यात्वनोऽन्येदेवाः प्रत्यङ्गानि भवन्ति ॥ देवत कारुड ॥ अ० १ ।  
पा० २ ॥

साहाभार्यादेकस्या अपि बहूनि नामधेयानि भवन्ति अपि  
वा कर्मपृथक्त्वाद्याया होता ऽध्वर्युः ब्रह्मोद्गातेत्यप्येकस्य ॥

It means that one Devta only is generally praised and addressed in various ways and that the other Devtas are His limbs. The various names denote one and the same devata.

In the Kath-Upnishad we read:—

त्रिणाचिकेतस्त्रिभिरेत्य सन्धिं त्रिकर्म कृत्तरतिजन्ममृत्यू ।  
ब्रह्मजज्ञं देवमिज्यं विदित्वा निचाप्येमांश्च शान्तिमत्यन्तमेति ।

He who has performed the Nachiketas Yajna thrice, has discharged the three duties ( Yajna, alms giving, and austerity ) and has attained harmony with the three Vedas, crosses over birth and death. Having known and realised that adorable God who is omniscient and revealed by the Vedas, he attains everlasting peace.

In the following verse of the Prasna Upnishad Agni means the Supreme Lord

स एष वैश्वानरः विश्वरूपः प्राणोऽग्निरुदयते । तदेव ह्य-  
वाभ्युत्तमः ॥

He is called Vaisvanara, the All-form, the *Prana* and the *Agni*. He arises. He by this hymn has been described.

Again

यथा पादोदरस्त्व चा । विनिर्मुच्यत एवं हवै सपाप्मनं  
विनिर्मुक्तः । सामभिरन्नइयते ब्रह्म लोकं । स एतस्माज्जीव  
घवाघरासरं पुरिषय पुरुयसोजते ।

As the snake is liberated from the skin, so gets he (who meditates by the three letters of Om on the Supreme Soul) liberated from sin. *He is elevated by the Mantras of the Sama to the world of Brahm.* (There) beholds the soul, which is greater than the great totality of the individual souls, and which is pervading (all) bodies.

The Katha-Upnisad says:—

अन्यत्र धर्म्मादन्यत्राधर्म्मादन्यत्रास्मात्कृता कृतात् ।

अन्यत्र भूताच्च भव्याच्च यत्तत्पश्यसि तद्वद् सर्वं वेदा यत्पद-  
सामनन्ति तपाश्चसि सर्वाणि च यद्वदन्ति ।

यदिच्छन्तो ब्रह्मचर्यं चदन्ति ततो पदं संग्रहेण ब्रवीम्यो-  
नित्येतत् ॥

Different from the holy, different from the sinful, different from the insentient universe of cause and effect, other than the past, present and future, is the Lord. Tell that to me exactly as thou knowest Him. *Whose form and essential nature all the Vedas declare* and in order to attain whom they prescribe austerities, desiring to know Whom the great ones perform Brahmcharya, that symbol I briefly tell thee, it is Om.

In the following verse of the Kath Upnishad also God is referred to as Agni.

अरण्योर्निहितो जातवेदा गर्भं इव सुभृते गर्भिणीभिः ॥  
दिवेदिवे ईड्यो जागृवद्भिर्हविष्मद्भिर्मनुष्येभिरग्निरेतद् वैतत् ॥

The All-Knower is concealed between the Guru and the disciple like as the child in the womb is well guarded by the mother, daily is this Agni adored by men who are awake and who offer Him Yajna. This verily is That.

In the very next Mantra we are told that all the gods are contained in Him.

यतश्चोदेति सूर्योऽस्तं यत्र च गच्छति ।

तं देवाः सर्वेर्षितास्तदुनात्येति कश्चन ॥

In that Brahman, from whom the sun arises in the beginning of the creation and in whom it merges in the dissolution thereof, *All the gods are contained*. No one verily can go beyond Him. This indeed is That.

In the Taittiriya Brahman we read :—

तावेदंवित्सनुते तं बृहंतम्

*He* who does not know the Vedas, does not *know Him* who is great.

Kanada the author of Vaisheshika says.

तद्वचनादान्नायस्य प्रामाण्यम् !

It means that the Veda being His word is authoritative.

In the Kaivalya Upnishad we read:—

स ब्रह्मा स विष्णुः स रुद्रस्त शिवस्सोऽक्षरस्त परमः स्वराट् ।

स इन्द्रस्त कालाग्निस्त चन्द्रमाः

It means that Brahma, Vishnu, Rudra, Shiva, Indra, Kalagni, &c. are all names of the same God.

Mann declares:—

प्रकाशितारंसर्वे षामणीयांस मणोरपि रुक्माभं स्वप्न धीगम्यम्  
विद्यात्तं पुरुषंपरम् एवमेके वदत्यग्निं मनुमन्ये प्रजापतिं ।  
इन्द्रमेके परे प्राणमपरे ब्रह्मशाश्वतम् ॥

One ought to know that Supreme Spirit Who is the Ruler of all, subtler than the subtlest, of resplendent glory, and capable of being realised only by meditation. Some call him Agni (*i. e.* adorable); others call him Manu (*i. e.* 'thinker') and others Prajapati (lord of creature); Some again call him Indra (*i. e.* 'glorious'); others Parana (*i. e.* 'source of life'); and others the eternal Brahma (*t. e.* 'the great')."



The Vedas, themselves, support the view taken by the ancient sages of the Vedic teaching in regard to the attributes of the Deity and the application of the terms Agni, Vayu &c. to One Supreme God on account of different attributes. The Veda is self-explanatory. In the very first mandala of the Rig Veda we read.

इन्द्रं मित्रं वरुणमग्निमाहुर यो दिव्यः स सुपर्णो गरुत्मान्  
एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं नारिश्वान माहुः

( १, १६४, ४६ )

That Supreme Spirit is the protection of all and pervades and gives light to all bright things. He is also called Indra or the glorious ; Mitra, or the friend, Varuna or the greatest and the best ; Agni, or the adorable. *Though one, He is called by the learned by many names,* such as Agni (the adorable ) ; Yama ( the ruler ) Matrishva ( the mighty ).

Griffith translates verse 17 of the 54 the hymn of Book III of the same Veda as follows:—

This is, ye Wise, your great and glorious title that all ye Deities *abide in Indra &c &c.*

The words italicised are thus explained by Griffith.

“ The meaning, as Professor Ludwig points out, is that the glory of the Gods consists in their recognition as *forming a part of the true supreme and all embracing divine principle, in which, as the absolute God, all their individual attributes are absorbed and vanish.*”

In the tenth mandal of the same Veda we find.

सुपर्णं विप्रा कवयो वचोभिरेकं सन्त बहुधा कल्पयन्ति

The learned and wise describe the one existing god in many forms of expression.

It is indeed passing strange that although in the Veda the explanatory note given in the beginning is repeated in the middle and towards the conclusion, some European scholars perversely persist in always regarding Agni Vayu &c as separate forces of nature. This perversity

hinders them from seeing the light of truth and hence the absurdity of such translations as the following does not strike them at all.

“Agni is That; the sun is That, Vayu and Chandrama are That. The bright is that; Brahma is That, those Waters, that Prajapati.” (Yayurveda 32, 1 as translated by Griffith).

Now this translation yields no sense whatever. Could not the “Vedic bards” distinguish between the sun, the moon and the waters. Had they less sense than even the lower animals. Can any sane man maintain such a proposition. The verse runs as follows:—

तदेवाग्निस्तदादित्यस्तदु वायुः तदु चन्द्रमाः

तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः

It is almost a paraphrase of the verse of the Rigveda quoted above. The plain meaning is:—

He is Agni (adorable); He is Aditya (imperishable); He is Vayu (omnipresent); He is *Chundrama* (the giver of happiness) He is Shukra (the creator), He is Brahma (the great); He is Apah (all-pervader); He is *Prajapati* (the lord of all creatures).

This becomes all the more clear when we read the succeeding verses.

सर्वे निमेषा जङ्घिरे विद्युतः पुरुषादधि ।

नैनमूर्ध्वं न तिर्य्यञ्चं नमध्ये परिजग्रभत् ॥

न तस्य प्रतिभा, अस्ति यस्य नाम महद्यशः ।

हिण्यगर्भं इत्येषमामाहिं सीदित्येषा यस्मान् जातइत्येषः

Griffith translates them as follows:—

All twinklings of the eyelid sprang from Purusha, resplendent *one*. No one hath comprehended him above across, or in the midst. *There is no counterpart of Him whose glory verily is great. &c.*

This explanatory note is to be found in the exact terms of the Rig Veda in the Atharva Veda also (Book IX Hymn 10, 8).

That there are no specific gods in the Veda and that Agni Vayu &c are only different names of the Supreme Deity is also clear from the following mantra

प्रस मित्र मर्तो, प्रास्तु प्रयस्वान्यस्त, आदित्य शिक्षति व्रतेन्  
न हन्यते न जीर्यते त्वोतो नैनमंहो अश्नोत्योन्तितो नदूरान्

Formest be he who brings offerings to thee Mitra, who tries to keep Thy sacred Law, Aditya. He, whom Thou helpest is never slain or conquered, on him from near and far falls no affliction.

If Mitra and Aditya had been separate gods, Mitra would not have been referred to in the same passage as Aditya. It is clear, then, that they are both names of the same Supreme Being.

We think we have shown clearly both by internal and external evidence that the Vedas teach strict monotheism. In our next article we propose to discuss the causes of the bewilderment of European commentators of the Vedas.

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# THE BHAGAVADGITA

OR

THE LORD'S SONG.

FOURTH DISCOURSE.

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THE BLESSED LORD SAID :

1

This Yog that never perisheth  
To Vivasvan I taught at length,  
By Vivasvan Manu was taught,  
Manu to Ikshvaku declared.

2

Thus handed down from age to age  
'Twas known to Royal Saints alone,  
But now by great efflux of time,  
This Yog is lost to sons of men.

3

That Yog divine, that ancient Path,  
I have to-day declared to thee,  
Thou art My devotee and friend,  
Keep thou this secret well in mind.

ARJUNA SAID :


4

Thy birth was later, O my friend,  
Earlier that of Vivasvan,  
How then am I to know that Thou  
Didst give this secret out at first ?

THE BLESSED LORD SAID :

5

Many a birth is left behind  
By Me and thee, O Arjuna,  
I know them all, O conqueror,  
But thou dost not remember thine.



6

Unborn, Eternal, though I am,  
 And Lord of all created things,  
 Presiding over Nature's course,  
 Yet I am born thro' pow'r of Mine.

7

Whenever Righteousness decays,  
 And Sin its direful head exalts,  
 This is the time, O Bharata,  
 When I appear on the scene.

8

For the protection of the Good,  
 For killing out the Evil ones,  
 For firmly planting Righteousness,  
 Here am I born from time to time.

9

He, who thus knows My Birth Divine  
 And Action in their prime essence,  
 His body shed, ne'er goes to birth,  
 But cometh unto Me, My friend.

10

From Passion, Fear and Anger freed  
 And fill'd with Mine eternal light,  
 Many have entered My abode.  
 By Fire of Wisdom purified.

11

However men approach Me, Parth,  
 E'en so I also welcome them,  
 For different paths that people tread  
 Have common terminus in Me.

12

They who in Action seek success,  
 Worship on earth the Shining Ones,  
 For quickly in this world of men,  
 Success is born of Action done.

13

From Me fourfold Division springs,  
On Quality and Action based,  
Know Me to be their Author true,  
Unbound by Action though I be.

14

Neither do Actions bind My Self,  
Nor is their fruit desired by Me,  
He who thus doth about Me know,  
Is never bound by Action here.

15

Having thus known, Our Elders too,  
Seeking Salvation, Acts perform'd,  
Therefore, do thou, O Pritha's son,  
As did our Sires in olden times.

16

What Action is, Inaction what,  
E'en Sages are confounded here,  
Therefore to thee I would declare,  
The Secret that will set thee free.

17

Let Action be made out in full,  
And wrongful Act likewise unmask'd  
And let Inaction be explain'd,  
Mysterious is the Action-path.

18

He who Inaction sees in Act,  
And Action in Inaction sees,  
Sure he is wise among Mankind,  
Harmonious, tho' engaged in Act.

19

Whose Thoughts are free from all Desire,  
Whose Deeds are burnt by Wisdom-fire,  
Him wise men call a Sage divine,  
He is the Crown and Flow'r of all.



20

Aband'ning all Attachment to  
The Actions' fruit, and satisfied,  
Although performing Actions all,  
He is not bound by their Effects.

21

Hoping for nothing here below.  
With Mind and Self complete controll'd,  
From Greed and Avarice set free,  
Performing Acts, he doth not sin.

22

Content with whatsoever he gets,  
Freed from the Pair of Opposites,  
Balanced in Success and Failure,  
Engaged in Works, he is Unbound.

23

Attachment-free, Emancipate,  
With thoughts in Wisdom firmly fix'd,  
His Actions done for Sacrifice,  
Whate'er he does, all melts away.

24

Eternal the Oblation is,  
Eternal Butter Clarified,  
Eternal Fire and Offering too,  
Eternal Goal of every Act.

25

Some Yogis Sacrifice offer  
To Shining Ones with hearts devout,  
While others Sacrifice perform  
By pouring in Celestial Fire.

26

Some pour the Sense of Hearing too  
Into the Fire of Self-restraint,  
While others pour Objects of Sense,  
Into the bright Perception-fire.

27

Others again pour Functions all,  
Of Senses and of Life, forsooth,  
Into the Wisdom-kindled fire  
Of Union gained by Self-control.

28

Yet others pour as Sacrifice  
Riches and Yoga and Penance,  
Wisdom and Silent Reading too,  
Such men are men of steadfast vows.

29

Yet others merge Out-going breath  
Into the One that inward goes,  
And vice versa, checking flow  
Of these, engaged in Breath-control.

30

Others in Eating self-controll'd  
Pour Life-breaths into Life-breaths too ;  
All these know what is Sacrifice,  
By Sacrifice they Sins destroy.

31

Feeding on Sacrifice-remains  
They reach the Deathless Brahman sure,  
Non-sacrificer's not this world  
Nor next, O best of Kuru's sons.

32

Thus many kinds of Sacrifice,  
The Vedas have declared in full,  
Know thou them all of Action born,  
This Knowledge gained will set thee Free.

33

Better than any Sacrifice  
Is Sacrifice of Wisdom, sure,  
All Actions in their Fruition here  
In Wisdom culminate, O Parth.

34

Learn thou this by Discipleship,  
By Querries and by Service true,  
The wise who see Essence of things  
Will instruct thee in Wisdom sound.

35

And knowing this, O Pandu's son,  
Thou shalt not in Confusion fall,  
For by this thou wilt see in Self  
Reflection of all things that be.

36

Ev'n if thou art the worst of men,  
And deep immers'd in deadly Sin,  
Yet shalt thou cross Sin-ocean wide,  
By means of Wisdom-raft, indeed.

37

As burning Fire reduces wood  
Turning the same to ashes pure,  
So doth, O Arjuna, Wisdom-fire,  
Reduce to ashes Actions all.

38

There is nothing so pure, O Parth,  
As Wisdom in this world of men,  
He, who is perfected in Yog,  
Finds it in Self in season due.

39

The person who is full of Faith  
Obtaineth Wisdom without fail,  
As also he, who Sense controls,  
Obtaining Wisdom, Peace attains.

40

But ignorant and faithless ones,  
Doubting the Self, destruction meet ;  
Neither this World nor that beyond,  
Nor Happiness they e'er secure



41

He who hath Acts renounced by Yog,  
And Doubts dispell'd by Wisdom-light,  
And who is by the Self controll'd,  
Him Actions do not bind at all.

42

Therefore cleaving asunder Doubt,  
Ignorance-born, dwelling in heart,  
By Wisdom-sword, be firm in Yog,  
And stand erect, O Bharata.  
Here Ends the Fourth Discourse  
Entitled  
The Yoga of Wisdom.

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# SWAMI DAYANANDA SARASWATI

## HIS LIFE & TEACHINGS.

### I

#### RELIGION OR POLITICS FIRST?

Whether for good or evil there can be no question that religion now occupies only a secondary place in the thoughts of our great men and politics the first. One may even say that politics is the religion of the best minds of the country. I cannot speak for other countries but in the case of India this is to be regretted. The Indian people cannot yet say that they have outlived religion. In pure intellectuality they are inferior to none of the European or American peoples. But barring that they can bear no comparison with any of the Western or even Eastern nations. To enumerate all the evils which have crept into and corrupt our society would be a sickening business. But is that community fit for political power in which, under the sanction of religion, women are given no education; in which, under the sanction of religion, the masses are kept in ignorance; in which three-fourths of the people are treated, again under the sanction of religion, as low or untouchable; in which one man refuses to receive food or drink from the hands of another and considers it a meritorious act that will open the gates of Heaven for him? Is that country fit for political power—by political power I do not refer to the privilege of sitting on Legislative Councils but some power of real authority and Government—some form of Colonial Government or Swaraj—where all the teachings of religion and the efforts of society have been directed toward inculcating the living of each man for himself alone? This has been so far carried into practice that it is a common sight in India to see a man, woman, or child lying sick and helpless and no body coming forward to do him or her any the least

personal service. With a few pieces of copper or even silver some may help him or her but beyond that I have seldom seen anybody troubling himself. How can there be any personal service when to touch, or to be touched by a fallen man is pollution ! It is not that our people have no heart. They feel as keenly as any body else. But their conception of duty is negative, not positive. They think—and they have been taught to think—that what they are bound to do is not to injure any body. That is imperative. To do any one a service is optional and of secondary importance. And to efface yourself for the sake of your country or your people is sheer madness, downright folly, nay altogether sinful and culpable in the eyes of God and all Humanity. For is not God our Lord such a true and just taskmaster and does he not dispense rewards and punishments so nicely that we may well leave both the transgressors of Law and justice and their bleeding victims to be dealt with by Him?

We sincerely admire the resignation of such people but we cannot trust our lives and property to any Government controlled by them.

Well has a writer said that the earth has always sought in every age to conform itself to the Heaven in which it believed.

## IS RELIGION NECESSARY ?

Religion is at a discount in these days. Many consider it unnecessary. Some even go so far as to call it harmful. To some it means ignorance and stupidity. To others it is synonymous with narrowness, bigotry, fanaticism. What iniquities have not been perpetrated in its name and under its influence ? Its annals are red with the blood of the deepest crimes—wars, murders, adultery

But after all is it the fault of Religion itself ? Is there anything intrinsically bad in it ? Or is it human



frailty which corrupts it. As well might wealth or education or power be called harmful because in all ages and in all countries it were the wealthy and the educated and the powerful who oppressed mankind !

In the days of darkness man attributed all strokes of good or bad luck to the pleasure or displeasure of an unseen Power—possessing all appetites—a master man in fact living somewhere in the clouds or the mountain or the river. To Him he paid his homage—of blood and plunder.

The cultured man of to-day in his coat and trousers and necktie, living in a ten storied pile, moving in an automobile or aeroplane, and sustaining himself on extract of meat, condensed milk, tinned meat, and what not,—he, indeed, cannot believe in a God who sends rain or pestilence according to his own sweet will. He can defy plague with his prophylactic serum. He can defy famine with his railway and steam. He sees that the atheistical professor openly and outrageously blasphemes. God but the roofs do not come down on his head—not the tongue sticks in his mouth—nor the fits prostrate him to the ground. He sees that disease and death come as easily to him who has spent his life in the service of God as to him who has refused such service. Murderers and thieves appear to him to be as happy as those who have wasted their substance in deep meditation or midnight prayers. For all practical purposes of this life, then, he sees that he need not fear God. He can do without God.

And yet, if in his serener moments, he searches his heart, even he—the cultured man—feels a void. His intellect and his heart alike whisper to him that Life without Religion and without morality is a base and insipid thing after all. There cannot be a thinking man to whom the everlasting questions why and wherefore do not come and demand solution.

It is possible to live a wholly godless life. Indeed most men do. We can do without God as we can do without education, without music and painting and sculpture, without rail-roads and steamships, without marriage and burial, without any rights and laws. What of that? Who denies that we cannot live like the very brutes? But will that satisfy us?

We forget that we have reached a stage when we cannot ignore that we are endowed with incomparably superior faculties, we cannot stifle the thought that we are called upon to fulfil a higher and a nobler destiny.

We forget that we are endowed with a religious instinct—that we can never wipe it out altogether. Here and there a man may be born in whom this instinct is not developed. But Humanity cannot cast it away. It is too deeply rooted.

Religion is the basis of morality. If one must go, the other cannot stay long.

To hold that religion is unnecessary and harmful is to advance a theory the full effects of which we can only realize when the whole world comes to adopt it. Then perhaps those who now say that they have outlived religion would be the first to call for a return to the old order of things. Because all the rest of the world holds to religion morality and order, you can with impunity throw them away to the four winds and live a life of liberty and license, unrestrained by any law except your own arbitrary will;—but when other people are equally armed with the weapons of scepticism and atheism—when each man conducts himself like yourself and thinks that he has nothing to fear and nothing to lose—that the meaning of life is only to secure the greatest amount of good to oneself cost what it may to others—a chaos will fall upon the earth dark as the night and gruesome as a battle field.

Religion becomes unnecessary when we take a step downward—from humanity to animality—when it is sufficient to live and breed and disappear.

But for a higher life religion is a necessity. Then in fact we have a religion though we may not know or acknowledge it.

Religion inspires noble thoughts and noble deeds. It is the solace of our life. It is the only thing which supports us in times of adversity. Apart from religion there can be no higher life. Religion alone can give us an adequate motive for the sacrifices a higher life demands.

If there is no God and no future life—if this world and we ourselves are only a chance collection of a number of atoms endowed with a temporary life and consciousness we know not how and why—and all bound to disappear after a time with no traces left of what went before or would come hereafter—it is most insane to bother ourselves with the cares and anxieties of this life; we may as well shoot ourselves or others who may come between us and our enjoyments for then the meaning of life can be no other than personal enjoyment, and each one of us would be justified in pressing the entire universe to his own service. Napoleon then would be our truest apostle!

We cannot overrule nature. One or two of us may come to hold extravagant notions—to deny God—to scorn at morality—but the majority will ever remain good old Tories with their gout and their crotchets, their love for the world and their fear of their God—for in Toryism too there is an element of truth which gives it life and solidity.

Skepticism is as old as the fall of Adam. It is the fly in the cup of knowledge—the thorn in the rose of learning—we cannot avoid it. It is inseparable from knowledge. It is a part of our nature. It helps us to think and to grow. But there are some minds which instead of using it as a help, surrender themselves to it and set it up as a God.



In this hydra-headed world we cannot afford to be any thing else but many sided. Combine as we do in ourselves both matter and spirit—ignorance and knowledge—we cannot be either the one or the other altogether. We must be skeptic and believer both. That seems contradictory. But is not man a bundle of contradictions? Is he not mysterious and incomprehensible? There are skeptics who are strictly moral and there are believers who trample on morality. Why is it so? Leaving aside the explanation that the skeptic or the believer is unable to suit his actions to his theories, is it not possible that our notions of skepticism and morality being so different we see a contradiction where in fact it does not exist? Much of our misunderstanding is due to our inability to lay bare our thoughts, ideas and sentiments. We are continually being misjudged. We are called skeptics when we are none—or only partial ones.

We may not believe in the old ideas of Heaven and Hell. The life beyond the grave may not be a counterpart of the life here below. Immortality may no longer mean the reaping of eternal reward or punishment. The rebirth theory may not commend itself to us. Our present day knowledge and education may combine to throw doubts on all these. But has it been proved that life ends with the grave? Not only has it never been proved but to all the attempts that have been made on that behalf mankind has refused to give its assent—and asserted its faith in the Unknowable. Whether the Spirit puts on flesh or is born in a subtler body is more than positive knowledge can say. But if the voice of humanity with its instincts and its accumulated experience of many thousand years counts for any thing, if the clear teachings of the greatest minds and the noblest intellects carry any weight with us, we cannot withhold our belief in a Higher Power and a higher life.

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# THE ANCIENT AND MODERN EDUCATIONAL SYSTEM OF INDIA.

III

## The Gurukula at Hardwar.

(A Communication from Myron H. Phelps Esqr.  
B. A. LL B. of New York.)

The outline which was given in my last letter of the daily programme of this institution shows an allowance for recreation which seems rather short according to Western ideas. We would consider eight or nine hours of work daily exacted from high school and college boys, for each of six days in the week, as rather too much. But the teachers say that their health is thoroughly satisfactory, and this seems to be true as they are strong and vigorous in appearance. On the football field their running is swift and their action energetic, and they show much endurance. In cricket matches with teams of other schools their staying powers have often been remarked upon, I am told, and also their indifference to hurts which have disabled others. They wear no foot or head-dress at any time, and they kick the large football powerfully with the barefoot, without showing any sign of flinching. Their good physical condition is shown by the fact that they habitually and comfortably walk barefoot during the hottest weather, a feat which cannot be imitated by most of the inhabitants of this part of the country. They wear no foot covering out of doors, nor fire for warmth in their rooms, during the winter, although the thermometer falls as low as 40d. Farenheit. I have known a number of them to walk 24 miles in one day for amusement, which I don't think many Indian boys of other schools would care to do. All above the 4th class swim, and most of them are expert swimmers, many being able to take at a stretch the three miles down the river from Hardwar. The boys also undertake freely and successfully the hardest physical labour. Extensive protective works in front of the school buildings, for guarding the grounds against encroachments of the river, were built by them. When in time of flood the means of communication with Hardwar

had been swept away they have built causeways and bridges. Frequently in cases of sickness a boy will sit up with another who is ill all night, and pursue his studies and school work during the day.

Moral and ethical instruction is regular, and extends over the whole ten years of the school course. In the earlier years a large number of helpful Sanskrit verses are memorized by the student. Then follow three text-books, published by the Gurukula, made up of selections from the *Manu Smṛiti*, than which, as is well known, there is no more fruitful source of sound moral instruction. Appropriate parts of Swami Dayanand's works are also used. To these subjects three to seven periods per week are given. The 9th and 10th classes also receive daily religious instruction from the Governor, and, still more, the boys are assembled, as has been said, each morning for a talk with him on moral and ethical subjects.

The moral and religious character of the student is further powerfully stimulated and developed by the study of the Sanskrit sacred literature, to which a large proportion of each of the 16 years of the course is given. The atmosphere of the Gurukula may be said to be saturated with the Vedas and Upanishads than which nothing could be more favourable to the formation of a high type of character.

All religious instruction is general in its nature. No special creed or doctrines are taught. No effort is made in any manner to influence the religious views of the student.

The formal instruction of the school is supplemented and made effective by daily association with the teachers and superintendents, who carefully watch the habits of the boys.

The views of the Governor on this important aspect of the work of the school were thus expressed to me :—

“Moral education can only be given effectively by teachers who are in constant association with the boys. When this is the case it is easy to give moral lessons. Our plan is to watch the conduct of the pupils at all times, having in mind the correction of defects of character. If we see an error or dereliction we do not humiliate the boy by charging him with it, but I make the fault the subject of general remark the next morning. My method is this. I mention to the boys the subject on which I wish to talk to them, and ask them to



quote to me an appropriate Sanskrit sloka. Out of the great store they have memorized some boy can always recall a suitable one. I take that as a text, analyse the words and explain the meaning. I show how and why the thing is wrong, and what results will flow from it. For making a strong and permanent impression, the appeal to the authority of the sloka, which the boy will carry away with him, and always keep in memory is of inestimable value. The outcome almost invariably is that the boy whose shortcomings I had in mind seeks me privately and discloses the fault, and usually others, who have had similar experiences or temptations, come to me also. They have perfect confidence in me and tell their thoughts freely. If a boy has been at fault, he commonly asks what he shall do. I tell him to think about it and *fix his own* penalty. He goes away and later comes to me again to tell me what he has determined. Perhaps it will be to take but one meal a day for a week, the repetition of the *Gayari* a thousand times a day, the memorization of a dozen slokas while standing, or the like.

"In all this there is, of course, nothing peculiar to the Arya Samaj. The other sects teach the same morals. We teach the simple moral and ethical rules of conduct. We always avoid forcing particular religious views upon a boy.

"The principles of morality are inborn. We do not find it difficult to awaken them and interest the boys in the subject. But in the ordinary schools to accomplish what we do would be virtually impossible. It is not merely because the teachers are indifferent, which unhappily is also usually the case. The confidence of the boys can only be secured by constant association and that is almost totally lacking in other schools. Our boys are in the habit of sharing their confidences with us—so that we soon find out if anything is wrong. But in other schools the evils are not discovered, even when they are looked for. Once an inspector of schools, who had been deputed to examine and report on the best way of imparting moral instruction, came to get my advice and learn the experience of the Gurukula. He saw what I had outlined, and at once appreciated its force, and the impossibility of the application of the method to Government schools.

"The Government of the United Provinces has recently granted permission to parents to provide at their own expense reli-

gious instruction for their children, for one-half hour a day. But what can be done in that time, and under those conditions? Moreover, the moral instruction given by teachers so employed would not be understood. Texts would necessarily be taken with which the pupils were not familiar. It is only, as I have said, the relation of master and pupil in close and long-continued association which works in imparting moral instruction.

“As to indications of the measure of success which has attended our efforts to develop the character of the boys, I will refer to several incidents. Two or three years ago when the great Hyderabad flood occurred, the boys read of it in the papers. I had said nothing about it. They came to me and asked if they might hold a meeting. I assented. I did not attend it. Afterwards I learned that they had voted a resolution to go without milk, ghee and dhal for 15 days and sent the money saved to the destitute. This was the more noticeable inasmuch as only a year before Swami Nitianand, a *sanyasi*, and one of the most admired and beloved of swamis, belonging to the Arya Samaj, had been deported from the Hyderabad State simply because he was an Arya. But the boys very properly thought that this ought not to influence them.

“Their willing and heroic self-sacrifice has been of great service to us at times. We once had 12 or 13 typhoid patients at once and but for the help of the boys in nursing we should have been at a loss how to get on at all. They nursed at night and carried on their studies by day. We will soon have our trained ambulance corps, and will then be able to go to the help of others.

“Once there was a fire in a neighbouring village. The boys turned out—it was night—and worked bravely, barefooted, amid the flames, in rescuing people and property.

“I have been asked how we maintained discipline. We have not the slightest difficulty. If any emergency arises all we have to do is to appeal to their sense of right—to *Dharma*. This is always effective.”

The value to Indian boys of such an opportunity for moral instruction and discipline can only to be understood by those who know how completely the discipline of the Indian home has broken down in the modern days. Those who do not appreciate this fact are very apt sharply to criticise Indian parents for consenting to the separation of their sons from their homes during the whole of their youth and early manhood. But that this deplorable condition actually



exists so generally as to characterise Indian social life, I cannot doubt. In all the parts of India which I have visited, I have found it a constant theme of lamentation. It is said that the young men are growing up without discipline either in the home or in the school; which must mean, if it be true, that they are growing up without properly formed character.

I have found, also, a singular uniformity of view as to the causes of this tragic failure. I have heard the same tale told almost in the same words in the southernmost and northernmost provinces of India, and I cannot do better than to quote again the opinion of the distinguished governor of the Gurukula which was given to me in almost these words :—

“The cause of the breaking down of our home discipline is firstly, the ignorance of our women. That began, we think, with the advent of the Mahomedans. Heretofore marriage was not performed until full maturity had been reached by both the young man and the young woman; but to protect our women from the Mahomedans early marriage was introduced. We see that the *purdah* system does not obtain except where there was Mahomedan rule. We do not find it in Bombay or in Maharashtra. With early marriage the education of women came to be neglected almost of necessity. They become too ignorant properly to train up their children. The advent of western education has also had a fatal influence upon our own life. In the first place, it has interfered with the giving of such care as the mother was before able to bestow upon her children. So far as our women have been educated at all, they have been educated after European methods. They have contracted European ideas, and are disposed to shirk household duties and care of children. They have imbibed the inclination to give their time to matters outside of their homes.

#### IV.

I closed my last letter in the midst of my report of a conversation with the Governor of Gurukula on the causes of the failure of discipline for the young in modern Hindu homes. He further said to me :—

“As regards our men, Western education has made agnostics and atheists of most of them who have come into contact with it; that is, agnostics and atheists at heart. Unhappily they still pretend to religion and wear the insignia of religious men, which is much



worse than irreligion alone. Hypocrisy is rampant amongst us. Both the Mahomedan and Hindu leaders are without religious belief and their lives are generally insincere. This dissembling is due to luxurious Western habits. Men who live simply can only with difficulty be swerved from their principles but those addicted to sense-indulgence easily sacrifice character to enjoyment.

“So, of course, the practice of religious ceremonials at our homes has fallen into desuetude. The father himself no longer performs them and does not, indeed cannot, hold his children to them. The home life has lost its system, order and discipline. Each one goes his own way, takes his own time, thinks only of his own convenience. We have a Sanskrit proverb which runs:—‘He alone can become a man of character who has for his first master the mother, for his second the father and for his ultimate master the Acharya (teacher of the Gurukula.)’”

The conclusions drawn by many thinking people from this state of affairs are of so grave and even startling a character that I can hardly blame those who are unacquainted with the actual conditions if they are disposed to regard them as alarmist and uncalled for. It has, however, been repeatedly said to me and with a show of sound reason and authority which compels conviction, that the lack of self-control, the inability to restrain the appetites and passions, found among the young men of this time, owing to the complete lack of discipline in their lives and the consequent formation in them of substantial qualities of character, commonly result in the most deplorable irregularities of life, which in many cases ruin the health and destroy for life the prospects of the victims, so that, while the destructive evils of early marriage were keenly appreciated, it was still felt, on account of these dangers, to be the safer and therefore the wiser course to pursue! And a number of the most thoughtful men I have met, both in South and North India, have expressed the view that only a system of residential schools where boys could live for a long series of years under the vigilant care and subject to the judicious discipline of wise and competent instructors *i. e.*, a schools essentially of the Gurukula type, could, under existing circumstances, rescue the youth of this country from these evils. The Gurukula, therefore, appears to be an institution of immense importance for the future of India. Words indeed will hardly express the urgency which seems to me to attach to this whole matter. Another point which requires notice in this connec-

tion is the necessity for the safe and morally effective education of boys of removing them from the corrupting influences of city life, a necessity specially imperative, it seems in India. I am told that it cannot be appreciated by one who has not lived in Indian urban quarters and mingled with the people with a good knowledge of the vernaculars, and is, therefore, substantially a sealed book to Europeans. The language commonly used in the streets and in the bazars is said to be incredibly corrupt. Those who frequent them become so accustomed to filthy and obscene expressions that they lose their sense of decency in speech and commonly employ such language, even when the occasion offers no colour of reason for doing so. Moreover lurking about the streets and infesting the purlieus of schools and colleges, are vile characters who turn the boys into dens of vice and initiate them into unspeakable practices. From such influences and associations school boys in cities cannot be protected, and they are almost necessarily fatal to all elevating moral influences and training. It is one of the chief re-commendations of such institutions as the Gurukula that they effectually safeguard their pupils from these dangers.

With all the attention the Gurukula gives to the Vedas and other sacred books it is the aim of the management to make it a first class institution for the study of Western literature and modern science. The full development of this part of the scheme has, however, hitherto been impossible for want of adequate funds. But the effort has been made to keep the school up to the requirements of the pupils who are still for the most part in the lower classes and in this measurable success has been attained. There is nothing antiquated or insular about the methods of instruction employed, and the range of study and reading is wide and liberal. English is begun in the 6th year and is compulsory during the following 8 years, and as most of the teachers have good command of English the boys of the college classes have acquired considerable facility in its use. They have, therefore, the mental equipment for keeping in touch with the thought and activities of the world, and it is the aim of the management to see that they do so. They have had installations of the telephone and wireless telegraphy in the laboratory. The Library is fairly large and well chosen, and the reading room is supplied with a number of Anglo-Indian and Indian dailies as well as Magazines. The curriculum includes, Plato, Mill, and Herbert Spencer; Jevon, Fowler, Stock and Welton in Logic; James and



Ladd in Psychology; Flint's Theism, Muirhead's Ethics; Marshall, Nicholson, Keynes and Seligman in economics; Seeley, Gardiner and Oman in English History; Bluntschlie's *State* and Alston's *Constitution*. On the private library shelves of college students I noticed such authors as Bacon, Locke, Kant, Goethe, Emerson, Martineau, Mallock, Sir Oliver Lodge, and in these volumes work was attested by abundant underscorings.

In science the boys passing from the 10th class, which corresponds with the matriculation class of other institutions, have several years' advantage over the latter. They have completed Wright's and Jones' text-books of Physics and Fourniaux' and Jago's Chemistries, and have had two year's instruction in mechanics, whereas other arts matriculants have commonly only studied these subjects in primers. For two years they have had lectures on Political Economy, of which the others have had nothing. Those who have wished it have had instruction in carpentry and the elements of agriculture. Students in agriculture are required each to cultivate a plot of ground, under the supervision of a graduate of an American agricultural college. In mathematics the 10th year Gurukula boys are about on a par with the ordinary matriculant, having studied arithmetic, algebra up to quadratic equations and six books of Euclid. In history their reading has covered a far wider range than is usual with boys of their age. They have had 1,500 to 2,000 pages of Indian and English history, whereas the usual amount read by students of their grade is 300 or 400 pages. They may fairly be said to have reached the ordinary B. A. standard in this subject. In English they are somewhat behind in the 10th class, but do not seem to be materially so in the 14th class which is the highest now in the school. In Sanskrit they are far advanced. As it is the first language of the school, comparison should be made with the proficiency of other students in the first language of other schools i. e., English. It is said that 10th year boys are as well acquainted with Sanskrit as most M. A.'s are with English. They read, write and speak Sanskrit with ease. I have myself attended these clubs, meetings and heard Sanskrit spoken fluently by both school and college boys. This experience is quite impressive as indicating the efficiency of the instruction in this language. There are six essay and debating clubs in which Sanskrit is spoken, three in which



English is spoken and one conducted in Hindi, all of these being above the 5th class of the school. In and below the fifth class there are other language exercises of a similar character.

Tenth year boys have also given much time to Indian philosophy and logic. As to the Vernacular, that used here being Hindi, of course the Gurukula students have a far better knowledge of it than those of other schools, since it is the only usual medium of instruction, both in school and college classes. I was told by a professor who has compared the language of essays and speeches given here on special occasions with that heard at Hindu conferences that the former is far superior to the latter. The age of the 10th year boy is 17 to 18, which is about one year higher than the average age of other matriculants.

So far as I can gather, the boy at the end of the 10th year of the Gurukula is at least on a par in intellectual equipment with the student who has reached the F. A. Standard in other colleges. This advantage is no doubt partly due to the much more favourable conditions for study which he enjoys, viz, quiet and natural surroundings, pure air, sufficient exercise (which is here compulsory) and the greatest regularity of life. Contrast this with the cramped and congested city surroundings of most Indian College boys, their habitual neglect of exercise and their utter irregularity of life, frequently working as they do far into the night or all night before examinations—for Indian students really work with great intensity at times—habits which frequently so impair their health as to leave them quite unfit for the serious work of life.

The advantage of Gurukula student is due in a still greater degree to the fact that instruction is imparted to him in his own language and is therefore readily understood and assimilated. The use of the Hindi as the medium of instruction is one of the features of the school which is regarded as exceedingly important. I will speak of this at greater length in my next letter.

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# THE LIVES AND TIMES OF SIKH GURUS.

AND AFTER

## III

I have depicted, through imperfectly, the political and religious anarchy in the land and the gradual but steady decline of Hindu thought proceeding from the stagnation of the Budhistic movement. The social condition of the people under such circumstances can be more easily imagined than described. Over the head of such an inert mass of humanity broke the storm of Islam. The rise of Islam may be fully likened to a volcanic eruption. For the first few years Islam had been a religion of peace and love but now that the Prophet found himself at the head of a host of a devoted following, he inculcated doctrines which gave Islam an aggressive turn and had in its results a world-shaking significance. The Islamites had tasted victory and defeat and were well inured to fighting before the Prophet died. The battle of Beder (624AD); the first step of Islam to dominion, the battle of Ohad (625 AD); the Expedition against the Jews (626 AD); the **Siege of Medina** (627-628 A.D.); subjection of Mecca, Victories of Honian and Autas (630 A. D.); and the expedition against Greeks in Syria (632 A. D.); all these events took place in the life-time of the Prophet. All this commotion was the result of twenty two years preaching from 610 or to 632 A. D. *i. e.* from the commencement of the prophetic career till the death of the Prophet.

The real eruption, so to speak, of the volcanic energy and religious enthusiasm generated and stored in the Arabs by his teachings, took place after the

demise of the Prophet. The first flow of fanaticism was towards Europe. The rise of Islam coincided with the most degenerate and disorderly period of the Romans and the Persians. At that time there was no power round about Arabia strong enough to stem the torrent of Islam. Christendom had to bear the brunt of Islam. The greater part of Syria and Mosopotamia had been subdued and Heracleus, the Grecian monarch—the first Christian who met Mohammadans—was worsted within two years of the death of the Prophet (632-634 A. D). The ancient empire of the Persians was overthrown at the battle of Kadisiya and Nihavind (637, 641 A. D). Palastine, Phoenicia, and Egypt submitted to the Arabs almost without a struggle (638-639 A. D).

“During the reign of Omar, the 2nd Caliph,” says Khandimir, “the Saracens conquered 36000 cities, towns and castles; destroyed 4000 Christian, Magian and Pagan temples; and erected 1400 mosques.”

A vigorous force of expansion was pushing on the outpost of the Saracen empire along the Northern and Southern costs of the Mediterranean. The Moslem armies ran over North Africa till the Westernmost extremity was reached, when they pulled up horses for want of land. With sword uplifted and face towards the sky, and the deep ocean before them, the Moslem General Taruk rushed on his charger into the sea; exclaiming “but for these waves he would have carried the banner of Islam to other worlds.”

From Africa the Moslems leaped into Spain at Gibraltar. (711 A. D). The whole of Europe was in danger of being drowned in the billows of Islam on both sides.

The pressure of Islam was as effective towards the East as towards the West. The Saracens trampled



over Persia as far as Oxus, subdued Khorasan (710 A. D.) occupied Sindh of which Balochistan was then a dependency (717 A.), and shattered by a disastrous defeat the Chinese dominion over the countries to her west (751 A. D). In short the human obstacles were of no avail but only natural barriers sometimes proved impregnable for the ever-victorious Arabs. The Moslems shook to the foundations the thrones of Khusros, Phoroahs and Caesars; held under sway Gothic Spain for eight hundred years and invaded the successors of Augustas and Artaxarces. Within one hundred years after the death of the Prophet, the sway of his successors extended from Indus to Atlantic, over the distant and various provinces which may be comprised under the names of Persia, Syria, Egypt, Africa and Spain.

I have outlined the history of the spread of Islam for the first hundred years to show the nature of the movement and that of the people inspired by it. The birth of the Prophet was fortunately placed in the most degenerate period of Persians and Romans but the Islamites were still more fortunate in turning their attention towards India in the darkest period of the Hindus described above ( Para II ). Other invaders had either returned whence they came or were absorbed in the general population; and they have left few traces of their presence. With Islam it was different. Its pressure was more continuous, and the disparity in religious beliefs between the inhabitants and these invaders produced far deeper and more lasting results.

To the degeneracy of the people was now added the inevitable foreign subjection. This is the immutable historical truth that people lose their own Government when they deteriorate mentally as well as physically. Imitation and adaptability sometimes further cripple the

force of character and mar the virtues. In our case the foreign subjection simply made the bad case worse. It hastened the decay which our own religious and social notions had set in and which had made us easily accessible to the foreign conquerors.

The saints and preachers of Islam followed the sword into India. The influence of their teaching and preaching is often minimized. It is easy to follow the movements of big batallions whereas the moral forces that inspire them are difficult to perceive. The teachings of Islam had their influence on the Hindu mind. The eclectic sects like Dadoo, Kabeer and Sikh were the outcome of Islamic influence on Hindu thought in the 15th century A. D ; as the Brahmo Samaj is that of Christianity at present.

I think, I have described sufficiently the religious, social as well as political influences which made and the forces at work on the Hindu society before and during the times of Sikh Gurus. Now I will proceed with the "Lives and Times" of the Gurus themselves ; the great souls who "departing left behind them footprints on the sands of time."

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Of that which exists in the soul, political freedom and institutions of equality, and so forth, are but the shadows (necessarily thrown) ; and Democracy in states and constitutions but the shadow of that which first expresses itself in the glance of the eye or the appearance of the skin.

(Edward Carpenter).

# An Exposition of the 36th Chapter of the Yajur Veda.

## III

### SAVITUR MANTRA.

तत्सवितुर्वरेण्यम्भर्गो देवस्य धीमहि धियो यो नः प्रचो-  
दयात् । सावित्री संत्र । चतस्रो विद्याः, १ सावित्री, २ दैवी  
३ वारुणी ४ भार्गवी इति । विद्यते यया सा विद्या । सावित्री  
चतुष्पादिति ।

I सावित्रीविद्या, √ पू=प्रेरणे ; √ पु=प्रसवैश्वर्ययोः । सविता  
=जनः ( प्रजापतिः ) । सर्वस्य प्रसविता ( नि० १०-३१ ) सकलै-  
श्वर्यप्रदः ( आः भा ) । “ सविता सर्वभूतानां, सर्वभावान् प्रसूयते,  
पवनात् प्रेरणाच्चैव, सविता तेन चोच्यते ” । ( योः या ) अनु-  
प्रयाणमुषसः सविता च विराजति ( नि० १२-१३ ) + या प्रेरयति  
सा चित्तवृत्तिः=

जायतस्थानः+पुनः { यथोर्णनाभिः सृजते गृह्णते च तथाक्षरात्  
संभवतीह विश्वम् । यदा सुनोतिसविता  
स उच्यते, यदा वृणोति, स्वमेव वरेण्यः+

‘ सविता सुनोति विश्वं कर्म, प्रत्यक्षं ब्रह्म यस्मिन् लोक-  
त्रयं समर्पितम् । जायतस्थानो ज्योतिष्कृत् यथा जगत्यां सम्पद्यते !  
विविधं जगद्राजयति ( विराट् ) नि० ७-१३ । अङ्गानि भयति  
( अग्नि ) नि० ७-१४ । विश्वं प्रेरयति ( वैश्वानर ) नि० ७-२१+’

सविता=जनः । ( विराट्+अग्निः+वैश्वानरः )=अ ( सः प्र )

II दैवीविद्या, दिव+अच्=देवः ‘पचाद्यच्’ । √ दिवु=क्रीडा  
विजिगीषा व्यवहार द्युति मोद मद कांति गति स्वपनेषु । देवो  
दानाद्वा दीपनाद्वा द्योतनाद्वा, द्युस्थानो भवतीति वा ( नि० ७-१५ ) ।  
दाम्बतदन्त दयध्वमिति दैवी वागनुवदति ( ब्र० प्र० ७-२ ) ।



‘परोक्षप्रिया हि देवाः प्रत्यक्षद्विषः ( गो० ब्रा० ) \* । सत्यं देवाः  
अनृतं मनुष्याः ( श० २२-१५ ) । देवः = सत्यम् ( पूजापतिः ) यो  
विजिगीषते स देवः ( आ० भा० ) सत्यमेव जयते नानृतम् ( उप०  
सु० ३-१-६ ) । सत्यः अन्तरिक्षः कस्माद्यदन्तरिक्षदक्षयः ( मि० २-१० )  
देवोऽमृतेनोदकामताम् । ( अथर्व० १९-१९-२ ) देवोऽमरः ( अको )  
देवः पदनामसुपठितम् ( निघ० ५-६ ) देवोऽन्तर्यामीश्वरः ( सा०  
भा० ) । अन्तर्याम्यधि देवादिषु ( वे० सू० २-१६ ) वेदोसि येन  
त्वं देव ( यजुर्वेद २-२१ ) + देवोऽन्तरिक्षं ब्रह्म, यस्मिन् वेदत्रयं  
प्रतिष्ठितं । स्वप्नस्यानो मने यथा ह्रियते आयम्यमानमन्तरेव  
( हिरण्यगर्भः ) नि० १-१० । अन्तरेव दीपनात् वलं लभते ( वायुः )  
- ( नि० १०-१ ) । तत्र द्योतनादात्वपतिमाचष्टे ( तैजसः )  
नि० १२-३१ ।

देवः सत्यः ( हिरण्यगर्भः + वायुः + तैजसः ) = उ ( सः प्र )

III वारुणीविद्या वरेण्यम् = वरणीयम् = अभीष्टं सुखम् ( नि०  
१२-१३ ) । वरेण्यम् पूजानां वरिष्ठम् ( उपसु० २-२-२ ) । तान्  
वरिष्ठः प्राणः उवाच ( उप० प्र० १-२ ) । अत्र वृज्जयः ( ३-३-७६ ) ।  
✓ वृज्ज स्वीकरणे, यः स्वयम् कुरुते स स्वयम्भूः । स्वयम्भूः =  
स्वमपीतः = प्राणः + नाकं पृथ्व्यद्वरेण्यस्तु ( मि० १२-१३ ) ।

सुखनाम् ( पुनः ) वरेण्यम् = वरणीयम् = वरिष्ठम् = वरुण्यम् ।  
वरुण्यः रयिदाः ( यजु० ३-२५ ) । रयिश्च प्राणश्च ( उप० प्र० १ )  
वरेण्यमात्मानाम् ( नि० ) । एवं स देतो भगवान् वरेण्यः  
यो निस्वभावानधितिष्ठत्येकः ( उपश्चे ५-४ ) ।

( पुनः ) वरेण्यम् = वरणीयम् = वरिष्ठम् = वरुण्यम् ।  
वरिष्ठः = सहः ( अ० को० ) वरिष्ठः = प्राणः । येन सर्वम्  
सहीयते; प्राणेन सर्वम् सहीयते ।

( पुनः ) वरणीयम् = ईप्सितं स्वर्गप्राणिभिः । = सुखम् ।

वरेण्यम् पूजानां वरिष्ठम् सहद्ब्रह्म, यस्मिन्नरा इव रथना-

\* द्वेवृज्जणोरूपे, मूर्ते चामूर्ते चाथयन्मूर्ते तदसत्यम् । यदमूर्ते तत्सत्यम् सः० उपः०  
प्र० ५-२ )

भौसंहताः सर्वे प्राणाः; सुयुप्तिस्थानो हृदयो यथा ज्ञानं वृणोति,  
सर्वज्ञ वीजं च जायते ईश्वरः ( यो० सू० ) वृणोति कर्म,  
अखंड स्वरूपो स्वमिति ( आदित्यः ) ( नि० ) तस्मात्  
प्राणः पूजा न घनोज्ञेयः = प्राज्ञः 'भूतौघनः' = ( प० ) ।

वरेण्यः=महः ( ईश्वरः आदित्यः प्राज्ञः )=म् ( सः० पू० ) ।

IX भार्गवीविद्या अंभूच्य जूजि युजि भूजि स्यो कुश्च ( ३-  
४-२१६ ) असृज धातोःसुन प्रत्ययः कर्त्रादेशश्च, भूज्यन्ते येनैतद्  
सर्वम् कल्मषम्भूज्यन्ति वा दुःखमूलानि येन तत्, भर्गः  
शुद्धस्वरूपं ब्रह्म ( आ० भा० ) । भर्गः पाप तापकः= तपः  
( सा० भा० ) भज्जो = आनन्दने, धातोः पापभंजनहेतु  
भूतम् = शिवम् ( भारद्वाजे ) । भर्गः=शिवम् ( आः० को० )  
नमः भर्गाय शिवाय ( शिः० स ० ) ।

'साधवाचार्यो 'भर्गः' शब्दम् असुन् प्रत्ययान्तारनिर्दिदेश  
योगी याज्ञवल्क्य वचनेन' घञन्तत्वेनादन्तम् निरदिक्षदिति  
विशेषः । यदि वाऽसुन्नन्तम् यदि वा 'घञन्तः उभयत्रापि नि-  
त्वाद जित्वाद् आदेः उदात्ततेति नस्वरभेदाः । भर्गः भेर्गम् ।

( पुनः ) असृज पाके, भवदेधातुः यस्मात् पाचयतेजगत् ।  
आजते दीप्यते जगदायस्दमं हरत्यपिते + ( योया )

( पुनः ) 'भ' भासयतीमान् लोकानिति, 'र' रज्जयतीमा-  
नि भूतानि, 'ग' इत्यस्मिन्नागच्छतीमाः पूजाः, तस्माद् भर्गः  
भर्गः उच्यते + ( मैः० उप० पू० ५-७ ) + ।

( पुनः ) गत्युत्क्रान्त्यागतीनान् ( वे० सू० २-३-४ ) इति  
सूत्रादपि ब्रह्म भर्गः प्रतीयते + गायत्री स्वरूपमेव भर्गः  
( गो० ब्रा० ५-१५ ) ।

'भर्गः— तपः, गायत्रीस्वरूपम् ( परंब्रह्म, पूर्वाचोपशमं  
शिवं )=अतात्रम्' + "सवितुर्देवस्य वरेण्यम् भर्गः = अउम्=  
ओ३म् + ( भा ) नदोम् । धीमहि यन्नो । धियः । प्रचोदयात् ।

+ { ( गायत्री मंत्रः पूणवार्थ-  
भावनम् इति मे मतिः ) }

{ धीमहि = १ धरेमहि २ ध्यायेम ३ दधिमहि +  
 { धियः-१ प्रज्ञा २ कर्म ३ प्राणः +  
 { ध-धीः प्रज्ञा, इ-मनः, येप्राणः स् मानससूर्यः, तेषां  
 समूहे, धियस् नपुंसको, द्वितीयांतः धियः +  
 यः=यद् 'छांदसत्वाह्निरुच्यत्ययः'

प्रचोदयात् = प्रकर्षणप्रेरयति यद्वा आत्मज्ञानमुपदिशति +  
 चोदनाचोपदेशश्च विधिश्चैकार्थवाचिनीति भट्टी +

( यथा ) चोदयित्री सूनृतानां चेतःती सुमतीनां यज्ञं दधे  
 सरस्वती ( यजुर्वेद २-८५ ) ।

गायत्री मंत्रः प्रणवार्थं भावनमिति बोद्धव्यम् । गायत्री  
 मंत्रार्थं भावनं विविधं परिणीतमृषिभिः ।

१ आविः सन्निहितं, गुहाचरन्नाम सहन् पदम्, अत्रै तत्  
 समर्पितम्, राजत् प्राणान्निमिषत् च यदेनद् जानाथ सदसत्  
 वरेण्यम् वरं विज्ञानाद् यद्वरिष्ठम् प्रजानाम् ( सु० उप० २-२-१ ) ।

२ तत् सवितुर्वृणीमहे वयं देवस्य भोजनं श्रेष्ठं, सर्वधातमं  
 तुरं भगस्य धीमहि ( ऋ० वे० ५-२२-१ ) + अन्धः=भगः, तुरंतर-  
 णात् ( १२-१४ ) तुरोयभोभवति + ।

३ विश्वारूपाणि प्रतिमुच्यते कविः प्रासावीद् यद् भद्रं  
 द्विपदे चदुष्पदे विनाकमख्यत् सविता वरेण्योऽनुप्राण मुषसो  
 विराजति ( यजुर्वेद १२-३ ) + नि० १२-१३ उषाकांति कर्मणः,  
 वष्टेः ( १२-५ ) +

४ एकोवशी सर्वं भूतांतरात्मा एकं रूपं बहुधा यः करोति ।  
 तमात्मसंस्थं येऽनुपश्यन्ति धीरास्तेषां सुखं शाश्वतन्नेतरेषाम् ।  
 ( कठ० उप० २-५-१२ )

५ सपर्यगाच्छुक्र मक्राय मत्रण मस्नाविरं शुद्धमपापविद्धं  
 कविर्मनीषी परिभूः स्वयंभूर्याथातथ्योऽर्थान् व्यदधाच्छाश्वतीभ्यः  
 समाभ्यः ( यजुर्वेद ४०-८ )

६ यस्तूर्णनाभ इव तन्तुभिः प्रधानजैः स्वभावतः देव एकः  
 स्वमावृणोति सनो दधातु ब्रह्माव्ययम् ( श्वे० उप० )



७ यस्मिन्द्यौः पृथिवी चान्तरिक्षे भान्ते मनः सह प्राणैश्च सत्रैः तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चय अमृतस्यैष-  
सेतुः ( उप० मु० २-२-५ )

८ अरा इव रथनाभौ संहता यत्र नाश्वाः स एकोऽन्तश्चरते  
बहुधा जायमानः ओसित्येवं ध्यायथ आत्मानं स्वस्ति वः पराय  
तमसः परस्तात् ( उप० मु० २-६ )

९ तपसाचीयते ब्रह्म, ततोऽन्नमभिजायते । अन्नात् प्राणः  
मनः सत्यम् लोका कर्मसु चानृतम् । रु वृ जृ सिद्रूपन्य निस्त्र-  
विभ्योनित् (उप० मु० १-१) अनिति जीवयतीत्यन्नम् (उण० ३-१०)

( A ) सवितुर्देवस्य वरेण्यं भर्गः कवयोऽन्न माहुः । कर्माणी  
धियस्तदुते ब्रवीन्नि, प्रचोदयात् सविता याभिरेतीति (गो ०  
ब्रा ० -३२ )

(B) सवितुर्देवस्य वरेण्यं भर्गः 'रविसिंढलस्थं पुरेषं ध्येयं  
मध्ये' चिन्तयासि योऽसावादित्ये पुरुषः सोऽहमिति ध्यायन्ति  
वेदांतिनः ।

The third part of Gayatri is the Savitri Mantra. The Rishi of Savitri is Vishwamitra, who realised the mysteries of this Mantra. The term Rishi signifies 'Seer' (drushta). साक्षात् कृत धर्माणः कवयोऽब्रुवुः. The appellations used by the Seers of Hymns about themselves are, Rishi, Kavi, Medhavi, Vipra, Vedhas, Vepas chit, Muni etc. They have always called themselves "मन्त्रकृत", meaning the Seers of Hymns; and always use the words, √Kri=to make, √taksh=to fabricate; √Jan to produce √Ri=to move √iyormi=I send forth etc. (Vide \*Yaska's Nirukta on the point) to denote their seership. When however, during the time of Jaimini, the question of the Rishis being the real authors of the Hymns was discussed by the Naiyayakas who held that 'the Vedas were of recent origin, because the names of Rishis were applied to certain parts of them as Kathaka of Kowthuma", Jainmini stated this and similar

other views in his Sutras, (1-1,27-28.) and replied to them in Sutra 31. The existing commentaries on these Sutras, may be studied with great advantage. Jaimini here lays down that "as the Vedas were not made by men, the names of Rishis and others, which therein appear, are not the names of those who composed the mantras, but of those, who traditionally handed down the teachings contained in them. In short the Rishis were seers (ऋषयः). This explanation is also adopted by all the leading commentators on the Vedas, including of course, Sayanacharya and Swami Dayananda Saraswati who deals with the question at great length in the introduction to his Rig Veda Bhashyam. The Devta or the subject of Savitri is Savitri the Eternal father who made the *Sun*, a highly fitting lesson on His attributes and nature. Gayatri enjoins the worship of Om. The ancient Rishis styled it (दीक्षा) or initiation into Divine knowledge; (धर्म) a religion; (उपासना) or meditation. For what but sound conception, pure religion, and true worship, may be consistent with the contemplation of God. ज्ञानक्रमोपासनं ब्रह्म धाम साधनम् Knowledge, Religion and Worship are the successive steps, by which the seeker after Truth rises to the source of all Truth.

"The first glimpse of divinity that is caught by the scientific mind is of the most external kind, in fact derived from the *Sun*, such as the panoramical display, the chromatic beauty and the adaptation of physical forces (motion) to one another with the greatest regularity, precision and uniformity. After the mind has familiarized itself with this, there dawns a *philosophical* perception of the interior designs of nature, with which perception, the mind soars higher, till the design itself is found to be the outcome of the constitutional and *spontaneous* tendencies of the Deity called *Principles*. Contemplating from the platform of these principles, the mind rises to the Fountain of all principles—the essential Divinity embodying all in one. These being

the successive steps, through which the mind rises to the contemplation of Gayatri the phases of His existence are four in number. I सावित्री II देवी III वारुणी IV भार्गवी.

I Savitri is the first phase. In this phase God is viewed as creating the frame of the universe, and residing in all its physical parts and moving them, and like the wakeful phase of the human spirit is manifest as diffused in the material nature (विराट्), and pervading all parts, determines the disposition of seven organs (अग्निः) and regulates with precision and order, the conscious and voluntary movement of the body (वैश्वानर). According to Swami Dayananda Saraswati, Virat, Agni and Vaishwanara represent a आ. the first matra. स०

II Daivi is the second Phase. In this phase God is viewed as contemplating the eternal designs and fixing the types of Rig, Yajur, Sama and like the dreaming phase of the Spirit is realised as getting ultra sensual or internal and playing only in the central mansion (हिरण्य गर्भः), being highly energetic (वायु) and interlinking the several ideas that constitute the design (तैजसः). According to Sawmi Dayananda Saraswati हिरण्यगर्भः, वायुः, तैजसः represent U (उ) the second matra. (सप्र.)

III Varuna is the third phase. In this phase God is viewed as himself, all delight and the embodiment of all ideas and principles, that maintain the life of the Physical universe; and like the slumbering phase of the human spirit is veiwed in his own constitution, as folding all the conscious mentalities within himself in the germ (इश्वर) without any distinction of perception, memory, imagination, conception, judgment, reason and discrimination and and suspending all voluntary movements as if in the nucleus (आदित्य) without any differentiation of cognition, emotion, sentiment, desire, will, deliberation and moral disposition. Hence, he is known as Pragmanghona प्राज्ञ, the embodiment of all ideas and principles and possesses highest



wisdom in vital principles. According to Swami Dayananda Saraswati आदित्यः and प्राज्ञ represent m म्, the third matra सप्.

IV. Bhargovi is the fourth Phase. In this phase God is viewed in the essential mode of existence तप, the absolute and unconditional with no trace of the relative or conditional world about Him प्रपञ्चोपशमम्, All Calm, All Peace and all Bliss शिवम्. This is *Bharga*, the universal spirit. His worship burns down all ignorance and sin never to grow up again. He should be known. This corresponds to no matra अमात्रम्. +

Om is the most most estimable name of the universal spirit ब्रह्म, the modes of existence of this spirit, being truly represented by matras or the single letters A.U.M. अउम् of which the monosyllable Om is made up.

"Om is endowed with innate omnipresence, omniscience, and omnipotence 'भूर्भुवः स्वः'. He essentially exists भर्गः; Himself, the embodiment of all principles, that maintains the life of the universe वरेण्यम् does design and is interior Reality देवः; and imparteth Eternal motion to all external nature सविता. Contemplate this Om, who internally irradiates our souls धियः.

*Now it is quite clear that the गायत्री मंत्र is the exposition of प्रणव or Om.*



## Reviews and Notices.

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### 1. "Spiritual Consciousness". By Swami A. P. Mukerji.

This book, as its title indicates, is a treatise on *Yoga Shastra*. In it the author, who is a *Yogi*, makes an attempt to prepare the lay man for a proper understanding of the *Yoga* philosophy and, through a series of wise and pregnant sayings, impresses on the reader's mind the necessity for rising above materialism by solving the great and eternal problem, "What am I?" The book contains 20 chapters and is full of deep and mature thoughts. We will make a few quotations:—

(1) "Enjoyment is not, and ought not to be, the goal of life. Sense-enjoyments end in satiety and exhaustion. Power and pelf, riches and all that riches mean, only tie us down to a narrow sphere. But in the long run we do come to know that happiness is not in them. This is a tremendous truth, yet God mercifully screens it from us till we are prepared to receive it."

(2) "The first essential is to pitch our aims high. Let us look upward and upward alone. Let us pray to God for strength by all means, but let us be prepared to deserve His grace by walking a straight path."

(3) "Action, right action, unselfish action,—these alone can give us strength. *To think is to act. To act is to live. To live is to love.* "Love, Love; that is the sole resource."

(4) "Disease may come; limb after limb may be lopped off; sorrow may strike thee to the core; yet cease not to think nobly, act nobly, and desire nobly."

(5) "We have long lived under the influence of fear—the first-born of Ignorance. Let this fear be killed outright. Let knowledge come and with it its power—Courage. This is the Supreme lesson we have to learn—Fear leads us from death to death; Courage opens the gate into Life, Serenity and Joy".

The most important chapter in the book is Chapter XVII. It treats of *Meditation and Reflection*, and is full of valuable

hints and suggestions for a student of the *Yoga Darshana* on its practical side.

The author recommends the following *Meditation* exercises for daily practice :—

(1) "I will be what I will to be. I "can" and I "will" be Free."

(2) "Locked up in my soul is All-Power,—All-Wisdom,—All-Love."

(3) "My first, last and only Mission in life, is to give explicit expression to this Soul-Force."

(4) "I live for Self-Perfection".

(5) "My inner nature is a battery of irresistible force and energy".

(6) "I resolve to be Desire—Free."

(7) "I dedicate myself—body, soul and spirit—to the service of the "Great Orphan," Humanity."

(8) "I worship God by serving Man".

(9) "I resolve to strive for the *Buddha-Life*, the *Christ-Life*".

(10) "I resolve to be Serious".

(11) "I resolve to be Fearless."

(12) "I resolve to be Pure, Chaste, Clean, Contented, Studious".

(13) "I resolve to be Righteous".

(14) "I resolve to mount guard over Speech, Thought and Action."

(15) "I resolve to be Gentle, and Quiet and Loving".

(16) "I resolve to be a staunch upholder of the Great Law of Compassion and Non-Injury".

(17) "By the Sword of Knowledge, I resolve to cut asunder and dispel all doubt, within and without."

(18) By force of my Will-Power, I resolve to crush and starve out all sensual and unclean thoughts, all lust of the flesh all pride of life."

(19) "I wish every one perfect Soul Bliss."

(20) "I am and have Eternal Life."

(21) "I am one with All."

(22) "I am the All."



These are some of the *Meditation* exercises recommended by the author, and for one spiritually inclined, they are surely of immense usefulness.

"Spiritual Consciousness" is full of hope and inspiration, and the "Yogi Publication Society" of Chicago deserves the heartiest congratulations of the Indian public on the production of this excellent work, which is likely to be of great service to those who wish to make a practical study of the grand Yoga philosophy of ancient Aryavarta.

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## "Glimpses of the Orient To-day."

By

MR. SAINT NIHAL SINGH.

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This is the record of the author's recent ramble through Asia. He personally visited all the lands about which he writes, with one or two exceptions. To quote the author of the book, "it is a collection of impressions formed as the writer slowly journeyed from one land to another, living amongst the peoples as one of them."

The main interest of the book lies in the fact that it is written by an Asian, who feels for the Asiatics and sympathises with them.

The treatment is critical and historical; but special prominence has been given to the literary side of continental activity.

A clear account of the growth of *Nationalism* in the different countries of Asia is intended to be conveyed to the Indian youth—for whom the book is especially designed, and it is hoped that it may be the means of inspiring them to work for the uplift of their Motherland.

A special chapter is devoted to "Evolution, not Revolution, in India."

Dealing with the so-called "Unrest in India," the author observes:—

"Did you ever strike two pieces of flint violently together? Did you witness what happened? The two pieces of stone, coming in contact with each other produced a spark of fire. This is what

has happened in India. The ancient Oriental civilization abided side by side in Hindustan with Western enlightenment. The two did not collide for many generations. They merely touched each other. The Russo-Japanese War, the initiation of self-rule in Turkey and Persia, and the awakening of China—these agencies sharply struck the two civilisations against each other, and the world sees, to-day, a smouldering spark of unrest in India, which, in time, will grow in dimensions and activity, until the fire has burned the dross of slothfulness from the nation and purified the land so as to fit it to rank with the enlightened peoples of the world”.

Commenting on the deterioration of Asiatic Society, he says :—

“The Oriental woman, treated as an inferior, condemned to illiteracy and the seclusion of the harem, has been incapable of intelligently discharging her duties as a communal entity. Man has not enjoyed the beneficent effect of woman’s comradeship. All these and other factors have contributed towards the degeneration of the various peoples of Asia.”

The author thus describes the advancement of women all over the East. “The more progressive amongst the Chinese girls are taking an active part in various social and political reforms and are announcing their intention to choose their own life partners and do what they believe is for their best interests, even disobeying their parents, if necessary, in order to do so. Indeed, some celestial maids have conceived the idea of initiating a strict “Marriage strike” if forced into matrimony against their inclination. The Young ladies of India and Persia are doing the same.

We recommend the book to all our readers, and hope that it will be duly appreciated by them, and particularly by the Indian youth, for whom it is especially designed.

We also congratulate the well-known and enterprising firm of Messrs. Natesan and Co., of Madras, on the production of this excellent work, which will be found equally interesting by the students of history as well as of politics and sociology.

“Glimpses of the Orient To-day” ought to find a place on the book-shelf of every Indian politician and journalist, and should command a wide and ready sale.

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# Swami Dayanand Saraswati

## A SKETCH OF

### His Life and Teachings.

Messers Natesan & Co., have done more to produce healthy literature in English for Indian youths than any other firm whether Indian or European. Among other useful publications they have brought out handy sketches of the lives of eminent Indians. The last of this series is the book under review. Swami Dayanand was, doubtless, the greatest Indian of his age and one of the greatest philosophers that the world has ever produced. His tremendous personality has left an imperishable mark on the age and his teachings have influenced millions and are destined to influence millions more. His activities were many-sided and his genius versatile. He was a philosopher, reformer, saint, yogi, litterateur, expositor of the Veda, economist, organiser and orator all rolled into one. Messers Natesan & Co. have, therefore, earned the gratitude of all progressive Indians by bringing out his biography in a handy shape at this juncture of time when India is throbbing with the impulse of a new life and the channels of national life are being broadened and deepened. Young India has started forward on the glorious path of progress and self-realization and surely it needs wise guidance, mature advice, and above all inspiration. Swami Dyanand's life is full of hopeful and inspiring lessons. It is the life of an optimist of optimists—of a man who had the courage to attempt the well-nigh impossible task of reviving in an essentially materialistic age a spiritual civilization that had been almost extinct for 6000 years and a virile culture which had been replaced in the course of time by silly ceremonialism and withering and blasting ritualism. The work under review has been written by one who has made a study of the Master's life and also carefully watched the progress of the world—movement founded by him. It states in a lucid and clear style the principal incidents of the great seer's life, describes in picturesque language his activities, gives a summary of his teachings and touches upon the work of the Arya Samaj in various spheres of beneficent activity. The learned author thus refers to the movement inspired by the great rishi:—



"It is essentially an intellectual upheaval, the forerunner of a mighty social revolution with a new organism and a new philosophy of life behind it. It is the summing up of the long course of the great historic evolution of Vedic India. Its message is the perfection of humanity through a reconstructed social and civic India in the light of a lofty spiritual philosophy".

The book is excellent and must command a ready sale. On the title page there is a beautiful portrait of the Master. The printing and get up are excellent. Price annas 4 only. Can be had from the publishers 3 and 4 Sunkurama Chetty Street Georgetown Madras.

## INDUSTRIAL INDIA

BY

GLYN BARLOW, M. A.

This interesting and informing book ought to be in the hands of all who have at heart the industrial and social regeneration of India. The fact that a second edition has been brought out is itself a sufficient proof of the interest that it has evoked in India. The author is an exceptionally keen observer of Hindu life and its requirements and we wish many more gentlemen of the like intellectual equipment would come to the rescue of India. We can confidently say that *Industrial India* is one of the most suggestive books that we have met with on the subject and, as such, deserves wide circulation. Can be had from Messers Natesan & Co Madras.

MAITREYI

A STORY ILLUSTRATING THE THEOLOGY & SOCIAL LIFE OF THE

VEDIC HINDU.

The book is unusually illuminating, helpful and interesting. Its perusal gives an intense intellectual gratification. It must be said to the credit of the author that he has very ably simplified the most abstruse philosophical disquisition of the Brihad-aranyak Upanishad which deals with the question of questions, the

themes of themes, the greatest riddle of the Universe that the greatest of intellects have always delighted to dwell upon but to which ever and anon the answer has been given *Ignoramus* and *Ignorabimus*. We wish the book may have a wide circulation because it gives glimpses of the primitive glory of India when women were Brahman-knowers, when the monstrous vampire of caste did not eat into the vitals of our Aryan life, when the system of Swambara-marriages had its sway and when Aryavarta was studded with colleges of Art and Science.

We wish it could be possible to place the book in its Hindi translation in the hands of Indian women.

Price annas 4. Can be had from Messers. Natesan & Co. Madras.

## OUR LIBRARY TABLE.

### I.

We are just in receipt of a new catalogue of books, containing the reviews of the works of the noted author, lecturer and traveller, Mr. Peebles, M. D. About thirty books and pamphlets are listed covering a wide range of subjects as Spiritualism, Occultism, Health, Anti-Vaccination, History, Travel, Religion and Philosophy. We would recommend our readers to write to Peebles Publishing Company at 519 Fayette St. Los Angeles, California for a free descriptive catalogue.

### II.

We are also glad to announce the receipt of a magnificent life-size portrait of the venerable pilgrim taken at the ripe age of ninety years. It is ready for framing and should be possessed by all who have been privileged to meet him or read his numerous writings. The price, mailed to any address free, is 25 cents.

### III.

We have also received from the same publishing house a life sketch of Dr. James M. Pebble. It is ably written and will repay perusal. It is one of a series of "Little Books about Big Men"—word-portraits of American leaders whose creative work has made for national progress.

### IV.

Professor Bal Krishna M.A. has brought out an ab-written booklet in Hindi on the Philosophy of Havan. He has named

it *Agnihotra Vyakhya*. The treatment of the subject is at once popular and scientific. The brochure is sure to afford much food for reflection. It is the first ably-written book of its kind. We hope it will command a wide sale. Price 4 annas. Can be had from the author, Gurukula Kangri Hardwar.

## V.

The special "Coronation Number" of the *Indian Review* is a bulky volume containing 152 pages of good reading matter, portraits, illustrations and cartoons. The most notable feature of this issue is the series of articles descriptive of the coronation. The Right Rev. The Lord Bishop of Madras describes in vivid colors the "Coronation Service" that took place in the Westminster Abbey at His Majesty's recent Coronation in London. Professor Jadunath Sirkar, M.A., the well-known historian, gives an account of the Coronation of the great Aurangzeb and this is followed by Mr. Hayavadana Rau's description of Jehangir's Coronation. The Hon. Mr. T. V. Seshagiri Aiyar in his interesting account of "Hindu Coronations" takes the reader to the days of Sri Rama, the Ideal King, and the renowned King Yudhishtira. The contribution that will interest those who may like to have a bird's eye view of the great Imperial City, where the king was crowned is that on "Delhi: Then and Now," made all the more valuable by 16 carefully selected pictures of the important sites and monuments therein. The lengthy and appreciative sketches of the lives of Their Majesties and an account of the Four Georges will also find numerous readers. Altogether this is a highly interesting issue and with its many topical articles by well-known writers, portraits, illustrations, and cartoons is cheap enough at One Rupee per copy.

## VI.

"*The Collegian*" is a new illustrated educational fortnightly published by Mr. B. Dey 33 Dixon Lane Calcutta. The December number has been excellently edited and contains a variety of interesting matter on various educational subjects. The contributors are for the most part distinguished professors of Calcutta Colleges. We welcome our contemporary to the ranks of journalism and have no doubt that it will be widely patronized by students and teachers by reason of its excellence. The annual subscription is Rs. 6 for the general public and Rs. 4 for *bonafide* students.



## VI.

The Darbar Number of our excellent Urdu contemporary *the Zamina* of Cawnpore, also deserves a word of praise. There are 25 neatly-executed portraits and 22 articles and poems by eminent writers all of which have been ably written. The price of the special number is Rs. 1 only.

## VII.

The special Coronation Number of *the Brahmavidin* is beautifully printed on superior paper and contains some fine articles—that on “The Indian Conception of King and Coronation” being the most illuminating.

## VIII.

“*The Aryan*” is a new monthly started in Canada. It is devoted to “the spread of the Eastern view of truth and “the interests of the Hindus in the British Dominions.” The November number contains a beautiful article on “The Indian National Congress and the Canadian Hindus.” The woes of Hindu immigrants who though law-abiding citizens are prohibited by the Law of Canada from bringing their wives and children to the land of their adoption have been pathetically described. The band of Indian patriots who are fighting constitutionally for bare justice to their countrymen and whose organ the “*Aryan*” is deserve the sympathy and support of all right-feeling Indians and Englishmen.

---

# NOTES.

## SIGNS OF THE TIMES

Christianity had at one time a message for humanity. Then it made headway even though temporal power was arrayed against it and its adherents were tortured, slain, burnt alive, hanged, quartered, and drawn. At that time the supremely dominant note of Christianity was a higher morality, a nobler and saner view of this life and a hopeful and optimistic view of the life to come. There was a mass of corruption in the world at the time that Christ appeared on the stage. The scribes and the pharisees had done their worst to dim the eternal light of truth. Christianity infused a new life, into the dead, inert, and putrefying body of Religion killed by creeds, theological formulae, hair-splitting, subtle, and fine logical distinctions without a difference, casuistical verbiage and much more frightful rot of the same description. For a time, therefore, Christianity which was only a re-statement and re-interpretation of the eternal Vedic truth had a vitalizing and electrifying effect on public life and introduced fresh currents into the stagnant pool of European life.

But when it became a state religion and the "Vicars" of the Carpenter of Nazareth sought alliance with Dives leaving Lazarus to his fate, joined forces with wealth, privilege and rank and relinquished the advocacy of the cause of poverty, democracy and suffering, the intellectual servitude to pharisaism from which the Master had sought to free a section of humanity re-asserted its hateful domination. Ecclesiastical councils which had behind them brutal physical power wielded by Christian autocrats imposed church-made creeds and man-made articles of faith at the point of the bayonet and suppressed belief in the purer and simpler religion of Christ which they dubbed heresy with a strong hand. Then followed the dark days of the Inquisition and of the persecutism of votaries of Truth and Philosophy. The progress of enlightenment has rendered that form of persecution impossible in this age. But the assumption of infallibility on the part of the church and its arrogant insistence upon retaining the sole right to interpret Christ and his teachings still continue. Bigotry is often blind and cannot see that its clamorous insistence on worn out and hide-bound traditions cannot check the

liberty of thought and the onward march of the spirit. The Bishop of Winchester has only recently withdrawn Mr. Thompson's licence for his rejecting in his book *Miracles in the New Testament* (a) miracles in general and (b) the particular miracles of the Virgin Birth and the Physical Resurrection. The Rev. Cyril W. Emmet, himself a clergyman, enters a vigorous protest in the December number of *the Nineteenth Century and After* against this arbitrary exercise of authority on the part of the Bishop. He speaks out his mind rather freely and vigorously and maintains most rationally and logically that a re-statement and re-interpretation of a religion is not tantamount to its rejection and that liberty of criticism in the church provided it does not amount to a negation of fundamental principles is not only legitimate but essential. He quotes in support of his view the following remarks made by the present Bishop of Oxford:—

“On the whole a free intellectual life is essential to religion. A religion which cannot face facts or assimilate all real knowledge becomes a superstition and any change in the intellectual atmosphere demands—not a *fresh revelation* but a *fresh theology*—a *fresh presentation of the old creed in new intellectual terms*. We are all familiar with the peril which besets an old religion of becoming fanatical and obscurantist in face of new knowledge.”

The italics are ours. Christian divines will find that if there is a fresh presentation of Christian theology in new intellectual terms, Immaculate Conception must go, Resurrection must go, Redemption by Grace must go and miracles must go. All that will be left will be the Sermon on the Mount to which some universal principles of science will probably be added. The new “Theology” will so completely resemble the Vedic religion that the existence of a separate church called the Christian Church will cease to have any justification and it will merge into the Vedic church. That indeed is a consummation devoutly to be wished for.

#### CHRISTIAN INTOLERANCE AND THE ARYA SAMAJ

It has been well said that those who live in glass houses should not throw stones at others.

The Christian missionary in India needs to be reminded of that proverb. One of his stock arguments against Bhagvan Dyanand is that when a young boy he eluded the vigilance of the guards and escaped from the control of his parents. This was



done by Dyananda long before he became a rishi and the fact that he himself communicated this information to the world when he was at the height of his reputation and was looked upon as a Saviour and Redeemer by millions of his fellow beings adds lustre to his already resplendent character and spiritual worth. But what have our Christian friends to say about certain facts which tarnish the public character of Luther—not Luther the boy but Luther the Apostle and Reformer. Luther actually advised Phillip of Hesse to take a second wife his first wife being still alive. Says Professor A. C. Mc. Giffert in the November *Century* (quoted in the *Review of Reviews* for December).

*"He was quite aware that he could not suspended the law of the realm in Phillip's favour and make a legal marriage of an illicit relation by any dispensation he could give. Assuming the role of a father confessor, already familiar to him for nearly thirty years, he simply undertook to relieve the landgrave's burdened conscience by pronouncing his secret union with another woman justifiable in sight of God. In the sight of others, he insisted, the union would be nothing but concubinage and for Phillip publicly to treat a concubine as a wife, and to claim he was legally married to her would be a wanton defiance of the law of the realm. It was, of course, of the very essence of such a relation that it be kept secret, and when Phillip was disposed to let it be publicly known, in order to save the reputation of his new bride, Luther objected strenuously exhorting him to deny it flatly, if taxed with it, and declaring he would not hesitate to do the same."*

The italics are ours. So on this particular occasion Luther defended bigamy and falsehood both. Of course there is not a single incident in the strenuous public life of Dyanand which can cast any the least doubt on his habit of rigorous truthfulness. Nor can his worst enemy point to a single occasion when he exhorted any person, whether prince or peasant, to follow a course of conduct which according to the principles of the eternal religion of which he was the apostle was wicked or immoral. We say all this not to belittle Luther whose greatness we acknowledge and whose memory we venerate in spite of his faults, but to impress upon some Christian missionaries the necessity of being discriminating, just and scrupulous in their attacks upon sages and benefactors of humanity who

preached a religion which they mistakenly regard antagonistic to their own—mistakenly because we firmly believe that Christianity in its essence is nothing but peculiar insistence upon one or two aspects of the eternal divine Dharma. We need not say in so many words that we agree with every word of the following appreciation of Luther by the learned professor.

“ Full of faults he was, faults of temper and of taste—passionate, domineering, obstinate, prejudiced, violent, vituperative, and coarse—but he was a man thorough and thorough—a man of heroic mould, courageous, strong, masterful, frank, sincere, and generous as far from petty jealousy and cowardly duplicity as from priggishness and cant. He was in deadly earnest, and yet had the rare and saving grace of humour.”

### THE MORAL EDUCATION LEAGUE.

The Moral Education League of London which has an offshoot in India also has rendered invaluable services to the cause of moral reform and personal purity by publishing text books of undenominational moral teaching. In India Mr. Fox-Pitt is the life and soul of the movement. We understand that our distinguished friend has received encouragement in his noble efforts for the betterment of the morals of Indian youths from the Government of India, Government of Bombay, the Calcutta University and the leaders of Indian public opinion in Bombay and Bengal. We accord our fullest and unreserved support to this movement and offer our grateful thanks to Mr. Pitt for his selfless endeavours in behalf of the rising generation of our country. The Government of India is pledged to a policy of strict neutrality in matters religious and this precludes the possibility of imparting denominational religious instruction in Government School and Colleges. It cannot, however, be denied that the Godless system of education now followed has produced disastrous results too horrible to contemplate. Under these circumstances, the Moral Education League which has hit upon a happy solution of the difficulty is a blessing for the country and deserves the whole-hearted and practical support of all right-feeling people who deplore the lack of discipline, characterlessness, and a sense of irresponsibility which have unhappily become the characteristic features of our national life. *Youth's Noble Path*, a text book issued by the League for the benefit of Indian students, is an excellent book written

in a simple and charming literary style and unexceptionable spirit. The illustrations are mostly drawn from Indian life and traditions. We commend the book to the notice of all headmasters of High Schools and hope that it will command a wide sale.

### THE FUTURE OF INDIAN MOSLEMS.

A communication on this subject from the pen of S. Riza Ali, Secretary District Muslim League Moradabad, has appeared in the *Pioneer* of January 4. The Sayyad Sabib writes with refreshing candour and with outspokenness which will startle many Muslim Leaguers. He makes many interesting admissions. For instance he says "We Indian Musalmans have been pursuing a definite and deliberate policy for the past thirty years. *That policy has resulted in an almost total strangement between our Hindu fellow-subjects and ourselves.*"

The Mohomadens, he says, always flattered themselves with the idea that "though inferior in numbers, their status in the world is somewhat superior to that of their fellow—subjects because of the Turkish Empire and the Persian Kingdom." This gave the Hindus a legitimate cause for grievance because, says the writer, "we lavished on our co-religionists of Turkey and Persia the love that was the due of our neighbours; or because we lived for generations on the banks of the Ganges and the Jamuna, yet we always dreamed of the Euphrates and the Tigris." He then, goes on most pathetically to observe that the Muslims though deficient in neighbourly affection for the Hindu "have never failed in their duty to the British Government" and the reward they have got for such unexampled devotion is that they are warned by the "*Pioneer*" that British Policy cannot be "governed by a special deference to the religious susceptibilities of the Indian Musalmans." But this is not all. The Partition has been annulled because the Bengalis agitated. Because Turkey and Persia are left to their fate in spite of the peculiar species of loyalty which the Muslims profess, all cause for seeking a quarrel with the Hindus vanishes. Let the writer speak for himself.

"We are now assured that British Foreign Policy cannot take into consideration the feelings of the Musalman subjects of the Empire. As a consequence Persia and Turkey must go sooner or later. The



disappearance of these kingdoms will place us on the same level with our Hindu fellow subjects. Is it then wise to persist in our existing policy and go on exasperating our neighbours?"

The prospect of the loss of the national independence of a country can never be a matter for rejoicing, but it seems that the expected disappearance of Turkey and Persia has a redeeming feature so far as the Hindus are concerned for it promises to reduce the "political importance" of our Muslim brethren and to give us a political status equal to their own and we are assured that there is now a fair chance of the Hindus not being "exasperated" any further.

The situation is indeed strange. The Hindus can live peacefully with their brethren—their own flesh and blood—only if two foreign countries lose their national independence. They must decide whether they care more for the good will of Muslims or for the dictates of their eternal religion which enjoins upon them the duty of always praying for the progress and prosperity of all nations.

The independence of Turkey and Persia are inconsistent with hopes of reconciliation with the Moslems. The Hindus are, thus, between the devil and the deep sea. If they desire the friendship of Mohammedans, they must wish ill to two states that have never wronged them. If they put up their prayers for the integrity of the two states whose independence is in immediate peril and their prayers are granted, then farewell to all hopes of the cessation of the policy of estrangement on the part of their brethren.

Will they choose to sacrifice their peace of mind and the chance of the hall-mark of political inferiority vanishing and follow the Vedic injunction that it is a sin to maliciously desire the ruin of any section of humanity?

But to be serious. The Muslims must be very credulous indeed if they ever believed that the British Government would be guided in its foreign policy not by the opinion of their master the "British Public" but Muslim opinion in India. What that public opinion may possibly be will be evident from the following extract from an article on "Europe and the Mohammadan World" by Sir Harry H. Johnston C. C. M. G., K. C. B. in the *Nineteenth century and After* for December 1911:—

"At any rate, Italy, whether or not she has made a false step must go on with the task to the bitter end at no matter what cost in men and money, for if she were to confess failure and withdraw, *the result would be ceatastrophic throughout Africa and the Orient.* The victorious expulsion of the Italians from N. Africa by the Turks, Arabs, and Berbers would quite probably be followed by a native rising against British control in Egypt, by revolts against the French in Tunis and Morocco, by an aggressive attitude towards Christians in Syria and Asia Minor which would compel the intervention of the great powers, and similar movements in Nigeria, the Sudan, Arabia, Afghanistan, and India, such as would tax severely the resources of the British and French Empires. Nor would either Austria or Germany profit eventually by such a renaissance of Muhamaden independence in Asia Minor and Constantinople or in Mesopotamia, and Russia would feel the effects in Central and Western Asia and in Northern Persia."

Whatever opinion we may hold as regards the correctness or incorrectness of this view—which to us sounds alarmist and foolish—it cannot be denied that the Muslim demand in India that England must be controlled not only in her Indian policy but also in her relations with foreign powers by Mohomodan susceptibilities is indeed preposterous and can never be conceded. It being so, our Mohameden brethren would be well advised if they followed the advice of Mr. Riza and accepted the olive branch extended to them times out of number by their Hindu brethren to whom they are united by indissoluble ties of race nationality, and common Government and with whom they have certainly more in common than with any foreign country. Let us hope that this sane view will prevail and also that Muslim good will toward Hindus will not depend upon British foreign policy which is a changing factor but will rest upon the solid and adamant foundations of a common heritage and common traditions.

### HIS MAJESTY ON IDEALS OF EDUCATION.

His Imperial Majesty the King Emperor appears to possess the light of nature which enables him to grasp even complicated problems and to see things in their right relations. His majesty

made some very profound observations in reply to the address presented by the University of Calcutta,

Said His Majesty.

“It is to the universities of India that I look to assist in that cordial union and fusion of the culture and aspirations of Europeans and Indians on which the future welfare of India so greatly depends. .... You have to conserve the ancient learning and simultaneously push forward Western science. You have to build up character, without which learning is of little value.”

We wish that some impatient European “educationists” who would see India transformed into Europe and denationalised and “westernised” Indians to whom ancient classical culture is what the red rag is to the bull would ponder deeply over the words of wisdom and sound sense uttered by our gracious sovereign. If the educational policy of the Government were framed on these lines and character-building regarded an essential feature of the educational system, anarchical outrages which have disgraced the good name of fair India would become things of the dead past.

#### PROFESSOR MAX MULLER ON SWAMI DAYANAND.

We reproduce below Max Muller's reply to a letter addressed to him by Baboo Nand Lal Ghosh Barrister-at-Law, a member of the Council (Antrang Sabha) of the London Arya Samaj in 1887 in the hope that it will interest our readers.

All Souls College, Oxford.

DEAR SIR,

14th May 1887.

It would have given me great pleasure to assist and preside at a meeting of the Arya Samaj in London. I know that Dayanand Saraswati's intentions were excellent and that he has done much good to his countrymen and would have done more if he had lived longer. What he would have done, if his life had been spared, his followers ought to do—not to rest satisfied with being mere followers, but to carry on his work beyond the point which he had reached. If I



could in any way help you in that work, I should gladly do so. But at present I am only kept in Oxford in order to superintend the first examination in the new Oriental Honours School, and as soon as that is finished I shall have to follow my family who have already left England, and whom I should have joined but for this examination. I have really no day to spare as I am preparing the Candidates for their Examination. But it will be a great pleasure to me to make the acquaintance of the members of Arya Samaj at some future time.

BELIEVE ME,

*Yours very Faithfully,*

The italics are ours.

(Sd.) MAX MULLER.

#### RAJA RAM MOHAN ROY.—A FOLLOWER OF THE VEDA.

We have all along held that Ram Mohan Roy was an Arya Samajist before the Arya Samaj was founded. Professor Max Muller also supports this view. Says he in his Biographical Essay on Raja R. M. Roy:—

“He never became a Mohemmadan, he never became a Christian, but he remained to the end a Brahman, a believer in the Veda, and in the one God, who, as he maintained, had been revealed in the Vedas, and especially in the Vedanta, long before He revealed Himself in the Bible or the Qoran.”

At another place, the Professor remarks:—

“At the weekly meetings of the Brahmo Samaj extracts were read from the Vedas, discourses were delivered, chiefly in Bengali, hymns were sung, mostly composed by Ram Mohan Roy himself, great care was taken not to wound National feelings more than could be helped. The Vedas for instance were chanted by Brahmans only, from an adjoining room, where people of the lower castes were not allowed to enter.”

---

# The Gurukula Samachar.

*Motto I:—*By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

*Motto II:—* The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its member.....  
..... ..There is no political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer.*

His Highness the Maharaja of Mysore paid a visit to the Gurukula on the 30th of December last.

|                          |   |
|--------------------------|---|
| A Distinguished Visitor. | His Highness was accompanied by very few attendants and was most simply clad. |
|--------------------------|---|

He was very kind and gracious and was very highly impressed with what he saw. He donated Rs. 500 for the institution.

|                                   |  |
|-----------------------------------|--|
| The health of the Brahmacharie's. | The health of the inmates is exceptionally good this season. Almost all the Brahmacharies are in the enjoyment of sound health and bright spirits. On holidays excursions to neighbouring villages for drinking cane-juice are much enjoyed. |
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| The Sahitya Parisad. | The last meeting of the Parisad was well attended. Brahmachari Brahmadata of the 12 Year class read a learned and informing paper on "Flesh-eating". He presented the other side most impartially and fairly collating together all the ancient texts which are put forward in support of the view that the ancient Aryas were not vegetarians. He then met argument by argument, authority by authority, and his treatment of the subject was well-reasoned and most illuminating. The discussion that followed was sober, suggestive, and as much constructive as destructive. |
|----------------------|--|

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|----------------|---|
| The Xmas week. | The Xmas week was a busy week in India and some of our professors were also away. Professor Sinha with both the new Sanataks (graduates) of the Gurukula attended the Calcutta Arya Samaj |
|----------------|---|

anniversary. Professor Sinha spoke eloquently on the Gurukula. Brahmachari Harish Chandra Sanatak gave a philosophic discourse on "Ishwar Bhakti" interspersed with verses from the Upanishads. Both these gentlemen spoke in the Vishudhanand Vidyalya also and their speeches were much appreciated. Mahatma Munshiram is touring in the country to collect subscriptions. It is expected that a handsome amount will be collected. Professor Rama Deva attended the Mathura Gurukula anniversary which was a great success. About 5000 ladies and gentlemen attended from all parts of the United Provinces. About 11,000 Rs. were subscribed in all, of which 6000 over were in cash.

We congratulate our brethren of the Mathura Gurukula on the success of their anniversary and pray for the continued progress of our Gurukula there.

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\* \* *The Editor of this Review does not undertake to return any manuscripts; nor in any case can he do so unless either stamps or a stamped envelope be sent to cover the cost of postage.*  
*It is advisable that articles sent to the Editor should be type written.*

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THE

# Vedic Magazine

## AND GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

CONTENTS—PHALGUNA. 1968.

|  | PAGE. |
|--|-------|
| I. Towards the Promised Land. By Mr. Keshav Lal<br>L. Oza. M. A. ... ..  | 131   |
| II. The Lord's Song or the Metrical Transla-<br>tion of The Bhagavad Gita. By Prof. Tulsi Ram<br>M. A. ... ..            | 137   |
| III. Moral Education in India. By St. George<br>Lane-Fox Esq. Secy. Indian Moral Education<br>Society. ... ..            | 142   |
| IV. The Modern and Ancient Educational Systems<br>of India. By Mr. Myron H. Phelps B. A. LL. B....<br>of New York ... .. | 145   |
| V. Swami Dayanand Saraswati, His life and<br>Teachings. By Mr. Shiv Nandan Prasad ... ..                                 | 152   |
| VI. An Exposition of the 36th Chapter of the<br>Yajur Veda. By Dr. Sangat Ram ... ..                                     | 159   |
| VII. The Song of the Soul. By L. Mira Lal B. A. ... ..   | 167   |
| VIII. The Problem of Death. By Mr. R. K. Dutt. ... ..  | 173   |
| IX. European Commentators of the Veda and...<br>Swami Dayanand. ... ..   | 185   |
| X. Our Library Table. ... ..   | 193   |
| XI. Editorial reflections ... ..   | 195   |
| (a) An unfinished paper on the Arya Samaj.<br>(b) How King George could win the hearts of the Hindus.                    |       |
| XII. The Gurukula Samachar. ... ..   | 206   |



# THE VEDIC MAGAZINE.

(1) The Vedic Magazine will be out in the first week of each Samvat month. Complaints of non receipt of a copy must reach us on or before the 15th of the month; otherwise copies supplied afterwards will be charged for.

(2) Specimen copy can only be sent on receipt of postage stamps of -/5/- and back numbers, if available, on the receipt of annas eight for each copy.

(3) Loose numbers of Volumes II and III are available and can be supplied at As. /5/- each.

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(7) All Literary contributions should be addressed to the Editor and all business letters and remittances to the Manager Vedic Magazine, P. O. Shampur District Bijnor.

## HISTORY OF ANCIENT INDIA

PART I.

(IN ARYA BHASHA)

BY PROFESSOR RAM DEVA

The first edition was all sold in 3 months. The second Edition is now out and is selling fast. The book is extremely popular. It is the first publication of its kind. It deals with the literature, polity, social institution, intellectual achievements and military glories of Ancient Aryas, presents a connected story of the origin, development perfection and incipient decay of Ancient Aryan civilization, discusses the mental, moral and political causes of India's rise and decline as a world-power, refutes the theory that the ancient Aryas were beef-eaters and attempts to describe the different democratic forms of Government that prevailed in Ancient India. Price Rs 1 annas 4 only. To be had from the manager, Gurukula Book Depot Kangri, P. O. Shampur, District Bijnor.



# THE Vedic Magazine

सर्वेषामेव दानानां नम्रदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

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## Towards the Promised Land.

Children we are all,

"Of one Great Father, in whatever clime  
His providence hath cast the seed of life,  
All tongues, all colours ; neither after death  
Shall we be sorted into languages,  
And tints,—white, black, tawny, Greek, Goth,  
Northmen and offspring of hot Africa :  
The all-seeing Father,—He in whom we live and move,  
He, the impartial Judge of all,—regards  
Nations and hues, and dialects alike.

According to their works shall they be judged,  
When even-handed justice, in the scale  
Their good and evil weighs."

Nothing in all history, ancient or modern, is so remarkable both as regards its inception and the future possibilities as the Indian Empire, with its tangled web



of sentiment and adventure, private idealism and public effort, its conflicts with barbarism, its Christian Missions, evangelizing zeal, and its self-righting spirit of justice and philanthropy, its ever-brightening pyrotechnic display of episodes, as varied as a troubadour's tale and its "moving incidents" resembling those of Othello's life, with a superabundant exhibition of many personalities. To no nation is given such a glorious lot of moulding the destiny of the untold millions and no nation has displayed such self-sacrificing zeal and moderation in the exercise of authority. The sympathetic utterances embodied in Queen Victoria's Proclamation shew unmistakably the ideals of our ideal rulers :—

"Scripture taketh princes to be, as it were, fathers and nurses to their subjects, and by Scripture it appeareth that it appertaineth unto the office of princes to see that right religion and true doctrine be maintained and taught, and that their subjects may be well ruled and governed by good and just laws ; and provide and care for them that all things necessary for them may be plenteous ; and that the people and common weal may increase ; and to defend them from oppression and invasion, as well within, the realm as without ; and to see that justice be administered unto them indifferently ; and to hear benignly all their complaints, and to show towards them, although they offend, fatherly pity. And, finally, so to correct them that be evil, that they had yet rather save them than lose them if it were not for respect of justice, and maintenance of peace and good order in the commonwealth."

That these principles are scrupulously adhered to is evidenced by the Proclamation of the 1st November, 1908 in which our late Emperor said : "Steps are being taken towards the obliteration of distinction of race as the test for access to posts of public authority



and power.. In this path I confidently expect and intend the process henceforward to be steadfast and sure as education spreads, experience ripens, the lessons of responsibility well learned by the keen intelligence, and apt capabilities of India."

Such ideals of education and government are on all fours with the governance of the Almighty who, as Kingsley points out, certainly does not do everything for the sons of men, but forces them to labour for themselves by bitter need, and after a most Spartan mode of education; who allows them to burn their hands as often as they are foolish enough to put them into the fire; and to be filled with the fruits of their own folly, even though the folly be one of necessary ignorance; treating them with that seeming neglect which is after all the most provident care, because by it alone can men be trained to experience, self-help, science, true humanity; and so become not tolerably harmless dolls, but men and women worthy of the name; with.

The reason firm; the temperate will,  
Endurance, foresight, strength and skill;  
The perfect spirit, nobly planned  
To cheer, to counsel, and command.

We sincerely hope and earnestly pray that the liberal policy inaugurated by Lord Morley to enable us to touch, to handle, to taste and to enjoy the splendid fruits of local self-government may be justified of its recipients, and that the gates of the covenanted service be opened to the deserving Indians, since by this means will be brought about the healthy development of our civilisation and we will gradually learn to deserve the confidence placed upon us. Above all, we desire that the stigma of social inferiority be no longer coupled with the term "natives" and measures might be taken to facilitate genial intercourse between the

ruling race and the subject population. In this way only can our inner sentiments, our habits and our modes of thought be thoroughly understood and assimilated.

Concerning the spread of education amongst the great unwashed of India, I am tempted to quote Victor Hugo.

"All the generous irradiations of society spring from science, letters, the arts and instruction. Make men, make men. Give them light, that they may give you warmth. Soon or late, the splendid question of universal instruction will take its position with the irresistible authority of absolute truth.

"The time has come to open other depths, the depths of horror. There is beneath society, we must insist upon it, and until the day when ignorance shall be no more, there will be, the great cavern of evil. This cave is beneath all, and is the enemy of of all. It is hate universal. This cave knows no philosophers; its poniard has never made a pen. Its blackness has no relation to the sublime blackness of script. Never have the fingers of night, which are clutching beneath this asphyxiating vault, turned the leaves of a book, or unfolded a journal. The object of this cave is the ruin of all things. It does not undermine, in its hideous crawl, merely the social order of the time; it undermines philosophy, it undermines science, it undermines law, it undermines human thought, it undermines civilisation, it undermines revolution, undermines progress. It goes by the naked names of theft, prostitution, murder, and assassination. It is darkness, and it desires chaos. It is vaulted in with ignorance. DESTROY THE CAVE IGNORANCE, AND YOU DESTROY THE MOLE CRIME."

It will be said at once that much has been done so far and is being done, but it is equally true

that much more still remains to be done to enable India to hold her head high among other civilised countries of the globe. The following table is highly instructive in this connexion :—

| PROVINCE.     | NUMBER OF PERSONS IN<br>EVERY 1,000 ABLE TO<br>READ AND WRITE. |          |
|---------------|--|----------|
|               | Males.   | Females. |
| Burma         | 378  | 45       |
| Madras        | 119  | 9        |
| Bombay        | 116  | 9        |
| Bengal        | 104  | 5        |
| Assam         | 67   | 4        |
| Punjab        | 64   | 3        |
| Central India | 55   | 3        |
| Kashmere      | 38   | 1        |

While advocating a wider extension of education I should like that the authorities concerned should see to it that the boys are acquiring sound knowledge in the arts and sciences; that they are learning to imbibe the intelligent and free obedience to authority; that they are understanding their relation to their compeers; that they are being imbued with the extensive acquaintance with the affairs of everyday-life and finally, that they are founding all their dealings on the general principles of law, morals and religion. In a glorious gush of eloquence De Toequeville has said in support of Montesquieu's maxim that religion is a column necessary to sustain the social edifice :—

“ If the first American who might be met, either in his own country, or abroad, were to be stopped and asked whether he considered religion useful to



the stability of the laws and the good order of society, he would answer, without hesitation, that no civilized society can exist without religion. Respect for religion is, in his eyes, the greatest guarantee of the stability of the State, and of the safety of the community. Those who are ignorant of the science of government, know that fact at least."

I shall conclude my remarks with the wise words of a political philosopher :—

"The political question, just as the social question, is above all a moral question. The true aim of politics should be to render men more enlightened, more moral, more united and happier. The best policy is, in consequence, that which accomplishes a little good, lessens unmerited suffering, appeases hatreds, encourages merit and labour, and develops the moral sense of the people. Political quarrels that turn upon questions of words or persons merely agitate the country without being the cause of any progress. It is not ministerial combinations, ordinances, decrees, or ill-considered, changeable and multifarious laws that bring about the progress of society, but the sterling sentiments, the great thoughts that come straight from the heart ; the good example set by those in authority."

---

Build on resolve, and not upon regret,  
 The structure of the future. Do not grope  
 Among the shadows of old sins, but let  
 Thine own soul's light shine on the path of hope  
 And dissipate the darkness. Waste no tears  
 Upon the blotted record of lost years  
 But turn the leaf and smile, oh smile to see  
 The fair white pages that remain for thee.

*Ella Wheeler Wilcox.*

# THE BHAGAVADGITA

OR

THE LORD'S SONG.

FIFTH DISCOURSE

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ARJUNA SAID :

1

Renunciation Thou dost praise,  
And also Action, O Krishna,  
Which of these two superior is ?  
That tell me now, conclusively.

THE BLESSED LORD SAID :—

2

Renunciation, Action too,  
Both lead a man to highest bliss,  
But Action is superior to  
Renunciation, by all means.

3

A true renouncer is the man  
Who neither hates nor craves at all,  
Exempt from pair of opposites,  
And free from bond, O Mighty-arm'd.

4

Babies, not sages, look upon  
The Sankhya and Yog as diff'rent things,  
He, who in one is rooted firm,  
Obtaineth fruits of both in time.

5

The goal which is by Sankhyas gained  
Is surely reached by Yogins too,  
Who seeth that the Sankhya and Yog  
Are both the same, he truly sees.

6

But without Yog, O Mighty-arm'd,  
 Renunciation's hard to gain,  
 The Muni, harmonised by Yog,  
 Surely, attaineth life eterne.

7

He, who is harmonised by Yog,  
 Pure-hearted, self-restrain'd, subdued  
 Whose Self is Self of everything,  
 Though acting, is e'er free from taint.

8

I'm not the doer of anything  
 So should he think who knows the Truth,  
 And whilst he sees, touches or hears,  
 Smells, eats, moves, sleeps, or draweth breath,

9

Speaks, gives, grasps, opes, closes eyelids,  
 Raising them and lowering too,  
 Holds that this is play of Senses,  
 Such person is from bondage freed.

10

And he who acteth in this wise,  
 Placing his actions in Supreme,  
 Untouched by sin remaineth, sure,  
 As lotus leaf amid the pond.

11

All Yogins from attachment freed,  
 Act by the body and the mind,  
 By reason and the senses too,  
 And in this way are purified.

12

A sage, aband'ning action's fruit,  
 Attaineth to eternal peace,  
 But he, who is not harmonised,  
 Attach'd to action, bound remains.



13

Renouncing actions all by mind,  
The Sovereign dweller in the frame  
Resteth serenely in the town,  
With portals nine, and unattach'd.

14

The Lord of worlds createth not  
Action or agency or boad,  
Which binds the action to its fruit,  
But Nature works its course along.

15

The Lord is ever free from taint  
Of merit and demerit here,  
But Self by ignorance is choked,  
Thus mortals in delusion dwell.

16

In whom unwisdom's rooted out  
By wisdom of the Self amain,  
To them sunlight of Knowledge true  
Reveals the source of Bliss Supreme.

17

Thinking on That and merg'd therein,  
Intent on That as highest goal,  
They go from whence is no return,  
Their sins dispell'd by wisdom-light.

18

The wisdom-eyed perceive the same  
In wise and humble Brahmana,  
In cow and elephant and dog,  
And dogs'-flesheater and outcaste.

19

E'en here on earth all things are gain'd  
By those that keep their minds balanced,  
But Brahman being free from taint,  
The sages find their rest Therein.

20

With reason firm and unperplex'd,  
 And rooted deep in the Supreme,  
 The Knower of the Brahman, sure,  
 Rejoiceth not, nor feeleth pain.

21

With Self from outer contact freed,  
 With Soul in Brahman fully merg'd,  
 And harmonised by Yog divine,  
 He doth enjoy unending bliss.

22

All pleasures that are contact-born  
 Are surely wombs of pain intense,  
 As these delights begin and end,  
 The wise rejoice not in them.

23

Whoso is able to endure,  
 Ere casting off his mortal frame,  
 The force of passion and desire,  
 He is indeed a happy man.

24

Whoso is full attuned to Self,  
 Contented, and illumed within,  
 That Yogin, in the Brahman merg'd,  
 Attains to everlasting calm.

25

The wise attain to lasting peace,  
 Of sin completely purified,  
 Division dead, their Self controll'd,  
 Seeking the good of all Mankind.

26

The peace of Brahman is not far  
 From those that know the Self within,  
 Who are from wrath and passion free,  
 Subdued in nature, and restrain'd.

27

Excluding all outer contact,  
 With gaze between the eye-brows fix'd  
 And poised, too, the breath that moves  
 Within the nostrils, in and out ;

28

With sense and mind and reason pois'd,  
 Seeking lib'ration from the bond,  
 The sage from fear and passion freed,  
 Casting desire, soul-calm attains.

29

And knowing Me as One who does  
 Enjoy the fruit of Sacrifice,  
 The mighty Ruler of the worlds,  
 Lover of all, he goes to rest.

Here Ends the Fifth Discourse  
 Entitled  
 The Path of Renunciation.

---

When one knows Him as Holy, then one knows Him as Thinker. One who does not know Him as Holy, cannot know Him as Thinker. This all-holy, however, we must desire to understand, ( *Chhandogya* ). The concentration of thought on the unity of God induces man to notice something besides that with which he is occupied. He who wants God, wants the good for the whole creation without a single exception for any reason whatever; but he who occupies himself exclusively with his own self, will for its benefit neither inhale breath, nor exhale it. (Patanjali).

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## Moral Education in India.

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That the Government is pledged to strict religious neutrality in the work of Indian administration is well known. This pledge has been often repeated and is honourably observed. At the same time, however, it has been for many years past the recognised policy of Government to promote and develop the education of the Indian people. How can these two policies be reconciled? Are they incompatible? The answer to these questions depend on the meaning of the word "Religion." A little earnest thought will soon convince us that the term has, even in current use, two distinct, if not diametrically opposed, meanings. It may signify mere customs, traditions and ceremonies, or it may be used to denote all that is best and truest in the aspirations of mankind. In other words it can be used, as indeed it often is used, to indicate that reverential regard to the reign of Moral Law which tends to unite all men in the bonds of their common humanity. Now in this latter signification it can be truly said that it is of the very essence of education in its best sense—the formation of high character—the harmonious development of all those qualities of heart and mind, those thoughts, feelings, capacities and aspirations, which conduce to the leading of useful, blameless and noble lives. The mere acquisition of worldly knowledge, of mere intellectual cleverness or cunning without a balancing moral development is too often a curse rather than a blessing, for it furnishes an individual with the means of preying upon his fellow-men to the detriment of Society as well as to his own ultimate undoing.

Thus the Government, if it is to be true to its higher purpose, must introduce a moral element into its educa-

tional work. Further if this introduction of the moral element is to be truly effective, it must be upon a well thought out plan. It cannot be left to chance. It must in short be direct, systematic and graded to suit the requirements of pupils of all ages and conditions. This is a great work, and one of considerable difficulty and complexity. It requires the cordial co-operation of all the well-wishers of India.

The Indian Moral Education Society has been formed to promote this work. It is composed of men and women of all denominations, who are alive to the importance of the problems involved, and are willing to help in a serious endeavour to induce their fellow country men to give their attention to the matter. If the society succeeds only in fostering the belief that there is a common basis of character-training which all religious denominations can accept without injuring or undermining their true interests; it will thereby very materially assist Government in the task which now devolves upon it. It is hoped that local branches of the society may be formed in all the important centres throughout the continent, so that by discussion and enquiry the subject may be ventilated, and in due course delegates will be sent from each branch to a central body for all India, which will thus be able to speak authoritatively in its representations to the educational authorities.

Already some substantial work has been done. Numerous leaflets have been issued; and the book specially prepared by the English Moral Education League for use in Indian schools, called "Youth's Noble Path," is now in process of translation into the various vernaculars. The League has also produced numerous text-books for teachers and other literature bearing upon the problems of Moral Education. Several of these books are now being translated into Gujrati by the Gujrati Vernacular Society of Ahmedabad.

One of the most important results of our propaganda has been the inclusion of "Youth's Noble Path" as one of the prescribed readers for the Matriculation Examination by the University of Calcutta. The Bengal Government has also placed it on the list of approved school books. Much, however, remains to be done; and I venture to suggest to the members of the Arya Samaj that this is a sphere of activity, which they would find most profitable, not only in promoting the general good of India, but also in furthering the prosperity of the Samaj itself.

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Hindus differ among themselves as to which of these castes is capable of attaining to liberation, for, according to some, only the Brahman and Kshatriya are capable of it, since the others cannot learn the Veda, whilst according to the Hindu philosophers, liberation is common to all castes and to the whole human race, if their intention of obtaining it is perfect. This view is based on the saying of Vyas: Learn to know the twenty five things thoroughly. Then you may follow whatever religion you like, you will no doubt be liberated." This view is also based on the fact that Vasudeva was a descendant of a Sudra family, and also on the following saying of his, which he addressed to Arjuna. "God distributes recompense without injustice and without partiality. He reckons the good as bad if people in doing good forget him; he reckons the bad as good if people in doing bad remember him and do not forget him, whether these people be Viashya or Sudra or women. How much more will thus be the case when they are Brahman or Kshatriya (*Alberuni*).

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# THE ANCIENT AND MODERN EDUCATIONAL SYSTEM OF INDIA.

V

## THE GURUKULA AT HARDWAR.

(*A communication from Myron H. Phelps Esqr.  
B. A. LL. B. of New York.*)

Everywhere in India I have heard bitter complaints over the wasted energy and strength involved in acquiring education in a foreign language. Sir Bampfylde Fuller in his recent book shows a keen appreciation of the difficulty. It is, as he says, "as if an English youth was obliged to answer science questions in French. Not only are there difficulties of expression; it is not easy for a boy to comprehend lessons that are given in a foreign tongue, and he is tempted to trust to his memory only."

SIR Bampfylde Fuller puts the case well within the mark. Arraignments of the system have been made to me in much stronger language. Not able to understand the meaning of the text, nor trusting themselves to command sufficient English to answer the questions which they understand or to exhibit that acquaintance with the language which the examiners require, even the best students learn by heart the passages which the teacher has pointed out as the most important. Men of the highest standing in Indian Colleges, M. A, s. who had taken prizes and medals all through their college career, have said to me that in this way only could they prepare for many of the examinations.

Some of the most observant Englishmen, I have met in India have deplored the lack of culture among educated Indians. "They are instructed," it is said, "but they are not educated. They have learning but not culture. They have no taste for literature."

But how can it be otherwise? Does anyone who has really considered the matter suppose that the ordinary, or indeed many of the very exceptional, educated Indians can appreciate, when expressed in English, those refinements of style, language, feeling and sentiment which constitute the charm of English literature? The attainment of culture in a foreign language, particularly one so difficult as English, seems to me to be simply out of the question for all but an infinitesimal minority of Indians; while of course every vestige

of a possibility of attaining that goal in any language or literature of their own country has been destroyed by the present barbarous system.

While I speak thus strongly, I am very well aware of the immense difficulty of remedying this evil, particularly for the Government, committed as it is to the methods now in vogue. The chief of the many obstacles which bar the road is the hydra-headed language monster. The Principal of one of the most important of the colleges I have visited said to me that to teach all the students of his institution by means of their respective vernaculars would require his staff to be multiplied half-a-dozen fold, besides dispossessing most of his English assistants of their chairs.

I am satisfied, however, that the problem is not incapable of a practical solution.

Still more—to return to our consideration of the foreign language medium educational system,—up to his 10th or 11th year the boy studies arithmetic and geography in the vernacular. On entering, say, the 6th form, the medium of instruction is changed to English, and for the five years following the boy studies arithmetic and geography in English, going over precisely the same ground he had previously traversed in the vernacular. The same double process is repeated for six years with Indian History and Physics. This waste of so much of the most valuable period for acquiring knowledge, especially in a race whose average span of life is but 29 years, a fourth less than that of most western nations, is simply appalling.

In the Gurukula all instruction is imparted in Hindi except the study of English itself, and Western Philosophy. The objection that Hindi lacks a modern literature, especially in science, is not found to be serious. English books can be used for reference with much freedom. If only the lectures and class-room exercises are in the vernacular the books are readily understood, and sufficiently serve the chief function of text books of giving definiteness and precision to knowledge. Moreover, the use of a language for educational purposes is the only way in which a literature suitable for such purposes can be built up; it certainly will not grow of itself. An encouraging start in the formation of such a literature, both by translations and original works in Hindi, is being made.

Another great advantage of Gurukula students, particularly those in the college, over other students is that all examinations are



*conducted by their own teachers.* The artificial and unnatural system prevailing in India by which examining boards are made up of strangers to the students, often residents of distant provinces, and under which these boards act in entire independence of the teachers of those whom they examine has been abandoned. Further, these examinations are at the conclusion of half-yearly terms, as in many of the best Western schools and universities, instead of at bi-yearly intervals.

So far as I know, examining boards so made up and operating at these long intervals in the course of the student's career, have been introduced on a large scale in no other country than India, and it is unquestionable that this institution is regarded with much disfavour. In fact I have heard it freely asserted that with it good educational results are impossible. The arguments made against it fall under two heads. The first is that examination papers should not be set by persons unacquainted with the students and unfamiliar with the specific instruction given. How, it is asked, can one who knows nothing of a boy or of the manner in which he has been taught, judge of his attainments? It is urged that the point of view from which a subject is regarded by the examiners frequently differs widely from that with which his preceptor has familiarised the student and that the latter in consequence is likely to find himself in relation to the questions quite at sea and without bearings. Further, the personnel of the boards, it is said, is frequently changed, and there is, therefore, little theoretical guarantee of permanence, and in practice much variation, in the standard of requirements. Still more, the tendency of persons who have no personal interest in the students—who are employed only as *examiners*—seems to be to regard it as their function, as the duty of their position to pluck rather than to pass, to set catch questions, having to do with the outlying portions of the subject, with obscure and recondite matters, rather than questions going to its gist and marrow.

As a result of various causes of which I believe I have indicated the chief, we have the astounding spectacle of a proportion of failures ranging from 60 to 85 per cent of the candidates. Whereas I probably need not say that in the West, 1 per cent would be a very large proportion of failures.

From these conditions it results that there is a widespread feeling among students and graduates which has been repeatedly



communicated to me, that the prevailing system is a game of chance, that the really best equipped students may be plucked, and those who have no solid acquirements passed. At the best, mere memory parrots take the honours. Of course, nothing could be more demoralizing to the work of the student than such an impression. The second leading objection taken to the system is that examinations, certainly examinations occurring at the long intervals of two years should not be made the sole test of a student's capacity. One result of this feature of the system is said to be that during the first portion of the period the student is indifferent and idles away his time, concentrating his efforts into the last few months, in which he works with a feverish intensity more or less disastrous to his health and perilous to his success, and of course inconsistent with lasting benefit of any sort. Indeed, what fairness or common sense is there, it is asked, in causing the results of years of labour to turn upon a few hours' test, when the student may be nearly incapacitated by worry and nervousness? Experienced college men lament the fact that there is very little of university or sound college life in India. The examinations loom so large that nothing else is cared for; most of the students are solely interested in preparing for them. Social and club life has no importance, such societies as there are have little vitality. The very fact that the university diploma has a commercial value, is a passport to employment, and in itself and apart from the acquirements it is supposed to certify, is a measureable guarantee of support for life seems to almost preclude the possibility of genuine education under the present system. All the effort is put out to get the diploma. The mind is concentrated upon the examination, and the means which will aid in passing it, nothing is thought of permanent mental equipment. The teachers themselves inevitably fall into this state of mind to a considerable extent. Conscientious teachers, who are alive to these evils, freely complain in confidence that they are unable to put into practice the most valuable parts of the art of teaching, which they have acquired in the training colleges, because of the pressure they are under from those above them to push on the preparation for the examinations. Yet everyone will at once admit that the object which ought always to be held before the student, as is the case in all the best western colleges, and in the Gurukula also, is the task of fitting himself for life, of acquiring sound knowledge and culture, of gaining ability to do things, to accomplish practical results. The boy should be

made to feel that the diploma is a mere introduction, worthless unless backed up by the real possession of the qualities which it is supposed to stand for.

An able and experienced educationist in India, an Englishman and a Cambridge man, has, it seems to me, well referred in a public utterance to "the remarkable system of mere examination tests now in force : the effect of examination, which must ultimately prove to be disastrous to the thinking portion of the population, that it sacrifices the ideals of scholarship, debasing the pursuit of knowledge to little more than a scramble for Government Pass certificates." It has no doubt been thought that the importation of the much prized system of Oxford and Cambridge must benefit India. But the conditions are very different here, and, moreover, the system of those universities has not in fact been introduced here. There, if I am correctly informed, the examinations are conducted by men who are saturated with the tradition and methods of the university and are themselves a part of it and engaged in its teaching work. The pass is far less prominent, and culture and intellectual acquirements more prominent, as the aim of effort. The students are more mature, and have a far wider and saner view of life, and above all the traditions and atmosphere of the universities are powerful stimuli and regulators of life. Nor can it be ignored that the tendency of modern educational advance is all toward frequency of examinations.

Sir Oliver Lodge has treated this general subject in his Birmingham lectures on School Teaching and School Reform, and if an authority were needed none weightier could be found. His observation are as pertinent as though specially directed to the Indian system. "External examinations," he says, "which have to be specially prepared for, are hampering to the teacher. They keep his attention directed to some artificial end, and to the mind and will of another rather than to the immediate object of his work, namely, the drawing out and development of the minds committed to his care."

External examiners, he continues, are of value as bringing a stimulus from outside, but they should "co-operate with the internal examiners or teachers; they should not set questions in entire independence of them, without knowing or caring what the student has been taught, nor what range of subjects has been attempted: and they do not determine results on the outcome of a few hours' paper work, in isolation from the teacher, who knows the students well, and with no regard to the record of work done during the term.



"For really educational purposes I am convinced that they (examinations) should be conducted chiefly *by or in co-operation with the teacher*—the competent teacher. If people are competent to teach, they are competent to examine \* \* \* knowledge of the subject and the light of nature are insufficient preparation for being a good examiner" ( pp 79-81 )

He observes that really assimilated knowledge, "faculty," not superficial, hastily collected information, should be tested by examinations. "It should not be a flower without roots, grown by somebody else, cultivated elsewhere and then stuck in the examiner's pot for show purposes until it withers.

"All compulsory getting up of subjects, for immediate display and speedy abandonment, is a useless strain \* \* \* In so far as such temporary cram pretends to be real knowledge, it is fraudulent ( pp 84, 85 ).

"Pass examinations should not be on trivial matters, the mere fringe and outskirts or decorations of a subject, but should be directed to salient features, and test real and permanent and sound knowledge \* \* \* Pass questions are often too hard, and good answering accordingly too impossible. I had rather have good answers to easy questions than bad answers to hard ones, and I believe they are a much better test of knowledge. *Good answers to easy questions cannot be crammed.* It is the trivial points, and the answers to hard and accidental and faddy questions, which can be crammed', (84-87)

Another objection most strenuously urged against the existing system as practiced, is the rule by which a student plucked because of failure in but one out of the three or four subjects, is relegated to the following annual examination, and must then appear in *all* of the subjects of the previous examination. It then not infrequently happens, as must sometimes inevitably be the case under the haphazard operation of the system, that the student fails at the second examination in a subject in which he passed before! In both these respects, the system is claimed to be most unjust, and to involve an unnecessary and very serious waste of time. The Panjab University, I am informed, has modified this rule.

As a commentary upon the working of the examination system in Government schools, my attention has been repeatedly called to the alleged fact that the names of students prominent in university



reports are almost never heard in after life, while many of the men now distinguished in public affairs were actually plucked in university examinations! If this be true, as indeed it appears to be, it is a melancholy certificate for the Indian educational system, especially when it is remembered how rare is distinction in public life in England except for Oxford and Cambridge men.

In the Gurukula examinations, as in those of most western colleges, a student failing to pass the semi-annual examination in a single subject, and perhaps even in more than one, is allowed to proceed with the course to his degree *on condition* that he shall pass the examination in which he was delinquent at the end of a subsequent term. This second opportunity operates as a powerful stimulus to the efforts of the boy, who, instead of falling into despairing inertness and sloth, puts forth all his abilities and generally with success. Still more, every facility is given the ambitious and able student here as in the western schools and colleges, to accelerate his progress. He may take two term examinations at once if he can fit himself for them. This, again, is a privilege which the Government rules do not allow, and the fact that the brightest students are held back to the average pace by these cast iron regulations, is said to be a great hardship, which I have often heard bitterly resented. The feeling which seems to dominate the methods of the Gurukula is that the true interest of the pupil is the paramount consideration, and that his life and energies are not to be wasted in any way.

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# SWAMI DAYANAND SARASWATI. HIS LIFE AND TEACHINGS.

## III A SCIENTIFIC RELIGION.

It is no fault of Religion if in course of time it gathers corruption, decays, and dies. It is the common lot of everything. As well we might find fault with our body for growing old and infirm and finally succumbing to the cold touch of Death.

A religion disappears or more correctly speaking the old form of a religion perishes when—Humanity having taken a step forward—it is no longer capable of doing duty as an adequate guide to the new and advanced stage of life entered upon.

A time therefore, came when the religion of the ancient Aryans was found to have grown out of date—to no longer satisfy the cravings of the human heart. The essence, the spirit of Monotheism might have been there still but the over-growth of sacrifices and penances had stifled it. And Gautama Budha had become a necessity. He came. He changed the face of the world. He brought back religion from the forest and the caves to the hearth and home of man—from physical self-denial to moral self-control and active benevolence. India rose. It became an Empire. The world has seen few empires so vast, so beneficent, so glorious. It was not by sword and fire that the Buddhist won it. It was by Love. The Vedic period might be held to be superior in literary and philosophical achievements, but in political power and supremacy it is the Buddhist period that bears the palm. The idea of Universal Brotherhood seems to have now dawned upon the mind of man—and Buddhist missionaries were perhaps the first to brave the sea and travel to

foreign countries to carry the new light to corners not yet illumined.

But the doom came at last as it comes to all. Buddhism declined. The spirit fled. Only the dead bones remained to bear testimony to the glory of its by-gone days. Buddhism is too cold and pessimistic a religion to satisfy the cravings of the human heart. A religion that recognises no soul, that makes no mention of a Higher Power—that sees its goal in annihilation—that offers salvation only through a moral code of conduct which is austere in the extreme—it is a religion that will never appeal to the popular mind. It is a religion that is bound to disappear or degenerate as soon as the support of some great men or a great King is withheld. It is a religion for a select few—for choice spirits only.

#### IV.

### MOHAMMADANISM: THE RELIGION OF THE SWORD.

After the decay of Buddhism and the return of Brahmanism India lay, as it were, in a state of exhaustion and torpidity. Senility seemed to have fastened upon her. All activities ceased. When they appeared, they took the downward course. The people sank lower and lower, things drifted from bad to worse. The literary productions of the age give us an indication of their ideals. Religion sanctioned and sanctified the grossest idolatry and immorality. Those who had reserved knowledge and culture for themselves were as ignorant as any slave or Sudra they condemned. The Kshatriyas were brave but they knew no duty except to themselves. Selfishness and ignorance were rampant in the land. Darkness had settled upon the country.

The weak point in Hinduism is its lack of solidarity. The Brahmans are learned, the Kshatriyas are brave, the Vaishyas are industrious, the Sudras are obedient and



willing:—the materials are good but there is nothing to bind them together—to solidify them—to make them think and act as one body—as one living organism.

I have a suspicion that the element of disintegration is to be found in the spirit of clannism or caste system that has so clung to the Hindu.

And now came the onsets of the Mohammadans. With a creed simple but stern and austere, and an organisation the very pink of perfection, Mohammadanism was bound to prevail over the imponderable, unstable Hinduism. Millions of brave Rajput there were in the land but there was no authority—religious or temporal—to whom they all paid a whole-hearted allegiance. Not so with the Mohamadans. They acknowledged one God, one Prophet—the last of the line—one religious head—one leader whose word was law—whose command none could with impunity disobey. Duty or Death—both glorious—both leading to Heaven—that is the creed of the Mohamadans in a nut shell.

India lay at the feet of the Mohamadans: conquered but not converted and assimilated: She is too vast: you can dam a stream but the mighty waters of the ocean who can control, direct and harness? Soon the waters gathered round the head and ears of the conquerors and had nearly made short work of them when the English appeared on the scene.

## V.

### WANTED AN APOSTLE.

It was a new surprise. The Mohamadans were at least intelligible. They came, as foes always come, with their war cries ringing in the sky. They fought with weapons similar to ours. Their tactics if any were such as we knew or had heard of. When the excitement of wars and battles was over they treated us as ordinary human beings treat one another: we were made welcome. It was

the Hindu however who kept aloof—in fear of losing his religion.

We had to deal now with a superior being. For a long time the English were not desirous of dominion. There was therefore, no sudden encounter—no fierce struggle—no war to the knife for supremacy. It was all being done so imperceptibly, so naturally. The English fought not so much with their swords as with their wisdom and beneficence and they came just in time to rescue the country from anarchy and were, therefore, gratefully hailed as deliverers.

Even among the brutes there are noble animals, such as the horse, dog &c to whom docility is natural, who by their service and their intelligence do honour to their race. Such are Indians—rather the Hindus—among the human kind! Who has not heard of the mild Hindus?

Under British Rule peace settled on the land. The English wanted to rule justly. The Indians needed protection and guidance. Conflict of purpose, therefore, there was none between the two. Rivalry for an Empire was out of the question. Those who cannot take care of themselves can think of no empire.

As soon as the direction of affairs passed into the hands of the English, an era of order and progress commenced. The administration was characterised by honesty, truthfulness and justice. Government was no longer weak, rapacious, arbitrary, irresponsible. There was now firmness, method and security. The servants of Government showed a sense of duty that was never observed before.

But the greatest benefit that the British have conferred is to give us education—education to high and low, to the Brahman and the Pariah. That one thing has done all

that we see to-day and all that we hope to see in the future.

Education spread mostly among the middle classes—the back bone of the country. Their eyes were opened, their intellect was sharpened,—their hearts stirred. Reason began to assert her power. The anomalies and contradictions in life, hitherto silently passed over, were now forced on the attention and demanded explanations. Why should the widow be burnt alive and the widower allowed to enjoy life? Why should God be worshipped in the gross idol and not in spirit? Why should boys receive education and not girls? These and a hundred more inconvenient questions began to crop up. Evidently times had changed,—India had entered upon a new cycle, a storm was brewing, a social revolution was imminent. It was not only that the swords of the East and the West met and clashed and clanged in India;—that was a trivial matter;—the thing of far reaching consequences was this encounter between an old and a new civilization—between materialism supported by science and transcendentalism supported by faith and instinct. What the result of the conflict will be it is not our purpose to discuss. The thing which more immediately concerns us at present is to present to our readers a short notice of the life and teachings of one who took a leading part in moulding the thought of a considerable section of the rising generation of the Hindus.

## VI.

### SWAMI DAYANAD SARASWATI SHOWS US HOW TO MEET THE WEST.

There are times when a people cannot do without a new gospel and an Apostle. When an influx of new thoughts, new ideas, new aspirations occurs, we badly want saviour to reconcile and adjust the old and the new and to lead us on to progress and a new life.



We have all heard of Dayanand. His name is familiar enough. But the mention of it awakens no thoughts of love, peace and harmony—at least in most of us. To the majority of his countrymen this name stands for dispute, strife, fanatastical notion of aggressiveness. They know him as the denouncer of every form of religion but his own, as one who attacked the prejudices of others in language charged with vitriol, as one who had no capacity but for destroying and damaging what others held most dear to their hearts.

That is by no means a complete and true picture of him. Faults he certainly had but the task that he had to perform was in itself most unpleasant—he had to uproot the cherished notions of an ignorant people—notions that had become dear and estimable in the eyes of the nation.

Nobody would dispute that he would be a wiser and superior man who could accomplish his purpose and fulfil his mission—and such a mission;—without hurting any body's feelings. But when Jesus Christ—the very personification of love and humility—and Socrates—the embodiment of wisdom—could not help giving offence and bringing on their innocent and devoted heads the wrath of the populace, one may be pardoned if one refuses to give much credence or consideration to the charge of violence of language brought against Dayanand. The thing one has to do must be done and done thoroughly no matter who frowns and who smiles. He had come to preach Truth and he did it honestly; if any one requires the services of flunkeys let him have them; they can be had for the asking; the world has only two many of them.

It is one of the strangest things in nature that we do not seem to be conscious of our own shortcomings. The pious Hindu prides himself on his soft amiable manners, obliging habits, his accommodating nature, his generous toleration of evil in himself and others, his absolute faith in Karma, his conviction that evils would cure themselves,

and that one need not concern one self with the affairs of others. He does not seem to be aware that foreigners call these very characteristics of his by quite other names *viz'* servility, greediness, treachery, supineness, and timidity. Macaulay may be biassed, and his language exaggerated but it is not he alone who uses these epithets. Looked at from the European point of view, Dayanand's character will command respect. His severe morality and purity of character, his noble aims and sincerety of purpose, his fearlessness, perseverance and energy, his selfless devotion to his country and his people; these are traits of character which cannot fail to win admiration anywhere—except perhaps in fallen India.

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People say that in primeval times she lived among mankind, but only among women, not visible to men, being called *Justice*. She used to unite the aged men and those who stood in the market places and in the streets, and exhorted them with a loud voice to adhere to the truth. She presented mankind with innumerable wealth and bestowed rights upon them. At that time the earth was called *golden*. None of its inhabitants knew pernicious hypocrisy in deed or word, and there was no objectionable schism among them. They lived a quiet life, and did not navigate the sea in ships. The cows afforded the necessary sustenance.

(*Aratus.*)

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## An Exposition of the 36th Chapter of the Yajur Veda.

All the Rishis and Munis, the religious authors and Vedic commentators of ancient Aryavarta, regard the Gayatri mantra to be the exposition of Om. The truth-loving and beauty-admiring poets comprehended Om in their hearts and revealed adoration in their different relations:—

(1) Om is verily the Supreme Being, who is everywhere manifested in matter, pervading, the intellect, the great asylum, the repository of all this moving, living and throbbing universe. View Him the Unknowable Being, (परं विज्ञानाद्) Himself the Embodiment of Intelligence, that maintains the life of nature (वरेण्यम्) The interior reality (असन्) and the cause of this Phenomenal existence (सत्). Indeed He is the only adorable Being for His creatures (सुः उप II  $\frac{2}{3}$ ).

(2) We worship Him as the life, sustenance and dormitory of the world, ( सर्व धातमं, भोजनं तुरं ) who exists essentially is his excellence (श्रेष्ठारं), Himself the fountain of inherent Principles, does design and impart life and vitality to all external nature. ( सवितुःदेवस्य भगस्य श्रेष्ठं दृणिमहे ) ( ऋ० वे० V  $\frac{6}{9}$  ).

(3) In the wakeful Phase, He is called *Savita*, who creates the material Universe teeming with forms and phenomena and fills it with His striking beauty everywhere. In the dreaming Phase He is called *Kari* who designs the interior relation of all men, and animals. In the slumbering Phase He is called *Tarenyam*, the fountain of all Health, Happiness and Harmony in nature (नाकम्) ( XI दैः  $\frac{9}{3}$  ) ( यजुर्वेद  $\frac{12}{3}$  )

(4) He essentially exists as one and only; the ruler of all inherent forces; even the controller of life interior, multifarious are the manifestations of Him alone, everywhere in nature. Saints wise and firm who realise Him in their soul, will attain to eternal Bliss. ( उपः का०  $\frac{5}{9}$  )

(5) In the first Phase Om is viewed as creating the frame of the Universe and pervading, everywhere in all its parts, but



without the form either of a minute body or an extended one.  
( सपर्यगाच्छुक्रमकायम् ) ।

In the second Phase, He is viewed as brooding over the designs of creation and fixing the phonetic inter-relation of sound and sense ; but without liability to any impression. ( कश्चिर्मनीषीअव्रणम् )

In the third Phase He is viewed in his own constitution and inherent perfection. The law of Divinity is spontaneous activity or constitutional Harmony. The Divine spirit is not susceptible to any nervous organization ( स्वयम्भूः परिभूः अस्मात्त्रिरं ).

The fourth represents the purely absolute or essential existence without a trace of sinful ignorance—the relative or the conditioned world about Him. He has from all eternity been assigning to all creatures ( souls ) their respective purposes. ( यज्ञः 40 M. 8.)

(6) Brahma is eternal unchangeable spirit. He essentially exists as one and only, folded within Himself, as the embodiment of all ideas and Principles, does design and out bringeth us all, like the spider, from the refined condition of matter. ( उपः इन्द्रो  $\frac{8}{9}$  )

(7) He interiorly and invisibly sustains the sun, the earth and the intervening space in their respective positions. He is the interior spirit and sustains the vitality of all parts of nature. View Him alone the essential spirit ( आत्मा ) one and only. Try O man to know Him alone and leave off all other talk ; for He is the only principle that leads to immortality. ( मुः उप० २,  $\frac{1}{2}$  )

In the heart, where all the blood vessels meet very much like the spokes of a wheel meeting in the navel, resides the interiorly governing Divine spirit, manifesting His glory in works multitarious. Contemplate Him, the Om, the essential spirit ( ज्वाला ) for this alone can reach you with safety to the blissful abode, far beyond the ignorance-begotten miseries of the troubled ocean of life. ( मुः उप १  $\frac{3}{4}$  )

(9) When ( ब्रह्म ) contemplates creation, the universe springs up into material forms. From his essential existence ( तपः ) proceeds the divining motion ( अन्तम् ), that dispenses vitality to all parts of nature ( प्राणः ) and is the eternal spirit ( मनः सत्त्वम् ) and regulates with precision and order, the Physical motions of the universe ( लोकाः कर्मसुबाहृतम् ) ( मु० उप० १  $\frac{2}{3}$  )

(a) The Gopath Brahman discloses the Physical order of Savitri Mantra which was perceived by Kavis endowed with clear heads (क्रान्त दर्शनाः) ।

“ Let us obtain *food* that sustains all animal life, from the *Sun*—the seat of all *combustible* vegetative energy. ( भर्गः ) ;—the nucleus of all potential forces ( वरेण्यम् )—the reservoir of sub-limited elements ( देवः ) and the controller of all planetary and cometary motions ( सविता ). May that sun enlighten our course.”

(b) Here I shall explain the Upasna of Gayatri, described by Shankeracharya. “ Let us meditate upon that Om who is Sachchidanand Swarupa. ( ओं तत्सत् ). *Savita* is that which presides over ( सत् ), and *who* is of the nature of creation ; *Deva* is of the nature of ( चित् ) *who* enlightens all ; *Varenyam* refers to unsurpassable nature, *who* is desired by all men ; *Bhargah* stands for ( आनन्द ), the essential Being ( गायत्री स्वरूपम् ), *who* is free from Avidia—the conditional world. He alone can burn down all sin and ignorance. The contemplation of this Om irradiates our souls. Refined souls realise the analogy between Him who is the life of the sun and him who is the life of man. ( योऽसौ आदित्य पुरुषः सोऽसावहं ). ( प्रश्नः )

यदात्मतत्त्वेन तु ब्रह्मतत्त्वं दीपेभ्यमेनेह युक्तः प्रपश्येत् ।  
तदा शिवम् सर्वतत्त्वेन शुद्धम् ध्यात्वा भर्गम् मुच्यते  
सर्वपापैः । १

सूर्योयथासर्वलोकस्य चक्षुः न लिप्यते चानुपै बाह्यदीपैः  
एकस्तथा सर्वभूतान्तरात्मा नलिप्यते लोकदुःखेन बाह्यः । २

भोक्ता भोग्यं प्रेरितारं च सत्त्वा सर्वं प्रोक्तं त्रिविधं ब्रह्म-  
नित्यम् । एतद्ध्येयं नित्यमेवात्मसंस्थम् नातः परं वेदितव्यम् हि  
किञ्चिद् ३

( उपनिषद् )

## ‘अथ गायत्री न्यायम् प्रवक्ष्यामि

| आत्म हस्तेकरणं<br>(भोक्ता)  | तन्मात्र गुणं<br>(भोग्यं)  | प्रेरकस्य पूर्वसत्ता, परावा +<br>(प्रेरकः बाह्यः)                              |
|---|--|--|
| १ घ्राणम्   | गन्धः = नस्यम्   | पृथिवी = सर्व लोकस्य घ्राणम् ।   |
| २ जिह्वा  | रसः = रस्यम्   | आपः = सर्व लोकस्य रसना ।   |
| ३ चक्षुः  | रूपम् = दृश्यम्  | सूर्यः = सर्व लोकस्य चक्षुः ।  |
| ४ त्वक्   | स्पर्शः = स्पर्शर्यम्  | वायुः = सर्व लोकस्य त्वक् ।  |
| ५ श्रोत्रम्   | शब्दः = श्रोतव्यम्   | आकाशः = सर्व लोकस्य श्रोत्रम् ।  |
| घ्राणं + जिह्वा + चक्षुः<br>+ त्वक् + श्रोत्रम् =<br>बहिष्करणं (ज्ञाता) | गन्धः + रसः + रूपं<br>+ स्पर्शः + शब्दः =<br>ज्ञानपञ्चकं ज्ञेयम् | पृथिवी + आपः + सूर्यः + वायुः<br>+ आकाशः = बाह्यं जगत्<br>बहिष्करणास्य प्रेरकः |

- (A) बहिष्करणम्,— ज्ञान पञ्चकम्—  
(ज्ञाता) ज्ञेयम् { प्राकृतम् बाह्यम् जगत् +  
प्रेरकः
- (B) अन्तर्करणम् (‘आ-  
त्मा = धीः = —ध्येयम्—  
ज्यातः’) { यो नः धियः प्रेरयेद् स  
परमात्मा, परं धीः, परं  
ज्योतिः = (भर्गः)

तस्मान्मन्त्रोत्पत्तिः—

‘तद्भर्गः ध्येयम् यन्त्रो धियः प्रचोदयात्’ गायत्रीन्यायेन  
धी ध्येय ध्यान सम्बन्धो संध्या

संधीयते परं ब्रह्मयत्र संध्या प्रकीर्तिना  
पूर्वा संध्या जपंस्तिष्ठेत् सावित्री मर्क दर्शनात् । पश्चिमां  
तु समासीनः, सम्यगृक्ष विभावनात् । (मनुः २ . १०१) ।

\* ‘उपत्वाग्ने दिवे दिवे दोषा वस्तर्हि यावयम्, नमो भरन्त  
एमसि’ (सा . वे अ १ खं २ मं ४) ।

अपां समीपे नियतो नैत्यकं विधिमा स्थितः । सावित्री-  
मप्यधीयीत गत्वारण्यं समाहितः (मनुः २ १०५)

(पुनः) ओं कार पूर्वमुच्चार्य भू भुवः स्वः तथैव च, गायत्रीं  
प्रणवचांते जपो ह्येष उदाहृतः +

\* उच्यन्त मस्तयन्तमादित्यमभि ध्यायेन कुर्वन् ब्राह्मणो विद्वान् सकलं भद्रमश्नुते  
(तैः आ० = ३) — II २ प्र० २ ॥



केचित् सप्तव्याहतां गायत्री पूर्वाद् गायत्री शिरश्च पश्चाद्  
प्राणायामे ऽनुस्मरन्ति X .

(A) भूः भुवः स्वः जनः सत्यं गहः तपः=सप्तव्याहृतयः  
सत् । चित् । आनन्दः । सविता । देवः । वरेण्यः । भर्गः ।  
यथा क्रम मनु वदन्ति ।

(B) आपो ज्योतिरसोमृतं ब्रह्म भूर्भुवः स्वरोम् =गायत्री  
शिरः

(a) आपः=स्वप्न पीतत्वात् सुषुप्ति स्थानः (b) ज्योतिः=  
द्योतनात् स्वप्न स्थानः (c) रसः रयः जाग्रत स्थानः (उप प्र ४)  
(XI दै ११)

(d) अमृतं ब्रह्म = जन्माद्यस्य यतः (वे. सू. १)

1. When a Yogi contemplates God, within himself, through the analogy of the sun, he gets relieved of his sins, by virtue of the worship of the essential Phase of God ( भर्गः )—the absolute and the unconditioned with no trace of the relative world about Him ( सर्वतत्वे न शुद्धम् ) All-calm, All-bliss, and All-peace ( शिवम् ) ।

2. The *Sun* is the great eye of the universe and is not influenced by the miseries of the eyes in nature. In the same manner there is One, the great spirit of universe and is unaffected with the miseries of the spiritual world.

3. The saints wise and firm, have realised this spirit from the threefold syllogism of Cogniser, Cognition and the great illuminator of the cogniser, in the correlated material world.

4. Try O man, to know Him alone, always in your soul, for there is no science superior to it. ( उपनिषद् )

To comprehend the Philosophy of Gayatri Mantra, let us dwell upon the syllogism of correlation in a still more graphic style. Let us proceed thus:—

## THE ARGUMENT OF CORRELATION AND THE

### गायत्री मंत्र

*Origin of sensations.* Strictly speaking, so far as Psychology regards them, sensations originate in consciousness. They are the peculiar modifications of our conscious mental life. But ordinarily they do not arise unless some of the organs of sense are excited by certain of those manifold forces of nature, which are adapted to excite them. We say they do not *ordinarily*; for sometimes persons, see sights, hears sounds, smell odours, feel touches and taste flavours, that are not caused by any excitement of the external, eye, or ear, or nose, or tongue or skin. Sometimes also the excitement of memory or imagination, becomes so intense that its object is, as we

say 'projected into space' and can no longer be distinguished, from a real object of sense. But ordinarily, 1. sensations of light and colour arise when the light, reflected from coloured objects strikes upon the Eye; 2. Sensations of sound, when the sound waves from vibrating bodies beat upon the Ear; 3. Sensations of smell, when the particles floating off 'Effluvia' from smellable substances are drawn over the skin of the nose, 4. Sensations of taste, when the stimulus is applied by pressing it against the nervous structures in these parts, after it has been dissolved in the saliva or in some other fluid. 5. Sensations of pressure and temperature, when the air currents touch the sense-spots of the skin. These sense organs are called **बहिष्करणम्** or *External Cognizers*. The nature of sounds, colours, tastes, odours and touches is well admitted to be cognizable. The outside means of exciting sensations are termed "*External Stimuli*."

(Cognizer = भोक्ता, Cognitions = भोग्यम्, External Stimuli = प्रेरकः)

The external stimuli are the illuminator of the बहिष्करणम्, in external environment. The stimuli exist quiet independent of cognizers in external nature. Without the existence of प्रेरक, the बहिष्करणम् will run blind. The illuminators of the external cognizers are the बहिष्करणम् of the objective world :—

|  |  |   |
|--|--|---|
| Cognizers—<br>The five organ of sense<br>in man ( भोक्ता )<br>( 1 ) Nose<br>( 2 ) Tongue<br>( 3 ) Eye<br>( 4 ) Skin<br>( 5 ) Ear | Cognizable =<br>The object of sensation ( भोग्यम् )<br>Odours<br>Fluids<br>Colours<br>Tactiles<br>Sounds | The External Stimuli =<br>The बहिष्करणम् of nature<br>प्रेरकः<br>The Earth is the Nose<br>of nature.<br>The water is the Tongue<br>of nature.<br>The sun is the Eye of<br>nature.<br>The air is the Skin of<br>nature.<br>The Ether is the Ear<br>of nature |
| ( A ) Nose + Tongue +<br>+ Eye + Skin + Ear =<br>बहिष्करणम्<br>( ज्ञाता )<br>The life of senses                                  | Smell, Taste + Colors<br>+ Touch + Sound =<br>Cognizables<br>( ज्ञेयम् )                                 | Earth + Water + Sun<br>+ air + Ether =<br>External nature or<br>or illuminator of<br>बहिष्करणम् +   |

Man lives on a double plane of existence. He lives the life of flesh and the life of spirit. The poets of nature and religious men agree alike in this. The metaphysicians of older Sanskrit Schools, styled these two mode of existence, the life of *Bahishkarana* and the life of *Antashkarana*, the outerth life of *Sense* and the innerth life of *Intellect*. The outer life of senses is one that is described above. The inner life of Intellect is what is described below :—

|  |  |   |
|--|--|---|
| (B) Internal cognizer =<br>अंतष्करणम्<br>The life of intellect the<br>organ of meditation =<br>धीः = ज्योतिः = आभा | The object of medi-<br>tation =<br>ध्येयम् | He who is the illumi-<br>nater of अंतष्करणम् is<br>called the Intellect of<br>nature or the Spirit of<br>nature or the central<br>Sun = परमात्मा परं धीः<br>परं ज्योतिः = भर्गः |
|--|--|---|

The life of अंतष्करणम् is the life of spirit, Antashkarm = Internal cognizer. In Sanskrit it is termed *Dhi* [ धीः ], its cognizable = ध्येयम्. The Illuminator of धीः is therefore named the Intellect of nature. ( धीः = ज्योतिः = आत्मा = soul ) “ We are the parts of one stupendous whole whose body nature is and God the soul ”

‘He who is the illuminater of धीः is called the परं धीः, परं ज्योतिः or परमात्मा. + = God. The Gopath ब्राह्मण considers भर्गः = परं ज्योतिः. Therefore the orgin of Gayatri Prayer. “ Let us meditate upon Bhergah who is the illuminater of our Spirit ”

The Science which treats of धीः, ध्येयम् and ध्यानम् is called संध्या; The Sandhya is the Aryan system of meditation on God. The word is derived from संध्या to meditate with the prefix *San* signifying good. It means meditation on God. All the Aryas should perform the *Sandhya*, every day in the morning and at evening, unless they are altogether unfit for it either physically or mentally. In the morning it should end with the sunrise and at evening with the appearance of the stars. Says मनु:II 101.

‘ Let a person stand during the morning twilight repeating Savitri Mantra, till the sun appears, and sit down at ease at evening to repeat it till the stars are distinctly visible.’ He who desires to perform the ceremony of the daily recitation may even



recite the Savitri near water, retiring into the forest, controlling his organs and concentrating his mind ( मनु० II 104 ) अद्भिर्गात्राणि शुद्ध्यन्ति, मनः सत्येन शुद्ध्यति, विद्यात्तपोभ्याम् भूतात्मा, बुद्धिर्ज्ञानेन शुद्ध्यति + 'The body is purified by water, the mind by veracity, the intellect by reasoning and the soul by righteousness ( तपः ) and wisdom of God ( विद्या ). ( मनुः 5—109 )

The Savitri when preceded by Pranava and three great Vyahrities ( भूर्भुवः स्वः ) and followed by Pranava should be used for Japa ( repetition while meditating ). The Gayatri when preceded by Om, and the seven Vyahrities and followed by the ( गायत्री शिरः ) should be used for प्राणायाम . ( शं: आ )

(A) भूः, भुवः, स्वः, जनः, सत्यं, महः, तपः=Vyahrities  
भूः=सत् । भुवः=चित् । स्वः=आनन्द । जनः=सविता । सत्यं=देवः । महः=वरेण्यम् । तपः=भर्गः ॥

" God is the personification of existence, intelligence and beatitude. He essentially exists ( तपः ) an embodiment of Principles ( महः ), does design and is the interior reality ( सत्यं ), and imparts life and vitality to all external nature ( जनः ).

(B) आपो ज्योतिः रसोमृतं ब्रह्म, भूर्भुवः स्वरोम्-गायत्री शिरः+ ॥

Om is the name of eternal Brahma, who like the human spirit is the subject of the three phases of His existence.

In the wakeful Phase ( भूः ), He is called ( रसं ),—the regulator with precision and order, of the physical motions of the universe. रसः—रथः ( निः दै० ३—११ )

II.—In the dreaming Phase ( भुवः ), He is called ( ज्योतिः )—The contemplator of the eternal designs of the universe. =ज्योतिः =तेजः ( उप० प्र० ४-८ ).

III. In the slumbering phase स्वः He is called आपः, folded within himself, all delight, and the Embodiment of all idea and Principles. तस्य यदापः प्रतिष्ठाशीलमुपशमे ( Hi परि १० )

# THE SONG OF THE SOUL.

(THE ARYAN BOOK OF PRAYER)

(I)

ओ३म्

शंनो देवो रभिष्टय आपो भवन्तु पीतये । शंय्यो रभिस्त्र-  
यन्तु नः ॥

O all-pervading Mother, Sweet, divine !  
Be pleas'd to bless the cravings of my soul  
To reach Thy bosom. May this world of mine  
Be full of bliss and peace from Pole to Pole !

(II)

ओं वाक् वाक् । ओं प्राणः प्राणः । ओं चक्षुः चक्षुः । ओं  
श्रोत्रम् श्रोत्रम् । ओं नाभिः । ओं हृदयः । ओं कण्ठः । ओं  
शिरः । ओं बाहुभ्यां यशो वलम् । ओं करतल करपृष्ठे ।

I make a vow before Thy sacred throne  
To try and hold my mortal heart away  
From sin: my human organs shall be proof  
To keep the word I give Thee on this day  
My tongue, my nose and both the sides of palm,  
My eyes, my ears, the genitals and heart,  
My hands, my throat and head serene and calm,  
Will sure remain from guilty deeds apart.

(III)

ओं भूः पुनातु शिरसि । ओं भुवः पुनातु नेत्रयोः । ओं स्वः  
पुनातु कण्ठे । ओं महः पुनातु हृदये । ओं जनः पुनातु नाभ्याम् ।  
ओं तपः पुनातु पादयोः । ओं सत्यं पुनातु पुनः शिरसि ।  
ओं खं ब्रह्म पुनातु सर्वत्र ॥

But glorious Father! I am weak and frail  
And hence depend upon Thy loving grace,

My sole efforts will not, O Lord, avail  
 The frightful host of heinous sins to face;  
 And, therefore, Lord, I meekly pray to Thee  
 To make me pure in mind and too strong  
 To yield to tempting sins; O make me free  
 To sit in peace and sing Thy glory's song.  
 O Living, Holy, Happy Father great!  
 The wise and omnipresent King of all!  
 The sole Eternal Master of my fate!  
 My mind and soul Thy gracious blessings call  
 To make my head, my eyes and passions pure,  
 To change my vicious heart and guide my feet?  
 To grace my brain and throat and make it sure  
 That sin will nowhere find a welcome seat.

(IV)

ओं भूः । ओं भुवः । ओं स्वः । ओं सहः । ओं जनः । ओं  
 तपः । ओं सत्यम् ॥

I hold my breath in sacred awe and pray  
 O God of life ! O Holy God of bliss !!  
 O Father great and wise and true ! This day  
 My soul arrives Thy glorious feet to kiss.

(V)

ओं ऋतञ्च सत्यञ्चाभीष्टात्तपसो ऽध्य-जायत ततो राज्य-  
 जायत ततः समुद्रो अर्णवः ॥

By God's command the Nature brought to light  
 The Principles and atoms of this Earth,  
 Then came chaos and heat and motion bright,  
 And then the waves of Ocean had their birth.

(VI)

ओं समुद्रादर्णवादधिसंवत्सरो अजायत । अहो रात्राणि  
 विदधद्विश्वस्य निषतोवशी ।

And after this the planets moved aright  
 Along the annual course of heaven blue,



The King of all creates the day and night  
Without effort and in their order due.

(VII)

ओं सूर्याचन्द्रमसौ धाता यथा पूर्वमकल्पयत् । दिवञ्च  
पृथिवीं चान्तरिक्षमथो स्वः ॥

And as before the Maker made again  
The sun, the moon and bodies dark and bright,  
The sky above, the place unknown to pain,  
The home of bliss—The realm of holy light.

(VIII)

ओं प्राची दिग्ग्निरधिपति रक्षितो रक्षितादित्या इषवः ।  
तेभ्योनमो ऽधिपतिभ्योनमो रक्षितृभ्योनम इषुभ्योनम एभ्यो-  
ऽस्तु । योऽस्मान् द्वेष्टि यं वयं द्विष्टमस्तं वो जम्भे दध्मः

Thou art before us Father good and wise  
The mighty king who saves the world from woes !  
Who made the sun that from the East doth rise  
And on this Earth his beams of lustre throws—  
The lustrous beams which shower life on Earth,  
And make us living through thy blessed grace.  
O Lord to thank Thee for Thy gift of birth  
I bend my knee before Thy Holy face,  
I thank Thee also for Thy rule benign,  
Thy kind protection and Thy blessings sweet,  
And those who are the dreaded foes of mine  
I lay them humbly on Thy gracious feet.

(IX)

ओं दक्षिणा दिग्निद्रो ऽधिपतिस्तिरश्चिराजी रक्षिता  
पितर इषवः ।

O Mighty Sovereign ! Thou art on our right,  
Our great Protection from the dreaded brood  
Of boneless reptiles ! Lord of Vedic light !  
Thy sages come to teach us what is good.

( X )

प्रतीची दिग्वरुणो ऽधिपतिः पृदाकू रक्षितान्नमिषवः ।

Thou art behind us gracious King adored !  
As great Protector from the horn'd beasts !  
Thou hast to save our humble lives stored  
The hungry world, O Lord, with human feasts.

( XI )

ओं उदीचीदिक् सोमो ऽधिपतिः स्वजो रक्षिता शनिरिषवः ।

And Thou art to our left O Peaceful King !  
To save us from the self-born insects' bane  
By Nature's heat. Thy praise we humbly sing  
O loving Saviour from the pangs of pain !

( XII )

ओं ध्रुवादिग् विष्णुरधिपतिः कल्माशग्रीवो रक्षिता वीरुध  
इषवः ।

Thou art below us Omni-present King !  
To nourish life with plants of tuberous roots  
And verdant trees that a leafy shelter bring  
And yield to us ten thousand kinds of fruit.

( XIII )

ओं- ऊर्ध्वा दिग् बृहस्पतिरधिपतिः शिवत्रो रक्षिता वष-  
मिषवः ।

Thou art above us Great and Holy King !  
To develop and protect us on this Earth,  
Thy grace the vital drops of rain doth bring  
To fill with corn the seat of mortal birth.

( XIV )

ओं- उद्दयं तमसस्पतिरि स्वः पश्यन्त उत्तरम् । देवं देवत्रा  
सूर्यं मगन्म ज्योति रुत्तमम् ॥

May I obtain the Glorious God of light,  
The wisest God of bliss, the Lord Supreme,

The Sun that keeps the Souls of mortals bright  
And forms my humble prayer's Sacred theme.

(XV)

ओं उदुत्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय  
सूर्यम् ।

The diverse objects of this wonderous Earth  
Are beacon lights to guide us on to know  
The glorious sun of life who gave them birth,  
And sent His Ved the righteous path to show.

(XVI)

ओं—चित्रं देवामा मुदगादनीकं ब्रह्ममित्रस्य ब्रह्मस्याग्नेः ।  
आ प्रा द्यावा पृथिवी अन्तरिक्षं ७७ सूर्य आत्मा जगतस्तस्थु-  
षश्च स्वाहा ।

How wondrous is the Lord of Holy Light  
The sun's support—The God of Moon—The source  
Of shining bodies —Life of fire bright —  
The heaven's Lord—The king of Earth—The Force  
That made the sky and countless kinds of things  
That move and do not move. O Lord of might !  
My humble heart Thy sacred prayer sings  
So let me think, and speak and act aright.

(XVII)

ओं तच्चक्षुर्देवहितं पुरस्ताच्छुक्रमुच्चरत पश्येम शरदः शतं  
जीवेम शरदः शतं ७७ जृणुयाम शरदः शतं प्रब्रवाम शरदः शतम-  
दीनाः स्याम शरदः शतं भूयश्च शरदः शतात् ॥

The ever—wakeful Eye, eternal, pure !  
That watches close the deeds of right and wrong,  
Whose holy grace the learned souls secure,  
May bless in love my prayer's sacred song !  
And we may live and see a hundred years,  
A hundred *autumns* fear His holy name,



And sing His glory free from human fears—  
 That close attend the heels of *earthly* fame !  
 And if we live for more than hundred years  
 May same delight attend us all the days  
 We live, and bring us all the sacred cheers  
 For which my heart to gracious Heaven prays.

(XVIII)

ओं भूर्भुवः स्वः । तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि ।  
 धियो यो नः प्रचोदयात् ॥

---

O God of life, the Holy Lord of joy !  
 The King of all the regions high and low !  
 The Lord supreme whose blessings we enjoy,  
 Who shapes the Earth and lets the mortals grow;  
 We seek Thy glorious feet to meditate  
 Upon Thy sacred form of Holy light  
 Which drives away the gloom of sin we hate,  
 And makes us Heaven's shadow pure and bright,  
 And worthy sons to share the Father's grace;  
 O gracious Father fill our souls with light  
 And let us tread Thy path with open face."

(XIX)

ओं ॥ नमः शम्भवाय च मयोभवाय च नमः शङ्कराय च मय-  
 स्कराय च, नमः शिवाय च शिवतराय च ॥

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And now we *bow* to Thee O God of calm !  
 O God of peace and Lord of sacred joy !  
 Thy grace supplies to burning hearts a balm,  
 And gives us all we rightfully enjoy.

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# THE PROBLEM OF DEATH.

## DEATH, A SCARE

"Death may come  
He'll find me ready  
Happier man am I."

"The Problem of Death" is but an auxiliary to "The Problem of Life" by the author. The former is easy to understand if the latter has been read and studied with care.

Death brings about but a temporary change of the body from one form and condition to another. It is the Ego that undergoes all these transformations led by the quality of actions performed in previous lives. It is thus apparent that our present existence as such is the result of numberless previous births and deaths. When we have so often died simply to be born again and again, Death, it may be presumed, has become an intimate friend of ours, and when a friend as such comes to us we should always be glad at heart and be ever ready to show him every courtesy. Such is, however, not the case. We are afraid of Death. We wish he may never approach us. But why? Simply because the mundane ties have kept us bound in strong chains; the unrealities have become to us something more than realities; wife and children, friends and parents, have won our tender affections and the consequence of all this is that we cannot, or rather do not, muster courage to give all these up for the sake of one who has been so long intimate with us and who has so often come to us uninvited. Die we must, but it is ever our heart-felt desire that Death may continue, till eternity, to postpone his approach to us. It is the most reckless enjoyment of all wordly pleasures that brings about all this weakness of

heart and sense. We do not care to improve the life that we are leading. We do not think for a moment that it is our individual actions that bring their own return, be it a glory or a gloom. Oftentimes we blame our Almighty Father for having placed us in abject circumstances, for having made us subject to all sorts of diseases, for having made us unhappy and miserable. Even a leper would sometimes curse his own fate but would never be found willing to die. Our old and intimate friend is thus a stranger to us in every life we lead. His very appearance is repugnant to us. If we are but once convinced of the fact that our individual actions are the mainspring of our existence, that our present circumstances are wholly in consonance with the actions we performed in our past life, and that if we but mind our present actions we shall improve the next birth and shall find ourselves in more favourable circumstances—circumstances that will enable us to still improve the quality of our actions and find an opportunity of further improving the life that is to follow—we are sure to face Death boldly, and yield ourselves readily to his cold grasp. To such Death continues to be a friend of old. To such his approach is a blessing rather than a curse.

Whenever a malady of an infectious or a contagious type makes its ghastly appearance in a city or a village, people are seen to leave their respective affected quarters and to fly to distant places with a view to escape the scourge. But they really fail to understand that Death, whether ordinary or extraordinary, is nothing but Divine Dispensation or in other words a creation of their own, and that wherever they go, it cannot but be God's place and that Death, who stalks unseen, must overtake them whenever their time comes, or more properly when the virtue of their past actions fades and that they can never escape his grinding jaws.



Suppose a man by thus running away escapes the scourge, should he pride himself over his flight or should he thank his past actions which were not of the nature to enrol him amongst the millions that so yielded to the scourge? The latter and not the former stands to reason. It has been observed that males and females of all grades and ages have lived in affected quarters yet have never succumbed to Death, while others that have fled away to remote places, the scourge has followed them to their heels and when the time came they had to be numbered among the dead.

There is hardly any mystery in the above statement. It is as plain as it can be. If one can escape Death by thus running away, why, then, let all of us, for the sake of our precious lives, run from Asia to Europe and from Europe to America and go on doing so in a rotatory way, never stopping any where, and we shall never die.

All such havocs, when making their hideous appearance are most foolishly construed, by many, into the cruelty of God or into His awful and unlawful wrath on His own creatures, or to want of sanitation. Be it said, by way of warning, to all such thinkers that the Almighty Father is neither cruel nor is He awful or arbitrary. As worldly laws guide us in all our worldly affairs, so Divine laws dominate us in all spheres. If we are only reasonable and think but a little deep we can realize the mystery of death. God has endowed us with intellect which should be our best guide in all worldly affairs. Our first and foremost duty is to make a good use of this intellect and we shall never have the least cause to murmur or to thus transfer the blame to our Almighty Father—the blame that is actually due to our individual actions.

As regards the plea of want of sanitation, it may be urged that if people begin to be affected by

plagues or similar other fatal diseases by living within the contagious or infectious atmosphere of a town or a village or in dirty surrounding, then lepers and the dirtiest beggars living on most unwholesome food and in the most insanitary condition of the body, what to say of the locality, should be the first to die. But it has been observed that such is not the case. Healthy people in the midst of all cleanliness are seen to fall a prey to death while the dirtiest class of men have been known to survive the worst type of a havoc, for the simple reason that their thread of existence has not yet run out and it must not run out until and unless they have enjoyed or suffered, to the fullest extent, the result of good or evil actions done in the life just past. These are bare facts, and facts as such should always appeal to all reasonable persons.

Again, causes of death are too often classified into natural and unnatural, and timely and untimely. We all know what natural death means. Death by embryocide, infanticide, suicide, homicide or by drowning, is generally termed unnatural. Timely death is natural yet comprehends fullness of age. Untimely death is death before fullness of age. It may either be natural or unnatural. Thus causes of death vary. But death from whatever cause it may ensue is death in the widest sense of the word. Death is thus nothing but the various causes which tend to bring about the separation of the Soul from the body. Death is truly *one*. The difference is only in the form in which he appears to us. With our limited knowledge of that All-devouring Power, we are at perfect liberty to define his appearance as natural or unnatural, timely or untimely. The different causes of death are thus the result of different grades of collective actions performed by us in our past life. Thus death, from whatsoever cause he may approach us, is *real* death. Causes may vary, death

varies not. The separation of soul from body is a fact common to all that die. With man, births and deaths are most unconscious trials. It is the collected result of our past deeds that leads our egos most unconsciously to take their birth or to die.

As different persons addicted to different sorts of intoxicants most recklessly resort headlong to different places where such can be had, so the egos of different grades, influenced by actions of different qualities most unconsciously enter into the womb of their choice, caring not, in the least, whether the choice so made is good or bad, or whether it will bring them endless pain and misery or eternal joy. Thus *the Ego remains perfectly blind when seeking its own seat of fresh birth.*

Right action charges the ether with everything that is holy and good. Evil action equally charges the same ether with everything that is unholy and evil. The former reacts and charges us with the predominance of virtue, happiness, sound health, long life, timely death, and brings on timely rain, good harvest and so on. The latter reacts and charges us with the predominance of passion and darkness, unhappiness, bad health, short life, untimely death, it brings on untimely rain, bad harvest, death of children before their parents and so on.

The Past as well as the Future exists in the present, the former in a developed state while the latter in a state as something undeveloped. For instance, all Past impressions of yesterday are present in the mind to-day in a state of development, while the Future of to-morrow already lies in the womb of the Present in an undeveloped form, for development the next day. To-day has thus both Yesterday and To-morrow in modified forms. Our Present condition, in like manner, contains the condition of our previous life as well as of the life to come. It is the developed mind alone that can read the impressions



thus stored up in ether and take a warning. The ether above us has been, and is being charged, for the most part, with the impurities of our evil acts, thoughts and utterances. Famines, plagues, untimely rain, death, scarcity of food and untimely loss of offspring are nothing but the outcome of evil actions and it is the reaction of the ether so charged which pays us in our own coin. For what is going on round us none else is to blame but we ourselves.

Man, with divine intellect in him, is the architect of his own birth and death, of his own happiness and sorrow without the least Divine interference. If he does not mind his present actions, thoughts and utterances, when, by the aid of intellect he is in a position to do so, he must, in his next birth, rue the bitter consequences of his present folly. A man's birth and death are events of his own making. The Almighty Father has already endowed him with so rare a gift as that of intellect and it is by the aid of intellect that he is to find his way out towards salvation, or lie rolling in the dirty gloom of misery and sorrow.

#### DEATH—A MYSTERY.

"She nothing said on Death she kept her eye,  
 "As soon He left the spot, she walked behind,  
 "Why dost thou follow me?" said Death, "All die,  
 "My harvest this, in Death's mill all I grind."

(*Savitri from "The Fruits of Leisure" by the author.*)

The enigma of death is almost beyond ordinary human comprehension. The numberless different ways in which we have to give up our lives is a puzzle that defeats all human attempts to solve so difficult a problem as "The Problem of Death." Diseases, which our body is heir to, are so many errands of this Mighty Force in Nature. Sometimes we are confined to bed for months, nay for years together and get over the ordeal, and speak volumes in praise of the physician's skill; sometimes we

succumb to prolonged disease which defies all medical aid and results in death. In the latter case we are apt to pronounce the result as something inevitable and the protracted disease as nothing but the Divine ordeal or rather the ordeal of our past actions that we must pass through before Death can overtake us. Sometimes we fall ill to-day and die to-morrow. Sometimes Death overtakes us without the least previous notice, in which case we feel no pain and die either lying, sitting, standing or sleeping. This last form of death is for those who were peons in their previous birth and were, naturally, none the less the same in their present one. Sometimes we are overtaken by plague, cholera, small-pox and a few other fatal diseases which spread an infection or a contagion and approach us with a warrant that must be served in ninety-nine cases out of a hundred. The approach of such havocs should afford us sufficient food for meditation. If there is a God—the Sole Dispenser of all wordly affairs—a God that is said to be just and merciful—then He under no circumstances whatever can ever be unjust or cruel to His most beloved creatures. As just, He must reward us for our good behaviour, and punish us when we turn away from the path of righteousness. A plague is an epidemic which is considered by us as something most cruel, as something that creates a general havoc and as something that comes to us in the shape of Divine punishment. All these may be true, so far as they stand to reason. If we only try to penetrate a little deep into the mysteries of Nature and try to solve them, we are apt to find that in case of man the Divine hand has nothing whatever to do with it. By the aid of intellect, a faculty common to man only, we can create the whole divinity, the whole Kingdom of Heaven within us. Once realised, the so-called mysteries of birth and death no more remain a puzzle. So long as a room is dark, to find out things in it we have simply to grope, but if we can but once bring in the light, every article of

furniture is placed within our sudden view and easy reach. In like manner if we can but once strike the Divine Light within us, mysteries no more remain mysteries. We begin to see everything as it is, and in its proper place. As we have said, in the case of man the Divine Hand is nothing different from him. Man is the divinity himself, if he can only try to become so. Man is immortal and the body is merely the vehicle that appears and disappears so often, and carries him from one journey of life to another. If man, as such, cares not to improve his own condition in the life that he is leading, he is verily worse than a brute, and as an elephant, by means of his own tusk throws dust all over his body, so he through sheer ignorance brings upon himself all sorts of miseries and all grades of sorrow and pain. So long as darkness is his share, he cannot discriminate right from wrong, Virtue from Vice or God from Nature. In fact every trifling occurrence in Nature is a puzzle to him. In his helpless moments he is ever found attributing all such happenings to the Will of God. But the moment Divine Light enters, he begins to see Nature as something diametrically opposed to what he was so long led to think. It is at this stage that Death no longer remains a mystery, and that the various causes of death are no longer attributed either to the direct Will or to the undue Wrath of God. An individual, at this stage, begins to realise the true state of affairs. He sees, as through a telescope, all distant objects coming very close to him. He sees that he is the architect of his own birth and death. He then intuitively finds himself the victim of actions of his own making in the past life. He shudders at the thought of what is past. He knows not how to undo what he has once done. In the midst of all this despair, a ray of hope is seen to rise within him. He musters courage and sets about improving his present life and thereby an-



nililating the combined result of his past actions. He is no longer afraid of death or of the manner in which he may come to him. He has then the greatest consolation that the sooner he dies the better, for thinks he and rightly too, that in his next life he is sure to be placed, by virtue of present improved actions, in better circumstances—circumstances that will enable him much more easily to still further improve the life following. To such a man Death as leveller destroys distinctions and reduces every thing to equality. To such a man Death is a certain blessing, and it is to such that death, no longer remains a mystery.

#### DEATH—A CERTAINTY.

“ To me, no pleasure, Death, he ever brings ;  
- Now reaps the harvest sows again,  
So death is lot alike of poor and Kings,  
Our pride of show and pomp is vain.”

Every blessed being on earth has death his lot to share. The wise and thoughtful quietly and gladly yield to this inevitable law of the Supreme Being. It is the unwise and thoughtless that are afraid of the invincible arms of the all-devouring. For true it is “ Cowards die many a time before their death, the Valiant never taste of death but once.” One who is born must die, whether he may be willing to do so or unwilling. If he has created a bright angel of good actions done in the life just past, he has no fear whatever, but if he has been instrumental in creating a dark ghastly figure of evils it always frowns upon him with its most hideous appearance and grisly teeth and renders his life a burden of fear and woe. But, in either case, death is bound to overtake him at the appointed time, in the one peacefully, in the other painfully.

Even those that have, in one existence, led a pious life and have never gone astray from the noble path of righteousness or rather have performed hard penances, have been observed to suffer most dreadfully at the time of death. The reason of this is not far to seek. Their pious actions in present life, due to force of character, have nothing whatever to do with the sort of death they have to cope with in their present existence. It is the combined result of their past life that guides them in their present state of death, and which no force in nature can obliterate. Their present piety has the virtue to improve the condition of death following their subsequent birth.

Once an angel of God approached the Almighty Father and asked Him if He ever had an occasion to smile, "Whenever a lot of persons", said the Lord "are trying their utmost to kill a person whose thread of existence is yet in store, I cannot but *smile* at their vain and foolish attempts."

In the tales of the Arabian Nights there is a story illustrative of the unavoidable dart of Death. A son, an heir to the crown, having been born to a king, he summoned all the best astrologers of the kingdom to consult by stellar calculations, the duration of the prince's life. After a most careful reckoning all came to the same conclusion and with one voice said that when the prince reached the age of fourteen his life would be in danger. The King hearing this ordered his vizier to prepare a subterranean house lined all over with strong iron sheets, making, at the same time, sufficient provision for ventilation. The house was ready and the prince was ordered to live therein and to receive all the necessaries of life, at stated hours, from the most confidential vizier in person. This order was duly carried out, but when

the time came, the prince, in a childish freak, most unconsciously, jumped up for a knife in an upper shelf inside the apartment. He snatched the knife, but giving up the grasp had to tumble down; the knife fell upon his throat and killed him.

A young graduate of Bengal suffered for years together from a certain incurable disease. One day, in the morning, he was found dead on his bed leaving his unhappy parents, a wife of about eleven years old, and a host of other relatives to mourn his untimely death. The most sad event filled the house with lamentations and cries when to the surprise of all bystanders, the young lad suddenly rose up from the dead and asked for a certain remedy which he said, he was told by a reverend spiritual being in the heavens to apply. The suggested remedy was duly applied, his long-standing malady disappeared and he lived the life of a healthy young man to die exactly one year after.

It might be an idle dream of the Ego but there seems a degree of truth in it, in as much as, the lad in question was literate and belonged to a highly respectable family in the metropolis of India, whose relatives are men of sound education and hold high and responsible posts under the British Government.

The above shows that death is a certainty and that even if we die we can yet be restored to life if the time has not come for it to become extinct.

Two different persons of the same name, says an old gentleman of unquestionable respectability, lived in the city of Almora in two different but adjoining wards. One of them died, and the story-teller too went along with others, to the house of the dead to join the cremation ceremony. When the corpse was duly placed on the bier and was being tied, it showed



signs of life. It was at once unbound and uncovered and the man was actually restored to life. He was not taken back inside the house when a hue and cry was suddenly heard from the adjoining ward. All the persons that had collected there, in a body, proceeded to the spot from whence the sounds of lamentation were coming, and to their utmost surprise they found that a man bearing the same name as the one that had lately died and was subsequently restored to life, had all of a sudden without any previous symptoms of illness fallen down and given up the ghost.

Science may have its own theories to explain away similar instances of Divine Authority, and some may say that when we, men, are apt to make numerous mistakes, it is no wonder if in the Universal dispensation of God a few such instances of oversight may not be impossible. The truth, however, is that it is our own ego that is sometimes apt to make mistakes—the ego that is the creation of actions done in our previous lives, the ego that creates a new body each time, and destroys it through the instrumentality of death.

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Mind is higher than speech. For when two plums or two Haritaki-fruits, are held in the closed-fist, they are therein enclosed, so are name and speech included in the mind. When one wishes in his mind to study the Mantras, he does study them, when he wishes to perform works, he does them, when he wishes for this region or that, he has it. In Mind is the Master, in mind the supporter of all, in Mind is Brahman. Meditate on Brahman in Mind (*Chhandogya* ).

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# European Commentators of the Veda

AND

SWAMI DAYANANDA.

III.

Beyond this vitiation of sociological evidence by general subjective states of the witnesses there are vitiations due to more special subjective states. Of these the first to be noted are of the class which foregone conclusions produce. (Herbert Spencer.)

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No new problem can be solved satisfactorily or even approached in a spirit of fairness if the person handling it starts not with a view to find out the truth and follow a line of thought to its logical consequences no matter how startling, shocking, surprising, dissolving, dislocating and unhinging they may be; but with certain preconceptions and pre-occupations and with the avowed or more or less disguised but for that reason none the less distinct purpose of bolstering up a case. A preconception dominating thought is the greatest hindrance to the perception of truth. If a man, however learned, reads certain records of the past about the modes of whose interpretation he knows absolutely nothing and which, he thinks, have to be deciphered like hieroglyphics with an ill-concealed desire to shut out from his mental vision all meanings which go to weaken and undermine certain theories and hypotheses which were framed long anterior to the discovery of these records and therefore necessarily without reference to the data supplied by them, he is ill-fitted for reasons patent even to a tyro in psychology to form a correct and impartial judgment about the contents of those works. In his search for truth he is confronted with intellectual and psychological difficulties of his own creation. The effort to surmount which being painful in the extreme repels his sub-conscious self and stirs deeply and by no means pleasurably under-currents of consciousness which imperceptibly influence all his processes of thought and vitiate, poison, and corrupt at their source all modes of feeling and all psychological aids to perception. Difficulties like that are fatal for the simple reason that the feeling of the investigator and his inmost thought scarcely

felt desire militate against a right solution. The psychosis of a scholar like that may be compared to the mental state of the overfond senile father who deliberately shuts his eyes to the real character of his favourite son for fear lest he should discover plague spots and loathsome blemishes in it.

We are afraid most of the well known European commentators of the Veda are obsessed by these prepossessions and in spite of their being clever dilettantes who can gloss over their real main-springs of action and make the worse appear better, betray these in their works quite unconsciously. These unconscious betrayals are imperfect but sure outward indications of the desperate, torturing and agonising struggles of the inmost dominating bias to seek an outlet and an expression.

The prepossessions which vitiate the whole system of interpretation of these commentators are:—

(a) A dogmatic belief in the absolute superiority of Christianity over all the other religions of the world.

(b) A blind belief in the Theory of eternal and uninterrupted progress of the human race and the consequent belief in the decided superiority of this age over all past periods of human history.

(c) A stupid or unreasoning belief in the superiority of all Occidental races over all Oriental races—a supercilious self-complacent consciousness that the present-day political superamacy of Europe in the Orient is Divinely ordained in the sense that it is due to the inherent and natural superiority of the European over the Asiatic owing to climatic and other causes which no endeavour or volitional activity on the part of the subject races can overcome.

Let us take these stupid prepossessions *serialam*. Most of the European commentators profess Christianity and firmly believe that it is the only divine religion in the world and that it was impossible for primitive races to have attained to a state of civilization, culture and particularly philosophical and metaphysical knowledge rendered possible by the coming of Christ and vicarious atonement. They are therefore always anxious that their line of Vedic research should not come into collision with their cherished theological beliefs. The Vedic conception of God *ought not* to be so sublime as the Biblical conception for if it be so, it can by no special pleading be main-



tained that the Bible was an exclusive revelation which miraculously arrested the progressive degeneracy of the human race by a belated exercise of mercy on the part of Jehova. It is, therefore, blasphemy to follow any line of research no matter how rational, and absolutely compatible with historic truth, which may lead to conclusions subversive of the fundamental bases of faith and essential conditions of theological belief.

In the first part of the nineteenth century, it was thought necessary that the Vedas ought not to be proved to have been in existence prior to 3000 B. C., for how could the Vedas have existed when according to the Mosaic chronology Adam and Eve had not been created even in the Divine Mind.

It is a pity that even Professor Max Muller with all his conscientiousness, broad-mindedness, impartiality, love of truth and capacity for hard work has not been able to free himself from this obsession. The following excerpt from his "History of Ancient Sanskrit Literature" clearly reveals his theological bias.

"History seems to teach that the whole human race required a gradual education *before, in the fulness of time, it could be admitted to the truths of Christianity. All the fallacies of human reason had to be exhausted, before the light of a higher truth could meet with ready acceptance. The ancient religions of the world were but the milk of nature, which was in due time to be succeeded by the bread of life.* After the primeval physiolatry, which was common to all members of the Aryan family, had, in the hands of a wily priesthood, been changed into an empty idolatry, the Indians alone, of all the Aryan nations, produced a new form of religion, which has well been called subjective, as opposed to the more objective worship, of nature. That religion—the religion of Budha has spread far beyond the limits of Aryan world, and to our limited vision, it may seem to have retarded the advent of Christianity among a large portion of the human race. But, in the sight of him with whom a thousand years are but one day, that religion, like all the ancient religions of the world, *may have but served to prepare the way of Christ by helping through its very errors, to strengthen and to deepen the ineradicable yearning of the human heart after the truths of God.*"

Is not this begging the whole question? This mode of reasoning is more worthy of a supernumerary in the legal profession than of a person of distinguished attainments like the late professor Max Muller. All his habits of close reasoning and perspicuous thinking could not save him from the blinding effect of religious bigotry. Theological bias is indeed most seductive and allures the most wary into pitfalls.

Again, in his "Introduction to the Science of Religion" the learned professor says:—

I make no secret that Christianity, I mean the religion of Christ *seems to me to become more and more exalted the more we know and the more we appreciate the treasures of truth hidden in the despised religions of the world.....*  
*.....Christianity enjoyed no privileges and claimed no immunities when it boldly confronted and confounded the most ancient and the most powerful religions of the world, even at present it craves no mercy, and it receives no mercy from those whom our missionaries have to meet face to face in every part of the world, unless Christianity has ceased to be what it was, its defenders should not shrink from new trial of strength, but should encourage rather than deprecate the study of comparative theology."*

The position of Max Muller is most ludicrous and it is indeed strange that a clear thinker and close reasoner like him did not see the preposterousness of his line of reasoning. At the commencement of the paragraph the learned professor calls those people "dangerous allies" who would "lower all other religions in order to exalt Christianity" because, as he says, "science wants no partisans," but by an irony of fate hard to explain this denouncer of partisanship towards the conclusion of that very paragraph becomes a partisan of partisans and not only tries to lower all other religions but credits Christianity with having confounded the most ancient and the most powerful. It would almost seem that Max Muller has a latent wish in his subliminal consciousness that unless the referee resolves upon declaring for a particular party beforehand, he should not order the game to begin. Fancy a man displaying such a deplorable spirit of extreme partisanship playing the role of an impartial judge and preaching a sermon on the dangers of taking sides before entering a line of scientific research.  
*Oh tempora! O Mores!*

When a man of Professor Max Muller's subjective achievements is so completely under the dominion of this bias, it cannot be claimed that "scholars" who are avowedly Christian propagandists are free from its dominating influence. Monier Williams does not even pretend that he has studied the Vedic religion with a view to find out the truth about it. In the "Introduction to his Indian Wisdom" he says:—

*"It is one of the aims, then, of the following pages to indicate the points of contrast between Christianity and three chief false religions of the world, as they are represented in India."*

It is in vain to expect fairness from a person who starts with the assumption that a certain religion which he is going to study is false and looks for nothing but points of contrast between the religion he professes and that which he is going to investigate. One need not be surprised if a man like that should look at the religion he studies in such a spirit with jaundiced eyes. It is but natural that an Introduction begun in that way should be concluded as follows:—

*"It is refreshing to turn from such unsatisfying systems, however interspersed with wise and even sublime sentiments, to the living energising Christianity of European nations."*

Every fair-minded man will admit that the ancient Indian sages were better fitted to catch the spirit of Vedic teachings than are the modern Orientalists whose sole stock in trade is constituted by conjecture and the slippery science of comparative philology. An impartial man would place much more credence on what the ancients present as the right interpretation of ancient scriptures than on his unaided judgment, but what is patent to the meanest understanding does not commend itself to a scholar like Monier Williams. A man wearing the spectacles of prejudice must needs take distorted views of things. Even a cursory study of the Upanishadas and the Darshanadas must have convinced Monier Williams that their teachings are lofty and sublime. If he had not been possessed by hobgoblins of his own creation, he would have come to the only possible conclusion that since the authors of these works distinctly acknowledge their indebtedness to the Vedas for their magnificent teachings, there must be something intrinsically wrong in the modern European method of Vedic interpretation. But the hobgoblins won't let him take the right view. They conjure up all sorts of visions and illusions and make their poor



victim dance to their tune. Instead of thanking these sages for affording illumination and serving as a finger post in an impenetrable jungle, Monier Williams falls foul of them and attacks their honesty. Says he in his "Hinduism."

"Hence were composed the mystical Upnishadas already described. Be it remembered that these treatises were not regarded as antagonistic to revelation, but rather as complementary to it.....

Brahminism and rationalistic philosophy, therefore, advanced hand in hand. Any Brahmin might become a philosopher, *provided he gave a nominal assent to the Veda.*"

And again

"The orthodox schools of philosophy, on the other hand, were the *homes of these rationalists who sacrificed honesty at the shrine of Brahmanical respectability. The schools went through the form of acknowledging the authority of the Vedas.*"

To what depths of meanness and uncharitableness can bigotry descend! One might with equal truth contend that the Pope of Rome suffers people to retain the position of Cardinals who preach that the doctrine of Immaculate Conception does not find sanction in the Bible or that the Church of England exalts to the position of an Archbishop a person, who believes and preaches that the Bible teaches agnosticism. It is conceivable that a church may so degenerate that it may not put out of its pale persons who pay only a hypocritical homage to its fundamental principles, but to think that any church, however degraded, would let persons who father doctrines on it which it knows to be opposed to its fundamental dogmas pose as its supreme pontiffs is monstrous. The authors of the Upnishadas and the Darsanas have been regarded as "Rishis" which means according to the Nirukta accredited expositors of the Veda; but common sense and bigotry can not go together. If religious bigotry drives Monier Williams to make wild statements, it prods Abbe Dubious to indulge in fatuous inanities and farragos of absurdity which are still more exasperating and which decidedly reveal a hopelessly perverse understanding. Says he:—

"*There is every reason to believe that the true God was well known to the people of India at a time when they first banded themselves together as a nation. For who can doubt that our blessed religion was originally that of the whole world? Who can doubt that it would have exercised universal sway from the days of Adam to the end of time if its original form as estab-*

lished by God Himself and its primitive traditions had been carefully respected."

Further on the Abbe expresses a wish that the Cross may fly over Hindu temples. Does not the Cross symbolise the crucifixion of Christ? If it does and if it also is a mystic representation of the fundamental Christian doctrine of vicarious atonement, how can the religion established by God in "the days of Adam" which could not have anything to do with Christ or his crucifixion be claimed by a Christian priest as "our blessed religion." It does not matter if the fundamental doctrines of Christianity are dashed to the ground so long as it is possible to prove that Aryan sages who flourished ages before the birth of the Jewish race as a distinct social entity could not have been the recipients of Divine Revelation for God is verily the father of the Jews alone and was so even before there were any Jews in the world.

Maurice says :

Many of the assertions in the preceding extract, when first made public had so much the air of romance, and in particular the idea of calling in the aid of astronomy in corroboration of the Mosaic records, I mean that portion of them which details the events of the first ages, appeared so very eccentric to many of my readers, that *they concluded it to be dictated by the sole desire of establishing, at all hazards, a favourite hypothesis*; and while they give me some credit for ingenuity in forming it, *utterly rejected the conclusions deduced from it*. But express information having since that period been received from India, that a more ancient sphere actually existed among the Brahmins, and *the cosmogony of Moses, as well as all the leading doctrines in the initial chapters of genesis, having been proved to be consonant to the accounts in Sanskrit histories*, investigated by Mr. Wilford and others upon the spot, and, in short the system now clearly proved to *be the same*, the detail of Moses having been dictated, as I contend, by inspiration and that in the Sanscrit records preserved inviolate among other primeval traditions relative to the old world at Casi, or Benares, my hypothesis will probably not now be looked upon as totally romantic and visionary. (History of Hindustan vol I )

He then goes on to indulge in much more moonshine and balderdash conceived in the same strain. But this is not all. The Revd Mr. Ward goes a step further and condemns the prince of

Oriental scholars Sir William Jones for having devoted his life to unearthing the recondite treasures of the past.

This pious and zealous missionary and scholar quotes the following paragraph from Foster's essays about Sir William Jones' activities with approval:

I could not help feeling a degree of regret, in reading lately the Memoirs of the admirable and estimable Sir William Jones. *Some of his researches in Asia have no doubt, incidentally served the cause of religion, but did he think the last possible direct service had been rendered to Christianity, that his accomplished mind was left at leisure for hymns of Hindoo gods. Was not this a violation even of the neutrality and an offence, not only against the gospel but against theism itself? I know what may be said about personifications, license of poetry and so on, but should not a worshipper of God Himself be under a solemn obligation to abjure all tolerance of even poetical figures that can seriously seem in any way whatever, to recognize the pagan divinities, or abominations, as the prophets of Jehovah would have called them? What would Elijah have said to such an employment of talents? It would have availed little to have told him, that these divinities were only personifications (with their appropriate representative idols) of objects in nature, of elements, or of abstractions—He would have sternly replied—'And was not Baal, whose prophets I destroyed, the same?'*

In our next article we propose to give some extracts from the works of Orientalists in support of our proposition and will try to show that the impartiality of an "Orientalist" is in *inverse ratio* to the intensity of his belief in dogmatic Christianity.

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## OUR LIBRARY TABLE.

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### ( 1 )

We have received a copy of "The Vaishnavite Reformers of India," published by Messrs. G. A. Natesan & Co., of Madras. The booklet contains a series of seven essays on the Lives and Writings of the principal religious reformers of the Vaishnavite School of India. "The treatment is critical and historical; but special prominence has also been given to the literary side of this School's activity."

A special chapter is devoted to the exposition of the Visishtadwaita philosophy according to Ramanuj. The publication meets a longfelt want, and we trust it will have a wide circulation among the followers of the Vaishnavite reformers.

### ( 2 )

From the same enterprising firm, we have received "A Collection of the Presidential Addresses" delivered at the 25th Indian National Congress, the Indian Industrial Conference, the Indian National Social Conference, the Common Script Conference, the Theosophical Convention, the Convention of Religions, the All-India Temperance Conference, the All-India Kshatriya Conference, the Theistic Conference, the U. P. Exhibition, the Hindu Mohamedan Conference and the Indian Ladies' Conference, held in these Provinces, in the year 1910. The publication is useful and will find many readers among that distinguished band of Indian patriots who are engaged in fighting the constitutional battles of their country, as well as among those who are politically inclined, for the major portion of the handy volume before us is taken up with political and social subjects. We, therefore, gladly recommend it to the careful attention of the educated public.

### ( 3 )

"Madhwa and Madhwaism" is a short historic sketch, dealing with the life and work of the great Teacher of that name. The booklet under review gives a short account of Madhwa and his philosophy. The chief recommendation of the publication lies in the fact that the writer has studiously kept the historic view of the facts and conclusions throughout and has not deliberately chosen to go out of it. It is well worth reading.

( 4 )

In "Aggressive Hinduism" the late lamented sister Nivedita defines Hinduism, and points out what it ought to be.

The contents are (1) The Basis, (2) The Task before us, and (3) The Ideal. The aims and objects of the publication will best appear from the quotations we give below:—

(a) "The true Hinduism should make men work, not dream."

(b) "Forgiveness, if weak and passive, is not good; fight is better."

(c) "Be what thou prayest to be made."

(d) "No one is so invincible as the man who has never dreamt of defeat."

(e) "We want men of the Indian blood, who can portray for us the men of old—Bhishma and Yudhishthira, Akbar and Sher-Shah, Pratap Singh and Chand Bibi,—in such fashion as to stir the blood. We want through these to feel out, as a people, towards the new duties of the time to be. Not only to utter India to the world, but also, to voice India to herself,—this is the mission of art, divine mother of—the ideal, when it descends to clothe itself in forms of realism."

We have read this booklet with great interest.

( 5 )

"The Metrical translation of the Yama-Sukta of the Rig Veda" by Mr. Hira Lal Sood B. A., Sub-Judge, Kotah State, Rajputana, deserves commendation and encouragement. It is, so far as we know, the very first attempt made by an educated Indian to render Vedic texts into English verse. The rendering is very fair and the spirit of the original has been well preserved.

"A Sonnet to my Father" is full of fine and pathetic sentiment.

6

We have received 4 numbers of "The Collections of Hindu Law Text Books" a quarterly magazine edited Mr. J. R. Gharpure B. A. L. L. B., Mr. M. R. Jayakar M. A. L. L. B. Bar-at-law, and Mr. P. B. Shingne B. A. L. L. B. The aim of the this most useful magazine is to make available for all students of comparative jurisprudence a consolidated collection of all the texts with their English translations

The numbers under review contain translations of Yajuavalk smriti, the Matakshera and the Balambhatti.

The translation is faithful and idiomatic and the footnotes are most illuminating. We commend the booklet to all lawyers and students of Hindu Law. Annual subscription Rs. 10.

The price of a single copy is 5 Rs. Copies may be ordered from Editor Mr. J. R. Gharpure, Girgaon No. 4. Bombay.

7

We have been requested announce that the price of "spiritual consciousness" reviewed in our last number is Rs. 3/- and copies can be had from the Latent Light culture office Tinnevely Madras.

## Editorial Reflections.

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### AN UNFINISHED PAPER ON THE ARYA SAMAJ.

The following is an interesting paper prepared for the conference of Religions held at Allahabad in January 1911, but left unfinished in view of the appointment of editor of the Vedic Magazine, to represent the Arya Samaj at the said Conference. The paper has its own value as a contribution to the Samajic literature by a noted and learned Arya Samajist of the United Provinces; and is published here for the delectation of the readers of the Magazine.

#### THE ARYA SAMAJ.

The Arya Samaj does not claim to be the founder of a new religion or philosophy. It only seeks to revive the religion of the Vedas which is according to it the religion of humanity. It claims for the Vedic religion an antiquity before which the antiquities of other countries and religions are but things of yesterday. No Chaldean or Egyptian antiquarian not even the Chinese who call themselves the descendants of celestial beings ever claimed an antiquity greater than what is claimed by the founder of the Arya Samaj for the Vedic religion. It believes that the Vedas were given to man in the beginning of creation in fact, Veda and man were born together. The Vedas are according to the Arya Samaj of Divine origin and authorship. They are not the production of human brain. It will not admit that any one 'of woman born' could even compose a verse of the Vedas. It argues that if revelation is necessary it ought to be given to man in the beginning of creation and there is no other book laying claim to revelation which can be referred to that remote period. Revelation is absolutely necessary for without it there could be no progress. It is our daily experience that man's unaided intellect is worse than useless. The child of civilised parents if left to itself will grow up into a booby and the son of a savage will learn the arts and sciences, on which our modern civilization prides itself, if he is given a proper education. Savages have remained what they were a thousand years ago, although they have among some of the most charming and inspiring scenery in the world. They come into contact with everchanging scenes day after day, their experience is varied but they do not plant one step for-



ward in the direction of progress. Why is it so? Why do they not improve their knowledge of yesterday on the light of the event of to-day. Does the theory of evolution, after which every man nurtured in the lap of Western thought, seems to have gone mad? Does it afford a convincing and complete answer? Can it solve this riddle? The Arya Samaj boldly answers no. If we cannot learn the wisdom of our forefathers and contemporaries to-day without the help of a teacher how could our first human parents learn anything without the help of the Divine teacher in the shape of revelation. It believes in the infallibility of the Vedas and regards them as the embodiment of Divine wisdom and the repository of all sciences. Without Veda Arya Samaj will be nothing; in fact the latter is inseparably bound with the former. It cannot exist without the Vedas.

To the Arya Samaj the Vedas consist of the Mantra Samhita alone. The Brahmanas and the Upanishads—except those that are only a reproduction of the Vedic verses—are of human origin. Thus on the one hand so far as the Mantra portion is concerned the Arya Samaj is at one with all the sects of Hinduism, which believe the Vedas to be a revelation from God. On the other hand it differs from them in as much as it denies this honour to the Brahmanas and the Upanishads which are commonly treated by the Hindus as Shrutis.

The Arya Samaj preaches strict monotheism and regards the worship of any other being as God as directly opposed to the teachings of the Vedas. God is the Ruler, Controller, Creator, Preserver and Destroyer of this Universe. He is just and merciful, without any physical form. In this respect its teachings are more in harmony with those of Islam than with any other religion.

It is a believer in the theory of Karma and transmigration of soul. But this Karma is not a blind force. The fruit of actions are given by God. If a man sins he is born in the lower Yonis. By practising virtue one can raise oneself to the higher levels of human existence and free himself from Samsara birth and rebirth *i. e.*, can obtain Moktie. Thus it is in perfect accord with the teachings of Jainism and Buddhism so far as the question of metempsychosis is concerned. There is, however, this difference that where as in other systems God has no place as an arbiter of the fortunes of individual souls the Arya Samaj believes that none can be born without the intervention of God in the higher or lower orders of being.

It has a great deal to say about Yajna. To ordinary man nursed in the western lore and imbued with the views held by the European scholars Yajna is—synonymous with sacrifice—the killing of an animal to propitiate the offended Majesty of Heaven. The Arya Samaj preaches the doctrine of peace unto all beings and goodwill for all. It will not pollute its altar with the blood of innocent victims and will not so degrade the Diety as to make him the cause of cold blooded murder of the unoffending members of the animal kingdom. Why should he who has given life to all take pleasure in taking away that life. To give life must needs be a source of pleasure to Him if we can conceive that He is subject to pleasure and pain and the shedding of blood must as surely be a source of displeasure to Him. The Yajna whose glory is sung in the Vedas are simply organised efforts to purify the air, water and food by means of burning medicinal herbs and other ingredients in fire; to help the poor and the needy to spread the light of learning and to banish pain and misery from this world. Thus it is as strict an advocate of the principle of Ahinsa—non injury to sentient being—as the Jains themselves. ‘Do not kill any living creature’ “may we see each other with friendly eyes” are among some of the most important commands of the Vedas.

The doctrine that distinguishes the Arya Samaj from the other religions is the eternity of God, Soul and Prakriti. God is the ruler of the other two. The soul enjoys Prakriti. God is only a witness. The Vedic verse which is quoted in support of this doctrine is the well known verse *द्वायुपर्णसंभुजा* &c. which says that there are two birds of beautiful feathers, united with each other, friends of each other perched on the same tree. Of these two one tastes the fruit, the other not eating the fruit bears witness to the other. Here the tree is the matter, the bird enjoying the fruit of the tree is the soul and the matter are eternal. God and soul are friends and both are beautiful. This is the opinion of the Arya Samaj which affords a complete and convincing solution of the riddle of the universe, for whose solution the various religions and philosophies exist and have come into being. It is true that the human mind always seeks to reduce the number of first causes. The so called law of the parsimony of causes also requires that no cause will be assumed for the explanation of a certain effect which is not absolutely necessary. We find Jiva and Prakriti in the world and from the wonderful design which meets us every



where in the world we are obliged to infer the existence of an all powerful and omniscient creator and architect. The question now arises what are the mutual relations of these three, whether all are real, whether all of them are eternal or only some of them. Vedantism with its inexorable monism boldly comes forward and relegates matter and Jiva to the realms of the illusion. Even a personal God i. e. Ishwara becomes a creation of illusion. He only realizes Brahman. Buddhism will reduce everything to illusion even Brahman or God cannot exist. There is misery in the world. This misery is due to desire. Let us kill this desire and all is well. Transmigration is due to karma—evil karma originated by desire. This karma must be got rid of by killing desire. Christianity and Islam also will not brook the existence of any eternal entity by the side of God. For them matter is nothing it is only the creation of God's word. So is the soul called forth by God into existence simply by wishing it. There are some of the most important problems of life which remain unsolved by the religions. For instance the existence of evil in this world. Evil cannot be attributed to God who is the source of all good. But if we deny the previous existence to soul we cannot explain how evil entered into the world and we cannot escape the conclusion that God is the ultimate source of evil. Then there is no answer to the scientific objection that nothing can come out of nothing *ex nihilo nihil fit*. But according to the theory of the three eternities nothing remains unexplained, nothing is taken for granted. The mind rests satisfied. The individuality of the soul is not destroyed. There is room for morality for human beings. They are held responsible for their acts. They are not doomed to eternal punishment for the works of single life. Man is raised from being a puppet in the hands of a capricious deity to the dignity of a moral agent. He is made the architect of his own fortune. He can make or mar himself. If he suffers he cannot complain. Suffering is on the other hand a spring for doing good actions. He knows that he is laying by provisions for himself for the life to come. God is not reduced to a mere nonentity. He remains the supreme ruler and controller of the universe. Unfettered by any considerations of favouritism, He deals out even handed justice to all and sundry according to their merits and demerits. The soul can obtain Moksha or freedom from samsara up the cycle of birth and death for a Kalpa but then it will have to descend again to the earth and take on a physical body accords to its karma



yet left unword out. Matter is indistructible. It was never created and will never be destroyed. At the beginning of every kalpa God fashions out the universe out of matter and at the end of each Kalpa He dissolves the visible world reducing it to the causal state. Thus the series of creation and dissolutions is interminable. Creation is followed by dissolution and dissolution is preceded by creation.

In matters social the Arya Sāmāj represents the most advanced views of the reform school. The Arya Samāj may well claim to have extended the half engaged to the so called depressed classes first of all. The other social conferences were yet debating among themselves whether we should uplift these classes, the workers of the Arya Samāj were purifying them by the hundred and restoring them to their priveleges as human being which a most cruel institution ever devised by human ingenuity for keeping down the aspirations of our fellow beings and wedding them to the life of misery and slavery had snatched away from them. This question has now gained an importance all its own, but there is the Arya Samāj which first felt the evil and applied the remedy.

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## How King George could win the Hearts of the Hindus

Baba Bharti, the well known Indian Sanyasi, has contributed a powerful article under the above heading to the January number of the *Nineteenth century and after*. The Baba expresses his views on certain aspects of the materialistic civilization of the West and on the godless system of education obtaining in India with incisive clearness and great force. He rightly remarks at the outset that the Coronation boons are excellent so far as they go. They give an indication of his Imperial Majesty's gracious solicitude for the welfare of his Indian subjects and have inaugurated a new era of awakening confidence in British rule in India. But he contends that India is labouring under some moral and spiritual grievances against some phases of English policy and habits of life which have as yet scarcely been voiced. The writer thus describes his indubitable claims to speak authoritatively on behalf of the general body of Hindus:—

"In the principles of my religious creed I belong to the strictest Hindu orthodoxy all over India, and live that orthodox ascetic life when in India. As a Brahman and a Sanyasi, I have tramped throughout India and mixed intimately with

all sections of the Hindus in all the provinces and I represent them all, in all that I am about to say. I can even claim that I shall receive their fervent blessings for this work of representation whether it bears the desired fruit or not."

He then thus expresses himself about the disgraceful activities and pestilential agitation of the extremists, the microscopic minority of the educated community who have brought the fair name of India into disrepute and covered with infamy the entire political propaganda of the country:—

"The mere cry of "Bande Mataram," in and out of season, and declaring oneself as an extreme Swadesist does not make a Hindu. Most of these "extremists" as they are called, are Hindus only in name. Many of them patronise the denomination of Hindu for political purposes. They have no Hindu instincts, do not believe in Hindoo scriptures, and jeer at Hindoo spiritual practices. If they were Hindoo in spirit and habits they would not have their common sense blown out of their brains. These thoughtless patriots, who are neither Hindoo nor Christian, neither Eastern nor Western in their consciousness, but whose mentality is a hotch-potch of unassimilated ideas and misadapted ideas, want to throw the British yoke in a minute, never thinking that the British guns which support the Government are more powerful than political "resolutions" or newspaper invective, or even the bombs; never inquiring whether they themselves possess that executive ability which can make the administrative machinery work as, with all its defects, it is working now. These patriots do not care to ask any aid from the Government in constructing their propaganda of Home Rule; theirs is no mendicant policy, as they put it and yet these Home Rulers want the British to go away, bag and baggage, this very moment, leaving it to them to organise their own Government, their own Home Rule. What a shameless 'mendicant' policy that is, no one need point out to the world. These people demand that the British should go out of the country of their own accord simply because they want to rule themselves. The humour of the attitude is even greater than the audacity of it and the humour is all the more ludicrous because of the empty bluff with which the demand is backed. They want to undertake to run the Viceroyalty when they daily fail to run even a joint-stock company, hundreds of which, recently started with the loudest flourish of trumpets and good capital, are getting into liquidation for want of right management."

This description does, no doubt, apply to some hot-headed hare-brained youths possessing an ill-balanced mind and lacking the sense of proportion but decidedly not to "nationalists" of the higher type who believe that the real salvation of their country lies in the organisation on right lines of the intellectual and moral resources of the people and the rejuvenation and resuscitation of ancient culture and civilization which alone stamps the Hindus as a distinct community with a distinct message for humanity and a distinct function to discharge in the evolution of humanity.

The attitude of the real Hindus—whom sane and genuine Nationalists of India represent—towards the British Government has been beautifully described by the writer; says he:—

"The real Hindoos, who form fortunately the majority of the Hindoo race, positively know that the blustering patriots do not possess the power to organise a Government and that if they had their way chaotic anarchy would rule the land. Hence they are no party to the senseless agitation and demonstration of the extremists. They are silent and unmoved by this superficial wave of what has been termed political unrest. They from the mile and-mile depth of the calm water of the ocean of Hindu humanity which the surface waves can never stir into action. The real Hindu being pervaded by acute intelligence born of his daily acquired spiritual light, admits in his consciousness that he cannot do without the British in the present political situation; that if the British are the best guardians he can have now to safeguard his political, social, and spiritual interests, he ought to be pervaded by a deep sense of loyalty—interested loyalty if you will—to their Government; that in spite of the many defects of that Government may be, ugly and serious defects—their system of administration, though very costly, is honest in its cardinal principle; that he cannot replace that Government by any composed of his own people if the British offer to withdraw from it altogether, that the anarchy, which will be the inevitable result of that withdrawal will create unthinkable havoc among his people, and their age-long institutions of highly civilized living—a catastrophe compared with which the defects of British rule are as nothing.

The Baba Sahab then proceeds to detail the real grievances which, in his opinion, are worthy of the special attention and deep sympathy of His Imperial Majesty. The chief moral grievance is the present system of education. Says the Baba Sahab.

This unmodified, badly imparted English education and concepts of an outlandish, hourly, shifting civilization, is killing the Hindus mentally and morally. The Hindu does not care for physical death, passing out of life is to him like passing out of one way side inn into another: he believes in re-birth. It is mental disease or death that counts with him. English education and Western civilization are not bad in themselves; they are both good, perhaps excellently good for the mental development of the peoples in whose soils they have sprung up. Unmodified Hindu ideals or rules of life will not suit either the English or European or American people. They can never replace their inborn, age-grown, habit hardened national ideas.

... ..  
... ..

In the case of the Hindu filled with badly assimilated ideas and concepts of the new philosophy of life developed in the West, the results are even worse. His old civilization is very old, as world-old despite what bhowdering Orientalists may say. You can no more kill his world-old moral, philosophical, religious, social and domestic instincts than you can wipe out history from the bosom of Time. And this new English system of education is so nauseatingly materialistic all intellectual and soul killing that the Hindoo mind being essentially spiritual, has failed to assimilate it. Its fine spiritual stomach cannot digest such gross intellectuality and materiality. The result is the unhinging of the mind, brain, and the heart-soul. This is intellectual insanity or eccentricity, if you will, and its extreme cases have produced the Anarchists who concocted plans for freeing India from the British Yoke by bombs and pistol-shots.



The picture is certainly overdrawn and the painter while mixing together the pigments has dipped his brush in vitriol. But this much is true that the purely intellectual training imparted in Government schools and colleges has left the moral nature of the students undeveloped and has in some cases resulted in the loss of mental and moral equipoise and consequent perversion of the moral instincts. This is the Government itself acknowledges and is trying its best to remedy the evil by introducing the sectarian moral teaching. The Baba Sahib is also right in saying that the educated Indian has not assimilated Western culture. There are certain elements in that culture which would enrich and deepen our national life if they were properly dovetailed into the intellectual equipment of our race. But there could be no dovetailing because Western culture has not been incorporated into Eastern culture but has rather replaced the latter. The result is that drifting from the old moorings and breaking loose from disciplinary and restraining traditions handed down from antiquity some educated Indians have adopted the Shibboleth and phraseology of Western political philosophy without imbing the spirit underlying them and without any first hand knowledge of the social and intellectual environment which favoured the growth of political institutions in the West. The result is that the average educated Indian is not at all a cultured man possessing "light and sweetness." He scorns the precious legacy bequeathed by his illustrious ancestors and lacks the peculiar mental and moral upbuilding essential for the assimilation of a culture alien to the genius of his race and foreign to his instincts and inborn aptitude. If Eastern culture had retained its supremacy and Western culture had been conveyed through the medium of the vernacular after the ground work of ideas had been truly laid, the result would have been the evolution of a magnificent culture eastern in its foundations and structure but combining with proper adjustments and harmonious adaptation all the best features of Western culture—the new civilization would have exactly fitted into the old and lost its separate identity and individuality. The culture thus evolved would have been a valuable contribution to human progress and enlightenment and would have generated healthy forces in the Orient which would have led to the consolidation of the British Empire and the continued prosperity of the Indian people. We agree in substance with the following results of the Baba Sahib.

This system has to be materially changed, and should be replaced by one more in consonance with the natural ideals, national aspirations, and world-old mental characteristics of the people. No use trying any more to modernise the ancient Hindoo mind, for the simple reason that it is too solidly ancient even now to be modernised, despite the hammering at it of all new and aggressive, but daily shifting, systems of thought. The Hindoos must be given their own literature, their religions, philosophies, and Shastras to study in the beginning, in order to build a foundation and upon that foundation you can rear a superstructure of modern wisdom in a mixture of old and new styles, built with the bricks made out of their old-world national mentality. This will keep their temper healthy and harmonious, and loyal to law and order, which they love more because of their innate aspirations, which can only be satisfied by a reign of peace.

The Government is now realizing the necessity of a change in educational policy and the the King Emperor struck the right note in his reply to the address presented by the Calcutta University. The writer's indictment of what is called "Western civilization—surely there are western thinkers who denounce the materialistic and unspiritual trend of European civilization vigorously—is most seathing, thundering and bitter

Says he:—

What is this civilisation, anyway? I have lived in four of its chief centres for more than seven years. During this time I have studied this civilisation with the little light with which my Brahman birth has blessed me. And I must confess that I have been deeply pained by the facts which that study has revealed to me. Oh, what saddening facts! One need not go to India to test the truth of my fragmentary portrayal of the degrading effects of this civilisation upon the Hindoos. Let him look about himself and mark its ravages upon his own people here, how it is sapping the moral foundation of its deluded victims in the lands where it has sprung into being, and where it is holding its undisputed sway. And I challenge him to deny that this vaunted civilisation of his is dragging him down from his high estate. It has practically abolished the idea of a human soul, and whatever of it is believed in by some is its false shadow. It is daily degrading divine humanity into unashamed animality. It has raised selfishness to a religious creed, Mammon to the throne of God, adulteration to a science, falsehood to a fine art. It has turned holy matrimony into a farce, the marriage certificate into waste paper, connubial blessings into a chance of lottery. It has banished all seriousness from life, and made it a mere plaything. Self-seeking is its breath, self-will its law, self-conceit its essence, self-deception its philosophy. It has created artificial wants for man, and made him a slave of work to satisfy them. It has made him ever restless within and without and robbed him of leisure—the only friend of high thought. He knows no peace, hence knows not himself or his real object in life. It has made him a breathing, moving, hustling, fighting, spinning machine, ever working, never resting, never knowing even the refreshing rest of a sound sleep. It has made him a bag of live nerves, over stretched to high tension. He has learned to call licence liberty, breach of social laws shirking of responsibilities independence, slavery to his own wild will freedom. It has deified sensuality, glorified materialism, beautified sin. It has split human societies into atoms, families into units, fighting against each other. It has



sapped the foundation of home life, and, its trunk severed from its roots, its roof-tree threatens to fall, shaken by each passing breeze. Its vulgar haste and love of sensation are invading even the realm of religion, which is being classed with fads and crazes. Its boasted scientific inventions have done more harm than good to humanity's best and permanent interests; they serve only the surface life which alone its votaries live and know. It is hinting at love as a microbe, reducing romance to illicit love. It openly proposes the killing of chronic patients and all old people under sixty in America, and, to some extent recently by its mystic philosopher Maeterlinck, in Europe. Humility is hateful in its estimation; conceit and brute force constitute its superior individuality. It has abolished reverence, depth of character, real genius, real poetry, and real philosophy. It is getting to consider as almost a crime, dark skin a badge of inferiority of brain and mind. Flattery is its juice of life, insincerity the substance of courtesy. Morality is mere sentiment, sentiment mere weakness, constancy and chastity antiquated foolishness. That which affords instant pleasure is of worth; that which involves waiting to be enjoyed is deemed worthless. Gross material enjoyment, in short, is its heaven of happiness, its ideal salvation. In the language of the Vedas, Civilisation is Maya—the magic illusion of woman and gold.

Here again the long bow has been drawn and only one side of the picture has been shown. Surely much has been done to improve sanitation, drive away epidemics, and to make life more comfortable and livable, raise the intellectual tone of society and to promote internationalism. But the predominance of wealth in some Western countries has led to the coarsening of life, the commercialization of morals, the extinction of art and poetry and the weakening of the element of contemplation and consequently the lessening of the output of literature concerned with higher speculation. It must also be acknowledged that there is now a healthy reaction against these tendencies and the outlook may be safely pronounced to be hopeful. Of course Baba Bharti's demand that materialistic civilization which is loosing ground in the West should be positively discouraged by our benevolent Government in India, which is an essentially spiritual country, is most just and reasonable.

Towards the conclusion of his article Baba Bharti says that the stopping by order of the King Emperor of the slaughter of cows in India would not only please the hearts of the Hindu people but will lay the foundation of their abiding and ever fervent loyalty. We go a step further and say that this one boon would be regarded by the Hindu masses as of greater value than all the political boons which have been and may ever be conferred and would bind the Hindus to the foot of the Throne with indissoluble chains of gold.

Baba Bharti does not at all exaggerate when he says:—



All Hindoo India will fall prostrate at the sovereign's feet and pledge to him their undying loyalty. From one end of that vast country to the other, the shout of "Jai sircar ki Jai" will rend the dome of Heaven and usher in a new era of British rule in India. A new atmosphere of political and moral serenity will fill the consciousness of the rulers and and the ruled alike. By one single stroke of kindness and gracious conciliation the king might conquer the inmost cause of the oldest and the most cultivated cultured nation on the earth. All unrest would be gone in twinkling of an eye and what cannon and repressive laws and a vast army can never do would be accomplished by the utterance of the three words—"Cow killing is prohibited,

The article with all its wild and exaggerated statements is a sincere and earnest plea for the retention of consolidation of the spiritual element in the life of our people and for the concentration of all forces making for the predominance of the spirit over matter to meet the great foe of humanity-gross and unsoftend and unspirited materialism.

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# The Gurukula Samachar.

*Motto I:—By the force of Brahmacharya alone have sages conquered death.—The Veda.*

*Motto II:—The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its member.....  
..... There is no political alchemy by which you can get golden conduct out of leaden instinct.—Herbert Spencer.*

Mr. R. C. Hobart, I.C.S. Joint Magistrate Roorkee, paid a visit to the Gurukula on the 29th of January. He went round the institution and was pleased with what he saw. He went back highly impressed with the discipline and instructional condition of the institution. The following remarks entered by him in the Log Book are worth reading:—

"I have visited the Gurukula at 9. 30. A. M. and was shown over the whole building by Professor Ram Dev and Lala Nand Lal. It is an extraordinary well managed institution and I was forcibly reminded of my own days at Charterhouse. They have adopted the best parts of the British Public School system combined with their own indigenous methods. The vehicle of instruction throughout is Hindi—the only actual vehicle of instruction being the *lingua franca* of the pupils.

The system of discipline seems to be excellent and clearliness is certainly a feature of the life. I have never seen such a cheerful and healthy looking set of boys in India.

The Professors are very self-sacrificing set of men and seem to take the same interest in their pupils which is done by the English School master with this advantage that they get the boys younger and keep them longer and are therefore able to exercise a great control over the formation of their character.

I hope the institution will continue to prosper."

It is shameful that just when even European Officials are beginning to appreciate the beauties of the Gurukula, "an unscrupulous adventurer, the proprietor and editor of a filthy rag, has

begun a campaign of vilification and deliberate misrepresentation against the institution. It is reassuring, however, that the Aryan public has found him out and the imprecations and valedictions that are daily being poured upon his head show clearly that there is nothing but disappointment in store for him—the public is not in a mood to be bamboozled by every parvenu, hard up for money.

We offer our hearty congratulations to Brahmachari Chandramani of the III year class for having won the prize of Rs. 25 offered by the "Ram Lila committee of Srinagar" for the best essay on Bhagawan Rama written by a student. This is the second public prize won by a Gurukula student. The first was won by Brahmachari Jai Chandra of the VII class of the school for writing an essay on "Dev Nagri Bhasha." He was awarded a silver medal by the "Ek Lipi Vistar Parishad Calcutta."

The term examination of the College is over. Out of 11 who appeared in the examination 8 passed in all subjects and 3 failed in one subject each. It is expected that they will work hard for taking full advantage of the regulations and pass in the subjects when their next examination comes on.

Preparations for our forthcoming anniversary are being vigorously pushed forward. Mahatma Munshi Ram, who has collected about Rs. 15,000 in the Punjab, is now working in Calcutta, along with Brahmachari Harish Chandra Sanatak and Professor Mahe-h Charan Sinha. It is expected that a pretty large sum will be collected there.

Brahmchari Indra Sanataka has announced in the columns of the Sat Dharma Pracharak, which he edits with such conspicuous ability, that he will shortly bring out in parts a work on the Upanishadas. He will discuss the question of the authorship, date of composition and teaching of these holy and hoary scriptures. The Brahmchari is a young man of scholarly attainments and deep learning. Moreover he wields a facile pen. His critical acumen is considerable and his powers of logical analysis are remarkable. We make no doubt of it, therefore, that the work that he intends to produce will be monumental and will pour a flood of new light on the chronological and metaphysical knotty problems which he will have to handle.

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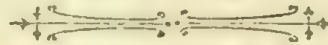


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THE

## Vedic Magazine

AND  
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Edited by Professor RAMA DEVA.

CONTENTS—CHAITRA. 1968.

|  | PAGE. |
|--|-------|
| I. Individuality and the Higher Incentives to Effort. By St. George Lane-Fox Pitt Esqr Secretary Indian Moral Education Society. ... | 209   |
| II. The Lord's Song or the Metrical Translation of The Bhagavad Gita. By Prof. Tulsi Ram Misra M. A. ...                             | 213   |
| III. Homa—An Objection Answered. By "A Student of Science" ...   | 220   |
| IV. Radium and Radio-Activity. By "Vigayananand" ...   | 228   |
| V. India's Daughters. By Miss Vidvavati Seth ...   | 241   |
| VI. The Modern and Ancient Educational Systems of India. By Mr. Myron H. Phelps B.A. LL. B. of New York ...                          | 245   |
| VII. My Critics. By "A Lover of Truth" ...   | 249   |
| VIII. The Five Daily Duties. By Pt. Vamsidhar M.A. LL. B. ...  | 253   |
| IX. Notes. ...   | 267   |
| 1. The Arya Samaj Vindicated Once Again.   |       |
| 2. Buddhist Loans to Christianity.   |       |
| 3. An Ancient Aryan Eugenic Practice Revived in the West.  |       |
| 4. Education and Character-Building.   |       |
| X. The Gurukula Samachar. ...  | 276   |

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# THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । (मनु०)

"Of all gifts that of Divine knowledge is the highest and the noblest." *Manu.*

VOL. V. }

CHAITRA. 1968.

{ No. 10.

## Individuality and the Higher Incentives to Effort.

*(A paper contributed to the 2nd International Moral  
Education Congress.)*

There are, roughly speaking, two points of view from which educational problems may be considered. According to the first, education is nothing more than a system of training whereby the individual may gain the means, or acquire the capacity of adapting himself, more or less skilfully, to his "environment" thus enabling him to "earn a livelihood" or "win a position in the world." "A good reputation," "sound practical efficiency" and "thoroughness" express the ideals, method and purpose, which, it is contended, should always be kept in view. This represents the point of view of a vast majority of educationalists. The other point of view, held by a comparatively small, though I am glad to think a growing



minority, represents the aim of education as a preparation for the development of all those finer qualities of heart and mind which are necessary for the upbuilding of a truly noble character.

These two points of view are not of necessity mutually exclusive; but they represent respectively two schools of thought, which are often so narrowly expressed, as to appear altogether conflicting. Even when both views are accepted as no more than the co-ordinating and complimentary aspects of one and the same process, a serious conflict of opinion may arise as to which should have the first place, which should be subordinated and which should be considered supreme. We are confronted in short with the old conflict between God and Mammon. What now are the incentives to effort called into play by the first and more ordinary stand-point? Briefly stated they are: the desire for material comfort and security, the love of approbation and applause, the love of power, dominion and distinction. All these can be made very effective incentives to exertion, perseverance, and endurance. The competitive system, which these educationalists usually extol, is a very powerful instrument for evoking such motives; but, though not always clearly perceived, the goal aimed at is personal gain—gain that is at the expense of fellow-competitors. In this struggle for self-advancement, there inevitably arises a vast amount of false expectation with its consequent disappointments, bitterness and resentments. It is no doubt generally conceded that a certain infusion of the "moral element" is needed to mitigate the evil effects of competition, but where this is the dominant factor, such infusion can never be thoroughly effective.

We have now to consider what is the true meaning of **INDIVIDUALITY**. How is it to be distinguished from **EGOTISM**? Is the growth of individuality incompatible with self-surrender? I stoutly maintain that this is not the

case; but that, by making moral ideas supreme from the very beginning, the child-mind can be induced to regard success in life as solely a question of its advancement towards a more perfect state—that it can be induced to look upon good character, not mere reputation, as far more precious than any outward possessions. This advancement towards a perfect life is a process of continual expansion. It is a constant letting go of those attachments of those limitations that are properly outgrown. Thus results and achievements should not be treasured up in the memory as POSSESSIONS but as mere indications of certain stages in the great process of character-building, as land-marks, useful no doubt in the plotting out of a survey, but as useless in themselves. It cannot be too strongly insisted upon that all those tastes and preferences, which determine our choice of action, are not fixed entities, but are the fluctuating outcome of our beliefs and perceptions. Whether we regard our desires as being inborn, or acquired, they can be cultivated or repressed by suitable instruction, so that we may learn to distinguish between the mere outward marks of skill, ability, and virtue and the acquisition of those higher qualities themselves; learn to prefer the latter. How, it may be asked, are such ideas to be taught? To this I would reply that it is a matter of universal observation that all children are IMITATIVE, that is to say they are susceptible to example and suggestion. Further it is generally recognised that children are naturally “curious” and “inquisitive” which epithets are more or less opprobrious equivalents for THE LOVE OF TRUTH. I would contend, therefore, that if these higher natural instincts and tendencies are well directed we have an abundant source of incentives, rendering reliance upon the cultivation of lower motives, with their baneful consequences, altogether unnecessary. It is quite true of course that in most children the acquisitive and aggressive

spirit is always latent and ready to seek expression on the slightest provocation ; but if parents and teachers could be convinced of its dangers and induced to avoid making any appeal to it, it would soon lie buried and innocuous in a mass of wholesome habits and associations.

My contention, therefore, amounts to this: that the cultivation of true individuality implies a continuity of higher effort, associated always with detachment from and the surrender of outward results ; while " egotism " is the expression of a mental habit to seize and hold these results as separate possessions, with a delusive belief in their reality and permanence.

To conclude:—Education when coupled with the term " moral " implies that the formation of high character is to be regarded as not merely INCIDENTAL.—that it is not, so to speak, to be a mere by-product of the educational process but that it should be recognised as the supreme aim, that to which all other purposes are subordinated. The cultivation and development of the child's intellectual capacity is, of course, included in the operation, but not in a manner which ignores the vital necessity of awakening in its mind those qualities of heart, those feelings, those sound judgments in difficulties of conduct and endeavour and those perceptions of nobler ideals, which conduce to the leading of a righteous life. The great purpose of education, in short, becomes the development of a natural disposition to prefer the good, the true and the beautiful to their artificial copies. Right living thus presents itself spontaneously to the mind as a course both attractive and interesting, rather than in the guise of disagreeable obligations imposed as a condition of securing personal advancement and immunity.

---



# THE BHAGAVADGITA

OR

THE LORD'S SONG.

SIXTH DISCOURSE.

---

The Blessed Lord said:

1

Whoso performeth action here,  
Not longing for its fruit at all,  
He is a Yogi, unattach'd,  
Not he that's homeless, without rite.

2

What they Renunciation call,  
Is one with Yog, O Pandu's son,  
No one a Yogi can become  
Without renouncing action's fruit.

3

And for a sage in quest of Yog,  
Action is called the means thereof,  
While for the same in Yog enthroned,  
'Tis said, the means is quiescence.

4

When no attachment does he feel  
For action, or for things of sense,  
Renouncing all formative will,  
Then is he called the Yog-Enthroned.

5

Let such a man raise Self by Self,  
Let not the Self be trampled down,  
For Self is friend of Self, forsooth,  
As Self is foe of Self, indeed.

6

The Self is friend of Self to him  
Who has subdued his inner Self,

But to the Self that's unsubdued,  
The Self is sure an enemy.

7

The Self of him, O Pritha's son,  
Who is serene and poised well,  
Is uniform in heat and cold,  
In shame and honour, grief and joy.

8

That Yogi harmonised is called,  
Content with knowledge and with Self,  
To whom a clod of earth and stone,  
And glittering gold are all the same.

9

He who regardeth all alike  
Lovers and friends and enemies,  
Neutrals, relatives, foreigners,  
Righteous, unrighteous, excels all.

10

Let Yogin then compose his mind,  
Remaining in a lonely place,  
With thought and Self complete subdued  
And free from hope and avarice.

11

Choosing a place perfectly pure,  
Established on a seat secure,  
Neither much raised nor very low,  
Covered with cloth or kush or skin

12

There having placed his mind at rest,  
With thought and function all subdued,  
And planted firmly on his seat  
Let him by Yog illumine Self.

13

Body and head and neck erect,  
Immovable and firmly fixed,

His gaze on nose-tip steady made,  
And not allowed to roam at will.

14

At peace with Self, and free from fear,  
Observing vow of continence,  
The mind restrained, and full of me,  
Let him, attuned, *be wrapt in me.*

15

United thus with Self within,  
With mind and senses all subdued  
The Yogin gains unending bliss  
And evermore abides in me.

16

A glutton is not fit for Yog,  
Nor one who underfeeds himself,  
Nor yet the one who sleepeth much,  
Nor one to wakefulness resign'd.

17

The man who regulated is  
In food and rest and merriment,  
In action, sleep and wakefulness,  
Attains to Yog that killeth pain.

18

When on the Self is fix'd his thought  
Free from desire of worldly things,  
And mind and senses are controll'd,  
Then is he call'd the man attuned.

19

As in a windless place, a lamp  
Keeps up its flame, and flickers not,  
Such also is a Yogi true  
Absorbed in union with the Self.

20

In which the mind doth find its peace,  
Becalmed by constant practices,



In which he, seeing Self by Self,  
With Self alone doth rest content,

21

In which he findeth joy supreme,  
Which Reason only can secure,  
Which lies beyond the reach of Sense,  
In which Established, moveth not,

22

Which, having gained, he feeleth sure,  
There is no greater gain beyond,  
Wherein established firmly, whom  
No sorrow shaketh in the end,

23

That should be known as Yoga true,  
From sorrow's tinge perfectly free,  
This Yoga should be firmly grasped  
And with a dauntless mood of mind.

24

Aband'ning all desires born  
Of thought for Self, without reserve,  
And by the mind controlling all  
The Senses in their aggregate,

25

Let him internal quiet gain  
And step by step, with Reason's help,  
And making mind abide in Self,  
Let him not think of worldly things.

26

As often as the wand'ring mind  
Inclines to roam about at large,  
So often let him rein it in  
And bring it under Self's control.

27

That Yogi finds the Bliss Supreme  
Whose mind is full of quiescence,

Whose passion-nature is subdued  
Who sinless is, and one with Brahm.

28

Thus gaining harmony with Self,  
His sins all wash'd away for good,  
The Yogi gains eternal joy,  
And bliss of contact with Supreme:

29

The Self, thus harmonised by Yog,  
Seeth the Self in everything  
And everything beholds in Self,  
Regarding everything the same.

30

Who everywhere seeth me,  
And everything in Me beholds,  
Of him I never lose the hold,  
As he shall never lose my own.

31

Whoso, in oneness rooted firm,  
Worships Me as the Soul of all,  
That Yogi sure liveth in Me,  
Whatev'r his mode of living be.

32

Whoso, through likeness of the Self,  
On ev'ry side beholds the same,  
Pleasant or painful minding not,  
A perfect Yogin is he called.

33

Arjun Said:

But for this Yog of Evenness,  
Which Thou hast taught, O Madhu's foe,  
I fail to see a basis firm,  
Owing to restlessness of mind.

34

Fickle, O Krishna, is the mind,  
Impetuous, perverse, hard to bend,

To curb it as difficult is  
 As to restrain the wayward wind.  
 The Blessed Lord said :

35  
 No doubt, O mighty-armed One,  
 The mind is hard to keep in check,  
 Yet it may in control be held  
 By practice and by unconcern.

36  
 Yoga is also hard to win,  
 Methinks by one that's unsubdued  
 But by the Self that keeps control,  
 It may by proper means be gain'd.  
 Arjun said :

37  
 Whoso is full of faith, O Krishn,  
 But lacks control, and striveth not,  
 Or fails to reach perfection here,  
 Which way does such a person go ?

38  
 Fallen from both is he undone,  
 And scattered like a riven cloud,  
 Benighted on the above path,  
 Has he no prop, O mighty-arm'd ?

39  
 Be pleased, O Krishn, to solve this doubt  
 Composing thus my wav'ring mind  
 For barring Thee I know now else  
 Who can resolve this doubt of mine.

The Blessed Lord said :

40  
 In neither world, O Pritha's son,  
 Does ruin lie in wait for him,  
 For never doth the doer of right,  
 O dearest, tread the path of pain.

41  
 Having attain'd to regions pure,  
 And dwelling there for ages long,



Whoso from Yoga falls away,  
In pious family is born.

42

Or he may take his birth in home  
Of Yogins wise and learned, too,  
But such a birth is hard to gain  
In this our world, O Pritha's son.

43

There he the qualities attains  
Which to his former life belonged,  
And with these doth he strive again,  
To win perfection, Kuru's joy.

44

By former practice swept away,  
And irresistibly impell'd,  
Though only wishing Yog to know,  
He gets beyond the Brahmic world.

45

But fortified in mind and will,  
And purified from taint of Sin,  
The Yogin here through many births,  
Attains at last to goal Supreme.

46

The Yogin is superior to  
The hermit as well as the Sage,  
Greater than man of action, too,  
Be thou a Yogi, Arjun then.

47

And mon'gst them all whoso is full  
Of faith, and love intense for me,  
And with the inner Self abides,  
The most attuned I reckon him.  
Here Ends the Sixth Discourse.

Entitled.

The Yoga of Self Subdual.

---

## HOMA—AN OBJECTION ANSWERED.

---

All organic substances met with in this world contain the element carbon as one of their constituents. When chemical action is accompanied by light and heat, the phenomenon is called combustion. The reverse of this statement is not necessarily true. For instance, the exhibition of light and heat in metallic wires after the passage of electricity is not an example of combustion, for it is not a chemical action. Well, we take a peice of charcoal and ignite it, gradually it all passes away leaving a weight for weight proportionately very small quantity of what is known as ashes. The rest of it has been changed into carbon dioxide and in this gaseous form has passed away into the atmosphere. Thus we learn that the combustion of coal is attended with the production of carbon dioxide. Again this gas in the atmosphere serves as food for the vegetable kingdom. The plants suck it through their leaves, absorb it through their roots and thus assimilate it in their very bodies. The changes are not complete as yet, for to search for anything motionless and stationary in this world of ours is running after the mirage. The rays of the sun convey to us enormous supplies of light and heat. They also fall on the plants and thus decompose the carbon dioxide which the latter have absorbed from the atmosphere. The oxygen is liberated and given over to the atmosphere, while carbon remains stored up in the tissues of the plants. The process is repeated and everyday the plant grows assimilating more and more carbon. In this way we explain the presence of carbon in the bodies of the inhabitants of the vegetable kingdom. The vegetables being eaten by the animals go to make up their bodies. Hence we see that

all the organic substances met with here, whether of animal or vegetable origin, contain carbon as one of their constituent elements.

All the substances, firewood, drugs, fruits, sugar and butter that are used in the performance of Homa are of organic origin and contain carbon. We have said before that the combustion of carbon is attended with the production of carbonic acid. So when we light the Agnihotra fire and put organic oblations in it, we are producing this gas.

Now what is this gas? Let us see what are its properties. It is colourless. It is odourless. It suffocates. It extinguishes fire, if we try to burn the latter in it. Will it not then in the same way extinguish the spark of life that animates the living world, for are not the two things so closely allied? Surely it will and it does. Thus when we perform Homa, we produce this dangerous gas. Our efforts for getting purer air result in making it poisonous. Homa instead of being in any way useful proves to be distinctly harmful. It is a thing not to be encouraged, but serious efforts should be made to get rid of this obnoxious relic of our forefathers.

It is thus that the objection is often raised against the performance of Homa. But, as we shall see, it is based more or less upon hasty judgement and insufficient data. In this article we do not mean to defend the practice of Homa, for that is a task for abler hands to perform, but our aim is simply to show the invalidity of this particular objection. It is time now that critics who denounce Homa on this ground changed their attitude and tried to produce something more substantial against the practice of Homa.

The easiest and the simplest way to answer the objection is to make an equally dogmatic statement. It is said that carbon dioxide is produced when we perform homa. It may or may not be produced, but can those who say it is, make the assertion on the strength of



experimental evidence. It may be replied that analogy leads them to suspect that what they say is alright. But it must be remembered that when we take our stand on science, mere empiricism is a thing that does not count much. The next thing worthy of consideration is the question, supposing carbon dioxide is produced, is it produced in such enormous quantities as to prove fatal or say injurious to animal life? This has not been shown. From the stand-point of science, the position of those who object and those who defend is equally indefensible in this particular case. But this is not the way to arrive at truth, and we are ready to admit that the burden of scientific proof as to the efficacy of Homa lies on those who defend this practice, and it is high time that serious and honest efforts were made to supply this proof.

There is another way in which the objection may be answered. It is said that all organic substances when burnt produce carbon dioxide. We say that it is not so, all substances do not produce this gas. For instance, it has been demonstrated that when we burn sugar under suitable conditions of temperature etc., we get not carbon dioxide but formaldehyde. This substance is a very great antiseptic and even its direct application as produced from sugar has been shown to be destructive of certain kinds of disease—producing bacteria that were placed under its effect in the culture media. Again when we burn wood, we get not pure and simple carbon dioxide but a mixture of gases called wood gas. So without studying all the conditions, it is unscientific to say that on the performance of Homa we get only carbonic acid gas, for other things very useful from the sanitary point of view may also be produced.

There is yet another way in which we can meet the critics on their own ground. This is to admit that carbon dioxide is produced when we perform Homa and then to show that it instead of being harmful, as has been

tacitly assumed, is useful. But before we show how it is so, let us see the role which this gas plays in the atmosphere. It is present here to the extent of .03 per cent. *ie.*, three parts in one thousand. What is the source of this gas? Whatever it may be in the pre-geological ages, at present there are three great processes which throw off enormous quantities of this gas in the air, (i) respiration, (ii) combustion of coal, wood etc., and (iii) volcanic eruptions. By carefully performed experiments it has been found that a man breaths out 900 grams (nearly 2 lbs.) of this gas per day or about two tons in a life time of 70 years. The whole human race throws daily into the air 1,000,000 tons of this gas. In 1907 there were burnt 1080 million tons of coal, which have produced well over 3,400 millions tons of the gas *ie.*, at the rate of about 10,000,000 tons per day. But the greatest amount of this substance is thrown through the mouth of volcanoes, about which we can form no definite estimate. Since years past all these three agencies have been in active co-operation to increase the amount of carbon dioxide in the atmosphere, but no very appreciable change is noticed. What does it show? It clearly shows that there are certain other agents which counteract the effect of the former. First of these is the process of weathering, *ie.*, absorption of carbon dioxide by rocks and their transformation into carbonates. Hogbon has estimated that in the limestone and dolomite there exist at least 25,000 times as much carbon dioxide as is present in the atmosphere, *ie.*, the amount of carbon dioxide withdrawn in past times by the process of weathering and now stored up in rocks as carbonates exceeds 750 times the volume of the whole present atmosphere.

There is another process which also uses up carbon dioxide and that, as we have already seen, is the vegetative growth. In all vegetables we see a rich vegetable colour. This is due to a substance called "chlorophyll"

whose exact nature as yet we do not understand. In the presence of solar rays this has the power to decompose carbon dioxide of the atmosphere retaining carbon for the plant and giving off oxygen to the air.

In this connection oceans may also be mentioned. They too absorb a considerable part of this gas.

The question may naturally be asked, do these sources of income and expenditure balance each other? Even if they do so at present, which supposition too is not correct, the increasing amount of coal that we are consuming in our industries is sure to disturb the equilibrium in future. Thus the amount of carbonic acid in the atmosphere must increase with the time. But how this increase will affect us is the next question.

We have seen that our atmosphere contains only .03 percent of this gas. Arrhenius has calculated that if the atmosphere were to be deprived of all its carbonic acid, the temperature of the earth's surface would fall by about  $20^{\circ}$ . This lowering of temperature would diminish the amount of water vapour in the atmosphere and would cause a further almost equally strong fall of temperature. These facts, so far as they go, demonstrate that comparatively unimportant variations in the composition of the air have a very great influence. If the quantity of the gas in the air should sink to one half its present percentage, the temperature would fall by about  $4^{\circ}$ ; a diminution to one quarter would reduce the temperature by  $8^{\circ}$ . On the other hand any doubling of the percentage of carbonic acid gas in the air would raise the temperature of the earth's surface by  $4^{\circ}$  and if the dioxide were increased fourfold, the temperature would rise by  $8^{\circ}$ . Further, a diminution of the carbonic acid percentage would accentuate the temperature difference between the different portions of the earth, while an increase in this percentage would tend to equalize the temperature. The question whether any such



temperature fluctuations have really been observed on the surface of the earth, the geologists answer in the affirmative and ascribe them to the variations in the amount of carbon dioxide. It is in this way that they explain the existence of the glacial and the warmer periods in the geological history of the planet.

Thus we see that the increase of carbon dioxide would tend to equalize the temperature difference between the different portions of the earth. But this will not be the only effect. It will also give us a more luxuriant vegetable growth. The Polish Botanist E. Godlewski showed as early as 1872, that there are certain plants which breathe carbon dioxide proportionately to the amount of this gas present in the atmosphere. But the limit is reached when the quantity rises up to 6-9% of atmospheric air. If, therefore, the percentage of carbon dioxide be doubled, the absorption of plants would also be doubled. But this would also cause an increase of temperature by  $4^{\circ}$ , so the vitality would increase in the ratio of 1: 1.5, so that the doubling of carbon dioxide percentage would lead to an increase in the absorption of carbonic acid by the plants approximately in the ratio of 1: 3. The same may be assumed to hold for the dependence of weathering upon the atmospheric percentage of carbon dioxide. An increase of carbon dioxide percentage to double its amount may hence be able to raise the intensity of vegetable life and the intensity of inorganic chemical reactions threefold. It is easy to understand, therefore, why in the Carboniferous epoch plant life flourished on such an immense scale. In all probability the percentage of carbon dioxide in the air was considerably higher than at present, and this, combined with the increased temperature thus produced caused the world to become a vast green house and produce those masses of vegetation whose remains to-day we use as coal. Arrhenius in an optimistic tone thus predicts the future:—

"By the influence of the increasing percentage of the carbonic acid in the atmosphere, we may hope to enjoy ages with more equable and better climate, specially as regards the colder regions of the earth, ages when the earth will bring forth much more abundant crops than at present, for the benefit of rapidly propagating mankind."

And this is one of the objects, which according to the advocates of Homa, is aimed at through this *Yajna*. The mantra by which we light the sacred fire, clearly says that it is done so 'अन्नाद्याय,' for the sake of plenty of vegetables. Again in the mantra 'ओ३म् अयन्त इध्म आत्मा जातवेदस्ते.....' we have the word 'अन्नाद्यन' expressing a similar wish.

Before finishing this article we may say a few words in reply to a possible objection which may be raised. It may be said that since the object to be attained through Homa is the abundant production of crops through carbonic acid, which is produced in more than sufficient quantity by the burning of coal in many an industrial process, what need for us to take extra trouble by performing Homa individually. However we need make no very serious efforts to meet this objection. In the first place abundant vegetable growth is not the only thing aimed at by Homa. Again the carbonic acid which is produced through factories has many a chance for proving harmful owing to its production *in very large quantities in one locality*, which would require very strong currents of air and winds to disseminate it uniformly in the atmospheric regions. Further again the cry is often raised now-a-days in scientific circles that we are very rapidly consuming our coal supplies and there is every likelihood of a coal famine in the near future. Thus it is clear that if we want to go on with our industries, we shall have to substitute something else for coal in order to get our power. There is only one thing which can supply this need and

that is electricity. This means that the quantity of carbonic acid will begin to decrease after a certain period. Would it not then be advisable to make up the deficiency, in howsoever small a measure it be, by Homa? Again there are many countries which are mainly agricultural. There are no industries there to supply carbon dioxide. Then may not these adopt with advantage the use of Agnihotra on a large scale?

---

The Homa substances used in the morning Homa keep the air pure and wholesome till the next morning. While those burnt in the morning Homa keep the air pure till the evening and thereby promote health, strength and intellect.

*The Atharva Veda.*

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Now, as M. Trillat finds sugar produces vapours of formic aldehyde, a powerful germicide, it is a pardonable claim on behalf of the wise men of the East that they prescribed the addition of sugar in the formations of the oblation offered to the fire, serving thereby the double purpose of adding to the sacrificial offering to the Deity and the destruction of harmful germs that infested their homes. That very large quantities of fuel wood were burnt daily in the *hom* where-ever it was easily procurable as in the forest homes of *Rishis*, is evident from the descriptions of an *Asram* that we read in old literature, *Pauranic* or poetic. In a very graphic account of a royal visit to a hermitage the poet dwells upon the fragrance of incense that was wafted by the wind and which agreeably affected the olfactory nerves of the visitors even when they were at a distance from the hermitage. The smoke too was visible from afar. The author of the poem in which the scene is depicted lived nearly two thousand years ago according to Indian tradition. European orientalists give him an antiquity of fifteen centuries at the least. (The Leader.)

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# Radium and Radio-Activity.

V.

## The Nature of Matter.

### ASTRONOMICAL EVIDENCE.

Leaving terrestrial things for a while let us turn our attention to the starry heavens, for these shining denizens in space speak in unambiguous terms on the subject under discussion. The chemistry of the sun and the stars, which we may call chemical astronomy throws a good deal of light on the problem. Perhaps the phrase "chemistry of the sun and the stars" may appear ridiculous to those unacquainted with the subject. Can a chemist have the audacity to claim powers enabling him to examine substances million of miles away? Will he take wings and fly away to these scorching or cooling, shining spheres or taking the help of his brother physicist will he invent a magnet to draw these bodies towards the earth? If he moves towards heavens, will he succeed in reaching his destination or like Trishanku of Pauranic Mythology remain suspended in space. No gentle reader! He will do nothing of the kind and yet succeed in analyzing the material of which these distant bodies are made up. We shall tell you how this is possible.

There is an instrument known as spectroscope. It is used in connection with light. In its essentials it is extremely simple. The fundamental part of it consists of a glass prism. The light from the substance under examination, after being passed through a narrow slit is allowed to pass through this prism. On the screen placed on the other side we get a beautiful picture tinted with diversified hues. Everybody is familiar with that charming phenomenon known as the rainbow. How it thrills the heart of a Wordsworth. These very rainbow colours do we get, if a beam of sun light be passed through the prism of our spectroscope. Each of the seven colours that we get has a definite breadth and length. The breadth corresponding to each colour may be divided into a series of lines separated by definite spaces. Let us now replace the beam of solar light by that of any other light which is not white. Again we get the same array of colours, but this time certain lines.

in certain color bands are omitted, while other are visible as before. Such a series of definite lines is called a discontinuous or selective spectrum. Again let us take, say, phosphorus, burn it and examine the color band which this light gives in our spectroscope. We again get a selective spectrum but different from the one we have examined before. If phosphorus be now replaced by any other element say, sulphur, sodium etc., we shall get a spectrum quite different from all others. Since no two elements emit the same kind of light, no two of them give the same spectrum. Thus it is that this spectrum analysis is as sure a means of identifying elements as any other.

The utility of the spectroscope thus becomes quite intelligible. But we consider the fact that the spectroscope is able to detect even the millionth of a milligram of matter, our admiration for this piece of instrument knows no bounds. Yet this is not all. The most startling thing is yet to come. The range of influence of this instrument is far more extensive. All the different worlds owe allegiance to it, for it is able to detect the nature of the forms of matter billions of miles away and can measure the velocities with which these forms of matter and so-called elements are moving about. Surely it is one of the greatest instruments ever devised by human intelligence.

But let not our admiration for this handiwork of man's intelligence keep us away from the object of our  
**Celestial Dissocia- search.** We have said before that each ele-  
**tion.** ment possesses a spectrum peculiar to it and  
 it alone, and is thus capable of being identified whether it be on his earth or in the stars 93,000,000 miles away. Now let us see whether by the help of spectrum analysis we are able to gain any further knowledge about the chief problem *ie.*, the dissociation of elements into something simpler. Is it possible to get the simpler forms of matter in the sun or the stars. The work done in elucidating this problem extends over the life time of Sir Norman Lockyer. Whatever knowledge of the subject we do possess, it is all the product of this giant intellect and of the mental activity some other indefatigable workers. The first task before him was to disallusionize the scientific mind of the idea that one element is capable of giving only one kind of spectrum. He showed that an element is capable of giving two or even three kinds of spectrum, according to the stage of temperature in which it exists. Thus (a) the temperature of the flame, (b) the temperature of

the electric arc and (c) the vibrations due to an electric spark of very high potentials, will cause one and the same element to give 3 different spectra. But all the three spectra shall be characteristic of that and that element alone.

Let us take the case of the sun. The spectroscope shows that it contains iron. Further the spectrum corresponding to one part of the sun called "reversing layer" is different from that of the other part called the "chromosphere" which possesses a higher temperature. How to explain this difference. It is difficult to imagine any other cause than the remarkable fact that increasing temperature brings about the dissociation of elements into something simpler. Further the fact that the spectrum obtained from maximum sun spot period is different from that obtained from minimum sun-spot one shows clearly that the "increased energy at the maximum sun-spot period is adequate to break the iron and other well known substances into finer things." Again some of the iron lines in the sun show that the substance giving rise to them is in rapid motion, while others show that it is at rest. Now this up-rush and down-rush of incandescent gases in the sun can not be caused by iron vapour as *terrestrial iron*, for then it would affect the spectroscope equally. But since it is not so, we are justified in concluding that "we are not dealing with iron itself, but with primitive forms of matter contained in iron which are capable of withstanding the high temperature of the sun, after the iron observed as such has been broken up."

Similar studies tell us that magnesium in the sun occurs in the dissociated form, thus differing from the terrestrial metal. The case of calcium is still more interesting. It is found that calcium is broken down into at least two "sub-substances." In order to designate these "broken down" or dissociated elements the prefix *proto* is applied before their names. Thus we get proto-iron, proto-calcium etc.

What is true of the sun is true of the stars. Here in addition to the above proto metals we also meet with titanium, copper manganese, nickel, cobalt, vanadium and others in the proto condition. A very important proto element met with is proto-hydrogen, showing that even hydrogen, the lightest substance known in this world, remains no longer such when other planets are concerned.

From the study of Stellar phenomenon Sir Norman has come to a conclusion which we give in his own words. We have then to face the fact that on the dissociation hypothesis, as the metals which exist at the temperature of the arc are broken up into finer



forms, which I have termed proto-metals, at the fourth stage of heat (that of the high tension spark) which gives us the enhanced spectrum, so the proto metals are themselves broken up at some temperature which we can not reach in our laboratories into other simpler gaseous forms, the cleveite gases, oxygen, nitrogen and carbon being among them.

Does the story end here? No, there is a still higher stage, after the cleveite gases have disappeared as the arc lines and enhanced lines did at the lower stage; the new form of hydrogen to which I have before called attention and which we may think of as "proto-hydrogen" makes its appearance. But there is already evidence that even this is not the end of the simplification brought about by the transcendental stellar temperatures we are now discussing.

Thus it would be perfectly clear that all these phenomena are fully explained if we accept this dissociation hypothesis. If we once reject it, all hopes of co-ordinating and harmonizing the results obtained along the different lines of work altogether disappear.

By inorganic evolution we mean that these eighty-one or odd forms of elements as we know them upon this earth were not created as such, but have evolved out from some simpler and still simpler substance, back to some really simple element through infinite ages gone by. The governor of this inorganic evolution is temperature, the evolution resulting from a cooling down of temperature.

When a metallic rod, say of iron, is heated, it at first becomes red and then gradually white. On being examined spectroscopically, it gives only red colour when in its initial stages of heat *ie.*, when it is red hot, but as the temperature rises, orange and yellow portions of the spectrum make their appearance and finally at a white heat we have the whole visible spectra consisting of all the seven colours. With still higher temperature the spectrum extends beyond the violet into the ultra-violet region. These facts are best expressed by a law known as Kirchhoff's law: The hotter a mass of matter, the further its spectrum extends into the ultra-violet.

Thus from a study of the spectrum of the stars we can have a knowledge of the temperature prevailing there. Basing his results on this very law Lockyer divided the stars into three groups:—

## CHEMICAL CONSTITUTION.

- |                    |   |   |
|--------------------|---|---|
| 1. Gaseous stars.  | highest temperature & longest spectrum. | Strong lines of helium family and faint enhanced lines. |
| 2. Metallic stars. | medium temperature & medium spectrum.   | Feeble gas of helium family and strong enhanced lines.  |
| 3. Carbon stars.   | Lowest temperature & shortest spectrum. | No gas of helium family & strong are lines.             |

From this he concludes that the very hottest stars contain hydrogen, helium and asterium, the last named being a gas hitherto unknown on earth, in those of medium temperature gases are replaced by metals in a dissociated state corresponding to an electric spark of extremely high potentials and in stars of lowest temperature the gases almost disappear giving place to metals as they exist in the state produced by electric arc. This and the work of Professor Pickering, Mr. McClean and others led Lockyer to construct a temperature table of stars, which we give below in the order of descending temperature.

## Hottest stars.

1. Two in Argo (Zeta Puppis and Gamma Argus).
2. Alnitam (Epsilon Orionis).

## Stars of intermediate temperature.

3. Achernar.
4. Algol.
5. Markab.
6. (            )\*
7. Sirius.
8. Procyon.
9. Arcturus.

## Stars of lowest temperature.

10. 19 Piscium.

Considering this star table from the hottest to the coldest in relation to the chemical constitution of the stars comprising it, the evolution of matter at once becomes clear:—

1. Argonian stars.

*Predominant:*—Hydrogen and proto-hydrogen.

*Fainter:*—Helium, proto magnesium, proto calcium, asterium.

2. Alnitamian stars.

*Predominant:*—Hydrogen, helium, proto silicium.

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\* Signifies a "break in Strata."

*Fainter*:—Asterium, proto hydrogen, proto magnesium, proto calcium, oxygen, nitrogen, carbon.

3. Achernian stars.

*Predominant*:—Hydrogen, helium, asterium, oxygen, nitrogen, carbon.

*Fainter*:—Proto-magnesium, proto calcium, proto silics, silicon.

4. Algolian stars.

*Predominant*:—Hydrogen, proto-magnesium, proto calcium, helium, silicium.

*Fainter*:—Proto iron, asterium, carbon, proto titanium, proto copper, proto manganese, proto nickel.

5. Markabian stars.

*Predominant*:—Hydrogen, proto calcium, proto magnesium, silicium.

*Fainter*:—Proto iron, helium, asterium, proto titanium, proto copper, proto manganese, proto nickel, proto chromium.

6. ( ).

7. Sirian stars.

*Predominant*:—Hydrogen, proto calcium, proto magnesium, proto iron, silicium.

*Fainter*:—The lines of other proto metals and the arc lines of iron, calcium and manganese.

8. Procyonian stars.

*Predominant*:—Proto calcium, proto titanium, hydrogen, proto magnesium, proto iron and arc lines of copper, iron and manganese.

*Fainter*:—The other proto metals and metals occurring in the sirian genus.

9. Arcturian stars.

*Predominant*:—Proto calcium, arc lines of iron, copper and manganese, proto strontium, hydrogen.

*Fainter*:—Proto iron and proto titanium.

10. Piscian stars.

*Predominant*:—Flutings of carbon.

*Fainter*:—All lines of metallic elements.

From the above the following conclusions may be drawn:—



1. Beginning with the hottest stars which are composed almost of hydrogen and dissociated hydrogen, we find that with decrease of temperature, the number of chemical elements increases, until in Arcturian serium we find almost as many elements as exist in our own sun. Now since a star has but few elements while it is hot and many when it is cold, the natural and reasonable explanation is that many have evolved from the few with the lowering of temperature.

2. The metallic elements appear first in the dissociated condition and afterwards in their normal form, thus strengthening the validity of our explanation. For if with decrease of temperature the elements are evolved out of simpler substances, of course the dissociated forms would appear first.

3. As a general rule, the elements of lightest atomic weight appear first. This is quite in accordance with the dissociation hypothesis. We have reasons to believe that atmos are built up of nothing but corpuscles and these corpuscles would naturally form larger and larger aggregation as the temprature sinks. Further in the periodic law, we see that elements of the same family behave just as though the heavier atoms had evolved from the lighter.

Basing our conclusions on the above facts, we can not but accept inorganic evolution, extending over millions of years. Further Sir Lockyer showed that organic evolution is the last stage of inorganic evolution and we are akin to stars, but with this we have nothing to do.

That this conclusion has been generally accepted by all the noted scientists will become apparent from the views of some of them which we give below:—

Sir William Crookes remarked at the time:—

“Until some fact is shown to be unreconcilable with Mr. Lockyer's views, we consider ourselves perfectly justified in giving them our provisional adhesion as a working hypothesis to be constantly tested by reference to observed phenomena.”

Said Sir William Roberts-Austen:—

“Mr. Lockyer has, however, since done far more, he has shown that the intense heat of the Sun carries the process of molecular simplification much further and if we compare the complicated spectra of the vapors of metals produced by the highest temperature available here with very simple spectra of the same metals as they exist

in the hottest part of the sun's atmosphere, it is difficult to resist the conclusion that the atom of the chemist has itself been changed. My own belief is that these 'atoms' are changed, and that iron, as it exists in the sun, is not the vapour of iron as we know it upon earth."

Mr. Preston speaking on the bearing of these results writes thus:—

"We have, I think, reasonable hope that the time is fast approaching when intimate relations, if not identity, will be sure to exist between forms of matter which have heretofore been considered as quite distinct. Important spectroscopic information pointing in this same direction has been gleaned through a long series of observations by Sir William Lockyer, on the Spectra of fixed Stars, and on the different Spectra yielded by the same substance at different temperatures. These observations lend some support to the idea, so long entertained merely as a Speculation, that all the various kinds of matter, all the various so called elements, may be built up in some way of the same fundamental substance."

Says Professor J. J. Thomson:—

"The explanation which seems to me to account in the most simple and straightforward manner for the fact is founded on a view of the constitution of the chemical elements which has been favourably entertained by many chemists, that the atoms of the different chemical elements are different aggregations of atoms of the same kind. In the form in which this hypothesis was enunciated by Prout, the atoms of different elements were hydrogen atoms; in this precise form the hypothesis is not tenable, but if we substitute for hydrogen some unknown primordial substance X, there is nothing known which is inconsistent with this hypothesis, which is one which has been recently supported by Sir Norman Lockyer. for reasons derived from the study of Stellar spectra."

This gradual building up of physical complexes from similar particles is explained by J. J. Thomson by the association of electricity and this we shall now consider.

### PHYSICAL EVIDENCE.

*Thomson's electrical theory of the relation between the elements.*

In our first article of the series we said something about Cathode rays. If in a vacuum tube, a current of electricity be passed, it is noticed that certain kind of rays issue out of the cathode i. e. negative pole and strike the opposite wall, where they produce phospho-

resence. As to the nature of the Cathode rays about the time of their discovery, Crookes, to quote Sir Oliver Lodge, "hazarded the surmise—by one of those flashes of intuition which are sometimes vouchsafed to a discoverer, but are often ridiculed by the representatives of orthodox science at the time, that he had obtained matter in a fourth state and even that he had got in his tube something equivalent to what was contemplated in the Corpuscular" theory of light." Surely it was a momentous question to decide the nature of the influence coming out of the cathode and producing phosphorescence on striking against the walls of the vacuum tube. The first thing to be noticed about them was the fact that they are deflected by a magnet in the same direction as would be expected for negatively charged particles projected from the Cathode. From this Crookes concluded that these rays were negatively charged particles of matter.

But this was not sufficient. The true nature of these rays remained a matter of dispute for about twenty years, until it was finally and successfully settled by J. J. Thomson in 1897. It was discovered that the phosphorescence in the end of the tube was caused by something coming from the neighbourhood of the Cathode for a solid placed between the cathode and the end of the tube casts a shadow on the other side. Again the material nature of the rays was shown by the mechanical work they are able to perform. If two rails be arranged inside the tube and a small carriage placed over them, it will be observed that the cathode rays make the carriage move from one end of the tube to the other.

Being convinced of the rays being streams of charged particles, the next question was to determine, the velocity with which they move; the charge which they carry; and the mass which they possess.

### Breaking of the atom.

We shall not enter into a description of the methods adopted for obtaining these results. They fall within the sphere of higher physics and higher mathematics and hence can be of no interest to the general reader. Hence we shall content ourselves by presenting the results only. J. J. Thomson from a brilliant series of investigations came to the conclusion that these particles possess a velocity ranging between 10,000 to 90,000 miles per second and the ratio charge over mass  $e/m$  for these particles is  $1 \times 10^7$ . In order to get a value for the mass of these particles it is necessary to compare this value of  $e/m$  with the value obtained for the hydrogen ion which is  $1 \times 10^4$ .



Thomson found that the value of  $e$  for the hydrogen ion and the cathode particle is the same. Hence the difference must be in their masses. From this, it follows directly that the mass of the hydrogen ion is about one thousand times that of the negative of gaseous ion, such as exists in the cathode rays. What a startling discovery! The indivisible atom of the chemist has been split up into not, one, two or three but no less than one thousand parts. Impossible has become possible. What was regarded as the ultimate unit of matter remains such no longer. This offers a unique illustration of Newton's remarks that we are but engaged in picking up the pebbles while the great ocean of knowledge still lies unexplored before us.

But the most wonderful thing is still to come. It is found that the ratio  $e/m$  is the same for negative ions of all the gases. J. J. Thomson showed that the negative ion set free at low pressure by an incandescent carbon filament and also the

**Electron: the Common Constituent of all Matter.**

negative ion liberated from a zinc plate exposed to the action of ultra-violet light, had the same value of  $e/m$  as the ions produced in the vacuum tube and independent of the metal used as cathode. What these results would lead us to. Ponder, gentle reader, for a while over them and say do they not clearly and emphatically show that this ion which is split off from all the gases and metals regardless of their chemical nature is a common constituent of the atoms of all matter. This ultimate unit of matter of which all the atoms are composed, having a mass about 1000 times less or as more accurate determinations show 770 \* times less than that of hydrogen atom and carry a unit of charge of negative electricity, Thomson called "corpuscle" while Jhonston Storry designated as "electron."

Are not the results marvellous in the extreme. In nature we observe Millions and Millions of object each different from the other. A chemist comes and says:—"No you are wrong here. There is not so much diversity in nature as you believe. Every object that you see, is but a compound formed from among 82 or odd ultimate forms of matter. Disillusion yourself and see the real truth." But now comes a physicist and says, "Brother chemist, you have been wrong in these regarding the material world as composed of eighty two forms of matter. This diversity of 82 as you talk about is to be seen nowhere. It is all one. Oneness is the law of the

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\* More recent investigations point towards this mass being still less—about two thousandth times less than that of the hydrogen atom.

universe. There is only one form of matter. Call it protyl, the primal matter or electricity whatever you like, but there is nothing but oneness."

From the above mentioned results we conclude that corpuscle or electron is both material and electrical.

**Matter nothing but Electricity.** The two chief characteristics of matter are mass and inertia. The first term is plain enough, the second we shall explain. Newton's first law of motion says:—No body has any power to change its state whether of rest or motion, unless some external force be applied; or in other words, if a body be at rest, it will continue to be in that state unless acted upon by some external force, or if it be in motion, it will keep moving in a straight line with uniform velocity, unless some external force be applied to stop it. Now anything which possesses both these properties, i. e., mass and inertia must be material. It was pointed out by Thomson in 1881, that inertia may itself be of electrical origin. Thus it was shown that a rapidly moving sphere, when charged, would have greater inertia than when uncharged. In order to determine any change in mass, it is necessary that the particles must have a very high velocity approaching that of light which is 186000 miles per second. The Problem was then to see whether there is any change in mass with change of velocity that can be experimentally demonstrated. The experiments of Kaufmann show that as velocity increases  $e/m$  becomes less. But since  $e$  the charge remains the same, irrespective of changes in velocity, it is the mass that is increasing. This shows that the mass of the particle increases with velocity i. e. at least a part of the mass is of electrical origin.

The question that next presents of itself is this:—If a part of the mass is of electrical origin, is it not possible that the whole of it be electrical. Thomson, from a brilliant series of investigations and reasonings has come to the conclusion that it is highly probable that the whole of the mass of the corpuscle is of electrical origin. On this view electron may be defined as a unit charge of negative electricity, entirely disembodied from what we have hitherto regarded as matter, and is the ultimate unit of which all matter is composed. It is the fundamental unit of all different chemical elements, the atoms of which differ from each other in the number and arrangements of the electrons within the atom. Sir Oliver Lodge in his book 'Electrons' thus sums up the whole situation:—



The most striking part of the whole is the explanation of matter in terms of electricity, the view that electricity is, after all, the fundamental substance and that what we have been accustomed to regard as an indivisible atom of matter is built up out of it, all atoms—atoms of all sorts of substances—are built up of the same thing. In fact the theoretical and proximate achievement of what philosophers have always sought after, viz., a unification of matter is offering itself to physical enquiry.

How startling the conclusion the modern science has led us to! To think that we eat electricity and drink electricity; we breathe electricity and we see electricity; we sleep on electricity and we bathe in electricity, in fact to think that we are surrounded on all sides by a huge ocean of electricity from which there is no escape, go wherever we may and do whatever we like, is staggering in the extreme. Yet this is what modern science would make us believe. It may be objected that it is all on the basis of a theory. Yes quite so. But it is not to be forgotten that experiments precede theory. It is on the basis of these that we make a generalization and call it a theory. Electron theory has also the same story to tell. There is something in the theory which makes it to explain so many things such as, static electricity, current electricity, magnetism, radiation of light, x-rays etc, inertia, mass, chemical action, the atomic matter and its peculiar properties and radio-activity etc. So far reaching it is that one simply wonders at its scope.

Let us see how it explains radio-activity. According to the theory certain vast assemblages of corpuscles comprising the heaviest atoms are relatively unstable. As their kinetic energy decreases, the aggregation explodes and the corpuscles re-arrange themselves, projecting meanwhile some of the products of the rearrangement. This is the phenomenon of radio-activity.

The alpha rays from a radio-active body are simplified arrangements of corpuscles resulting from the explosion. They are positively electrified sub-atoms.

The beta rays are free corpuscles let loose from the explosion.

The gamma rays are probably identical in nature with x-rays and are probably pulses in ether set up during the explosion of the atom.

We have seen something of the scope of the theory. It is in fact, we may say, its all comprehensiveness that makes one doubt its "omnipotence." Yet we must not forget that it is after all

#### Limitations of the Electron Theory.



a theory. The value of a theory increases directly with the number of facts it is able to explain. Then does our theory explain all the known phenomena? The answer is in the negative. For instance, it offers no explanation of positive electricity. It does not tell us whether any such thing exists in this universe or not. If it does, then what is the relation between negative and positive electricity? Is negative electricity the real—what we have hitherto called—Matter? Is positive electricity a mere hypothetical creation or is it something real, tangible and substantial. Electronic theory gives no answer to all this. The nature of positive electricity is a mystery to day.

Again, what is gravitation? If our earth is wholly and solely made up of negative electricity, then pray what is gravitation? We look in vain for an answer from our theory.

Still again, what is life and what is soul? Our theory is totally powerless here. Surely, the scientific mind, the greatest dreamer, believing as it is that things are not what they seem, more than any other, "In wandering mazes lost" proclaims loudly the limitations of the human intellect, when compared with that of the Creator of the universe.

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## India's Daughters

"It is universally admitted" says Colonel Tod, "that there is no better criterion of the refinement of a nation than the condition of the fair sex therein." According to this the high position which the Indian women had always occupied in ancient times proves a highly advanced state of India. The Vedas and the Shastras assign to women a peculiarly privileged position which the women of other countries could never even dream of. They were given the fullest possible scope for the exercise of their peculiar gifts. Their feminine character and nature received the freest development and their culture and education were such as to enable them to fulfil their superior duty of giving to the world a race of men yet unparalleled in intellect, physique, and morals in the whole world.

But what a contrast we see between the Indian women of the past and those of the present ! The present daughters of India have not only forfeited their old glorious position but have been degraded to the meanest possible position, disgraceful for them, disgraceful for society and a blot on the bright face of mother India.

The bees which had formerly been nourished with the ichor of mad elephants' temples, whose limbs were fragrant with the pollen of the blooming lotuses, are now passing their time in Nima and Ark flowers. The swans, which had been brought up with the pollen of the golden lotuses, blooming in the midst of the ripple of the crystal-watered Ganges, are now, by a strange irony of fate, keeping to the water infringed with weeds. And what is all this degradation due to? The answer is not far to seek. It is certainly the lack of moral excellence, the iniquity and sin of India's children. When the time of destruction and ruin approaches, men lose their wit, and all the acts they do only lead them a step or two nearer their destruction.

After the time of the Mahabharata, when many a learned prince and king, Rishi and Maharshi, philosopher and theologian was either killed in the great war or died of old age, the learning and the Vedic wisdom began to decline. Men fell a prey to reciprocal jealousies, bitter hatred, vanity and ignorance. Might became right, and the impregnable fortress of Indian organization being attacked politically, socially and religiously by foreign invaders and

internal feuds was shattered to pieces. Brahmanas lost their purity and wisdom, Kshatriyas lost their kingly authority and prowess, and the Vaishyas their capability for trade and commerce.

But worst of all was the effect of all this upon Indian women. Want of protection, corruption among the Brahmanas and the Kshatriyas, outrages of the Mohammedan invaders, want of moral, mental and physical training, all these united to throw them down from their high position in society. They sank into ignorance. Their intellect became dull and weak for want of scope for its exercise. But happily for them they still preserved the purity of character, love, respect for and fidelity to their husbands and obedience to their elders, and above all their faith in God and love of religiousness though the conception of the last two has been rather vague and varied. They even in their degraded condition have preserved the relics of their former greatness and certain qualities which their well-do and so-called highly-civilized sisters of the west still lack. The condition of women during these dark ages was very sad and pitiable.

Then comes the renaissance—a sudden awakening, and what do we see? Youngmen yearning after knowledge, busily engaged in the betterment of our dear India and her daughters.

But sad to say that since they have received their training after the western fashion many of them have become western in thoughts and ideas—in their way of living and their habits—and though sincerely patriotic in their dealings with their country have not been able to escape from the evils of the west. They have a mania for despising everything old calling it irrational or old-fashioned. Their one aim and end in life seems to be to make India socially a downright western country, another England or France. To fulfil this end they have found it essential to draw women to their side, which at the outset of their awakening they had thought, perhaps, they could dispense with by replacing them with those of the west. So they have turned their attention more or less towards the women's so-called education, and even have been successful in producing many a lady graduate, doctor, and reformer.

Pitiful was the condition of women during the dark period beginning with the great War of the Mahabharat and ending with the advent of the British in India, but more pitiable is their condition now, when the education they receive is nothing but false—an outward show to which no inward substance corresponds.



It must be remembered that getting a B. A. or M. A. degree or acquiring a smattering of one or two languages does not constitute real knowledge.

Then again we must not allow it to slip out of our minds that education is a means to an end and not an end in itself. Let no woman be educated for mere greed of fame, fear of shame, or acquisition of money, through from these lowest motives the scale may rise to the most noble and precious actions of which human nature is capable—the truly golden and priceless deeds, that are jewels of history and the salt of life.

There should always be the sense of duty, love of religion, of country, of kindred, and moral excellence in all forms of human greatness. A woman may be very brilliant, clever and broad-minded and with all this if she is not good, she is a very contemptible person, and even the sublime height which she seems to have reached in her most splendid achievements in only a brilliant sort of badness.

“Nothing” says Hartleys “can easily exceed the vain-glory, self-conceit, arrogance, emulation and envy that are to be found in the eminent professors of the sciences, mathematics, natural philosophy and even divinity itself.” This is quite true. Moral nature like all other things, if it is to grow into any kind of excellence, requires special training. The unselfish part of human nature, if left uncultivated, will be reduced to meagre vitality and stunted proportions. As our passions by their very nature, like the winds, are not easy to control and our actions are the out-come of our passions, the result is that moral excellence is in no case an easy thing to acquire, and in its highest forms is the most arduous and as such the most noble achievement of a thoroughly accomplished human being.

It is this moral greatness that still keeps up the memory of the ancient daughters of India—Sita, Savitri, Gargi and Maitrayee etc. Let the present day Indian women follow the examples of these, taking warning from the flaring beacons of the rock—the civilized women of ancient Greek and Rome. Let it be impressed upon the minds of Indian women that ancient Indian literature, Indian legends, Aryan social customs and manners are, generally speaking, far more superior to those of the West. Much good can be found in India if only we view matters with unprejudiced, devout minds. Let everyone, therefore, who does not want to make his or her life a failure and a shipwreck engrave upon his or her mind the great truth of Maharaj Manu:—

वेदास्त्यागश्च यज्ञाश्च नियमांसि तपांसि च ।

न विप्रदुष्टभावस्य सिद्धिं गच्छन्ति कार्हचित् ॥

“A man of low character can never succeed in acquiring a knowledge of the Vedas, in keeping up his vows of celibacy, truthfulness etc., nor in fulfilling his duties towards man and God, keeping control over his passions and desires, being steadfast in his devotion to truth and righteousness and performing good works. It is moral excellence alone which can truly save us. It is the “one thing needful.”

Let it therefore, be the first and foremost care of every parent, brother and husband to give his daughter, sister or wife a good moral training and let the languages be used as the means to that end and not as an end in themselves as is now the case with shallow—sounding persons. It is then and then only that India's daughters can be worthy of that name.

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He is Vishnu, she is Shri. She is language, he is thought. She is prudence, he is law. He is reason, she is sense. She is duty, he is right. He is author, she is work. He is patience, she is peace. He is will, and she is wish. He is pity, she is gift. He is chant and she is note. She is fuel, he is fire. She is glory, he is sun. She is orbs, he is space. She is motion, he is wind. He is ocean, she is shore. He is owner, she is wealth. He is battle, she is might. He is lamp, and she is light. He is day, and she is night. He is tree, and she is vine. He is music, she is words. He is justice, she is ruth. He is channel, she is stream. He is flag-staff, she is flag. She is beauty, he is strength. She is body, he is soul.

( *The Vishnu Bhagavata* ).

Both are beginningless, endless, indefinable by precise marks, eternal: both are all-prevading and inseparable. But the one *i.e.*, Prakrti, is unconscious, possessed of the three gunas, germ-natured, ever-unfolding and in folding,<sup>2</sup> (backwards and forwards, evolving and involving, expanding and contracting), and never resting in the centre, but always moving between the two extremes, the pairs of opposites (making all the richness of the world and world-experience).

(*The Bhava Prakasha* )

# THE ANCIENT AND MODERN EDUCATIONAL SYSTEMS OF INDIA.

## VI.

### THE GURUKULA AT HARDWAR.

*(A communication from Myron H. Phelps Esqr.  
B. A. LL. B. of New York.)*

Since my recent letter discussing the examination system which obtains in Indian universities was written, a protest against the system has been lodged by two of the most eminent physicians in India on the ground that it entails strains and hardships dangerous to the health of the students, whose stamina is already impaired by prevalent conditions of life, which, I think, may well be quoted here. At a meeting held in the Calcutta University Institute on the 16th instant for discussing the question of student health, the principal speakers were Dr. Inder Madhab Mullik, M. A. M. D., and Dr. G. A. D. Harris, Inspector-General of Civil Hospitals. It was said by the former that "the rigours of the examination were too great." It was preposterous that students failing in one subject only had to appear in all the subjects again the next year. The subject in which the student got plucked should be the only subject for re-examination. Examinations should be in parts. Dr. Harris said that "he was at one with Dr. Mullik as regards examinations. Examinations should be in fewer subjects, should be piece by piece, and should be held more often. Perhaps his voice would be a cry in the wilderness, but he hoped something would be done. In Cambridge subjects were taken up in parts. It was very hard to wait for a year. He advocated more frequent examinations. Why should students be examined a second time in subjects in which they had passed? Medical students were not trained in that way."

These words emanate from so authoritative a source that they can hardly escape the consideration of those responsible for the present educational system.

From what has been said in previous letters it will be readily seen why it is impossible for the Gurukula to invite Government



co-operation, that is, to submit to Government supervision as an aided school. This would mean, in the first place, that Sanskrit must be displaced in favour of English, as the first language of the school. Thereby the primary object of the instruction which is to secure for the students a thorough grounding in Sanskrit and Vedic learning, would be given a secondary place. The general character of the institution in respect to the instruction which it imparts would be reversed. In the next place, the use of Hindi as a medium of instruction is a feature of the school regarded as essential to sound education, but which Government rules for aided schools would not permit. Thirdly, the school to a large extent uses its own text-books, which are found essential to its work and which the regular system would exclude in favour of standard text-books. Finally, were the school recognised, the courses of study in the work of the institution would necessarily be subject to the usual University examinations, which, for the reasons stated above, are considered destructive of good educational results.

It ought, therefore, to cause no surprise, and should be no ground for suspicion that that the school does not seek recognition or aid from the Government. Its aims and methods are so radically different from those which govern the regular educational system that it cannot do otherwise than stand alone.

Nevertheless, since its object is one which all good men approve, since its methods are unexceptionable, and since it does not draw upon the resources of the State, it would seem that it ought to have the encouragement and approval of the Government. These, however, it is said that it does not receive, and I have myself had occasion to observe that it is regarded with suspicion.

The complaint is also made that the Government is not open with the Gurukula. Officials assure the management, it is said, that no fault is found with it, that there is nothing against it, while from other sources reports constantly come to their ears that men high in authority speak of the institution as a breeder of anarchy and a source of danger to the State.

It is not easy to imagine how the Government can have got an impression which should justify this attitude of disapproval of the Gurukula. I have heard many discussions of the subject. In them I have been reminded that the Arya Samaj has many bitter enemies. In its activities is found the the only instance of an agres-

sive and propagandising spirit furnished by the religion of India within the memory of man ; and other sects, particularly Christians and Mahomedans, keenly resent this intrusion upon what they had come to regard as a close and private monopoly of their own. It is believed that misrepresentations of the institution have been made to the Government, by both Mahomedans and by Christian Missionaries. The latter particularly, having ready access to those in authority, are credited on grounds more substantial than mere suspicion, it is said, with a good deal of responsibility for the false impression. I have myself known of Christian missionary statements being quoted as authority by a Government official against both the Gurukula and the Arya Samaj, which statements I am satisfied were outrageous slanders. Then there are many Mahomedans in the detective service, and it would be doing a violence to our knowledge of the characteristics of human nature to believe that their reports can be unbiassed. Some light was thrown on the character of these reports by a district official, who visited the Gurukula some little time ago, and talked freely with the staff. He said that he had been told that the school was only a blind and that more of the time was spent there in physical exercises and military drill ; but he only said this after examining the muscles of some of the boys and so satisfying himself that their development was not abnormal.

Another instance of the ease with which unfounded reports find acceptance as truth to the prejudice of this institution was brought to my notice by the following statement, made to me by an English official who, from his position, might have been expected to have exact information on the subject. The statement was that Ajit Singh had been allowed to make repeated visits to the Gurukula. I carefully investigated this statement, and found that Ajit Singh has only visited the Gurukula once, and that on the public occasion of an anniversary celebration, when many thousands of visitors came there ; that at this time he attempted to speak but was promptly required to leave the Gurukula premises. That this version of the matter is accurate is beyond question, as it has been confirmed to me both by the management of the Gurukula and the Government authority, which is conclusive on the point.

It is undoubtedly difficult for those whose training has been in the "practical" and materialistic atmosphere of the West to believe that rational men should in this modern age introduce and

insist upon asceticism of life, or should be willing to spend this immense amount of effort and energy having in view merely spiritual and ideal ends. It seems to them that there must be some tangible, material aim, and the only such aim they are able to conceive is preparation for effective resistance to the Government.

This view is not unnatural, but it arises from the fundamental error in the current Western conception of Indian character—or I may say that it marks the difficulty which seems to make it impossible for the Western mind to understand the Indian. We in the West are accustomed to regard material considerations as primary—not only as primary but as the only considerations which need be taken into account in so-called practical affairs; while the Indian, when his higher nature has been once awakened, wholly reverses this mental attitude and is quite capable of pursuing the spiritual and the unseen utterly with regard to the claims upon him of the material considerations of life. That this should be the case in actual life in this modern and materialistic age seems at first sight to us of the West actually to surpass belief; but that it is absolutely the case is true beyond the shadow of a doubt, and this is a fact which must be kept constantly in mind when endeavouring to understand Indian motive and action. Not but that there are men in the West capable of just as great acts of renunciation in the cause of religion as any in India, but such men are so few that they are not considered, while that disposition is characteristic of India.

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## MY CRITICS.

I had written a few articles which were published in different numbers of the *Muslim Review* of Allahabad. I am not at all accustomed to writing to periodicals for before I wrote these articles I had not contributed any article to any monthly.

The book of my friend Mr. Ganga Parshad M. A., his presentation of the same to me and the general atmosphere of the place where my friend Mr. Ganga Parshad and I were posted accidentally gave rise to my articles.

Three or four of my articles deal exclusively with Mr. Ganga Parshad's book entitled "the Fountain-head of Religion." The remaining three are more general.

My articles were primarily addressed to my friend Mr. Ganga Parshad. But it appears that they have caused quite a stir in the world of our Arya friends.

Mr. Ganga Parshad told me several times that he received a large number of letters from friends and acquaintances urging him to reply to these articles.

I thank my Arya friends most heartily for the keen interest with which they have followed my articles. This speaks well for the life and energy that is in them; on the possession of which they are to be congratulated.

Out of my seven articles three have up to now been replied to one entitled "The Interpretation of the Vedas" by Pandit Ghasi Ram M. A. LL. B. in the Asadh No. of the Vedio Magazine.

The other two entitled respectively "Is the Universe Created out of Something" and "The Theory of Creation" have been replied to by my friend Mr. Ganga Prashad in the Kuar and Kartick Nos. of the Vedio Magazine.

These few lines are not meant as a reply to my critics. That I postpone to some future occasion when I see that there is any demand that my critics should be replied to.

So far I am of opinion that the points raised in my articles have not been successfully controverted.

My learned critic Pandit Ghasi Ram has not been able to refute a single point of my article "The Interpretation of the Vedas."

At the close of his article Pandit Ghasi Ram reads me a lesson on charity and good will.

I may be permitted to remark in this connection that Pandit Ghasi Ram at least has not set me a very good example of charity and good will. He has indulged in several personalities in the space of a single article while in all my seven articles the reader would hardly find a single personal attack.

At one place in his article Pandit Ghasi Ram says:- "Mr. A Lover of Truth" has got the knack of arriving at false conclusions and that *he never blunders into a right conclusion.*"

If this be so, Pandit Ghasi Ram has certainly wasted ink and paper, his time and brains in writing an article of 20 or 22 pages in reply to mine of 10 or 12 pages.

My esteemed friend Mr. G. P. has criticised my two articles in a more reasonable spirit and I am ready to meet him in the fair field of controversy.

At least one of his criticisms, namely, that on my argument from "change" is very fine and very ingenious and I fully appreciate its force.

The rest of his criticism appears to me to be based either on a want of proper appreciation of the full force of my arguments or on an intentional misunderstanding of my position.

Specially his criticism of my article entitled "Is the Universe Created out of Some Thing" appears to me quite unconvincing. I feel grave doubts whether his criticism of this article of mine proceeds from real conviction or merely from a desire to satisfy the demand of his Arya friends because they expected some sort of reply from him.

I had a talk with him in respect of one of my arguments contained in this article, namely, "since this idea (*i.e.* the idea of creation *ex nihilo*) has been so persistently present everywhere and since all time the idea must represent *a fact, a reality*, and not *a myth, a fiction*"

He had offered the same criticism upon it which he has done in his article in the Vedic Magazine, namely, that the word 'create' does not necessarily mean creation out of nothing and that there is no such word in Sanskrit. I had told him in reply that my argument was not based upon the existence of the word in every language but upon the existence of the idea among every people and in all climes and ages; that if it was fact that the idea of "creation out

of nothing" had been present everywhere in all times and ages my argument held good otherwise not. Mr. G. P. had admitted the force of my contention and had said that in the circumstances he had no answer to make to my argument.

It is, therefore, a little strange to find that in his article my friend quietly ignores the main argument and tries to make his readers believe that he has refuted my argument when he has not even touched any essential portion of it.

He says:—"when the major premiss (that a word connoting the idea of creation out of nothing has existed in all climes and ages and in languages all the world over) turns out to be a false assumption, the conclusion (that the idea must represent a fact a reality) falls to the ground."

But this is not my major premiss though I can prove if need be that the assertion (that words connoting the idea of creation out of nothing have existed in languages all the world over) is not a false assumption.

My major premiss, minor premiss, conclusion and all are contained in *one sentence*, namely, since this idea (in idea of creation out of nothing) has been so persistently present everywhere and since all time the idea must represent a fact a reality and not a myth a fiction."

It must be apparent to everyone that the above sentence constitutes a complete syllogism the component parts of which are these:—

|  |                     |
|--|---------------------|
| Every idea which is persistently present everywhere<br>and since all time must represent a fact a reality. | { Major<br>premiss. |
|--|---------------------|

|   |                     |
|---|---------------------|
| This idea of creation out of nothing has been persistently present everywhere and since all time. | { Minor<br>premiss. |
|---|---------------------|

|  |                    |
|--|--------------------|
| This idea of creation out of nothing must therefore represent a fact a reality and not a myth a fiction. | { Conclu-<br>sion. |
|--|--------------------|

My argument would have been refuted, if it had been shown that there was such and such a time when this idea was non-existent.

This has not been done nor even attempted and therefore my argument stands.

Mr. G. P.'s own assertions prove the existence of the idea. He says:—"Whenever Sanskrit philosophers speak of the idea in order to refute or discuss they have to employ a phrase or a sentence instead of a word. For example Kapila in his Sankhya Sutra describes it as production of a thing out of nothing? In Gita it is spoken of as "existence out of what is non-existent."



It is clear that on Mr. G. P.'s own showing, the idea exists in Kapila, in Gita and among Sanskrit philosophers and therefore my argument holds.

It is immaterial for the purposes of my argument whether Sanskrit philosophers represent the idea by a word or by a phrase.

But my object in writing this paper is not to refute the arguments of Mr. G. P. or of Mr. Ghasi Ram; it is only to make a request to the readers the Vedic Magazine.

If the readers of the Vedic Magazine be really interested in such topics they will do me the goodness to read my articles in the original and I hope they will find that my articles, by themselves, answer my critics fully.

If after the perusal of my articles they still consider that a reply is called for from me, they will find me only too ready to satisfy their demand.

I hope that the editor of the Vedic Magazine will do me the kindness of publishing these few lines in his valuable monthly.

A Lover of Truth.

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A perusal of the other law books of the Hindoos would convince the reader, that the Hindoo lawgivers had closely studied the principles of jurisprudence. These works regulate the forms of administering justice; as, the qualifications of a judge; the assistants he should employ; the hours proper for sitting on the seat of justice; whose evidence must first be heard; for whom he may appoint council to plead; what kind of sureties may be admitted; how a judge may examine a cause by ordeal, and by what kind of ordeal, where neither oral nor written evidence remain; whether two or more persons may institute processes of law against one person at the same time in one court; in what way a judge is to decide upon a cause, and in what words he must pronounce sentence.

( William Ward ).

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# The Five Daily Duties.

## I

### INTRODUCTION.

Man is always seeking after happiness but seldom succeeds in attaining it. In a backward state of society man is satisfied with the pursuit of gross pleasures, but with the development of his mental faculties, the objects of his pleasure also become more and more refined. Some find pleasure in total abstinence from work, others again find it in ceaseless activity and feel most miserable when they have nothing to do. To some ignorance is bliss, to others it is the most miserable state of existence that they could imagine. Some find pleasure in imposing their authority upon others, while others again would not care to exist except in an atmosphere of absolute freedom,—freedom not only for themselves but for all.

So far as ignorance and knowledge, despotism and freedom are concerned, there can be no two opinions as to which to choose. The one is darkness, while the other is light. Similarly despotism of whatever type it may be, is in its essence, retrogression. To fear nobody is one of the most desired states of existence. So teach the Vedas:

अभयं नः करत्यन्तरिक्षमभयं द्यावापृथिवी उभे इमे ।

अभयं पश्चादभयं पुरस्तादुत्तरादधरादभयं नो अस्तु ॥

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परीक्षात् ।

अभयं नक्तमभयं दिवानः सर्वा आशानममित्रं भवन्तु ॥

अथर्व कां० १९ सू० १५ मं० ५ । ६ ॥

“May I become absolutely fearless, may this Earth and firmament as well as the celestial globes combine to make me fearless. May I entertain no fear whatever, from above and from below; from objects in my front and those behind me. May I have no fear of injury from friends and foes, from causes known to me those which I cannot foresee. May I always be dauntless by day and by night, and may all quarters befriend me.”

There can be no happiness while there is fear, and similarly there can be no happiness until you have not secured absolute peace,

not only for yourself, but for the whole world. It is not always that you can rise higher than your surroundings. Therefore you must try to secure peace for everybody, high and low, man and woman, the animal and the vegetable kingdom. This is the lesson which is taught in the following *Veda Mantra*,

द्यौः शान्ति रन्तरिक्षं शान्ति पृथिवी शान्तिरापः शान्ति  
रोषधयः शान्तिः । वनस्पतयः शान्तिर्विश्वेदेवाः शान्ति ब्रह्म-  
शान्ति सर्वं शान्तिः शान्तिरेव शान्तिः सामा शान्ति रेधि ॥ यजु०  
अ० ३६ सं० १७ ॥

May I attain to that peace of mind which can only be attained when there is universal peace, when the celestial globes are at peace (i.e. in harmony), so is the firmament and so are the earth and waters, and the plants and the vegetable kingdom in general, where all the elements (देवाः) and the great minds (देवाः) of the world are at peace, when this stupendous universe is all peace and nothing but peace."

This ideal state looks more a Utopian idea than one which is within the bounds of practicability. But none the less it is a true idea. No human progress is possible if we are met with obstruction at every step from the elements or our other surroundings. Have we not had ample illustration of the fact that when the intellects of the world are at times deranged, whether they be the intellects of monarchs or republican heads, religious preachers or political propagandists, its waves go forth to all the world according to the strength of the disturbance at the centre? So long as man trampled upon the rights of man, so long as every one, man, woman, and child, is not allowed the free exercise of his rights and the free development of his faculties, and so long as man is partial to his own species, kicking down and sending out of existence those that do not fit in with his whims, so long the attainment of universal peace must remain a mere dream. But man is steadily marching towards his goal. One portion of humanity may go down and another may go up for a while, but the march of humanity in general must be a forward one, and, if we desire that the progress should be faster, every one living on the face of this globe must seek and try not only for his own advancement, but the advancement of all creatures in this world, for does not the Vedic mantra teach us that you cannot have peace for your-



self, unless there is universal peace and harmony. The progress of humanity is like that of a family, consisting of men, women, and children, proceeding on foot to a certain destination. However fast a particular member of the company may be, his speed cannot but be affected by that of its slowest member. Therefore it becomes the pious duty of all to try and uplift each member of this great universe, in every way. The Vedas teach us that if we allow our course of conduct to be dominated by certain motives, we shall, of course, attain the objects for which we are striving; but we cannot attain thereby the *summum bonum* of existence. It is only by a proper discharge of our duties for their own sake and the performance of acts enjoined by the Vedas without the desire to seek a corresponding reward for them, that we can attain to true happiness. Compare the following Vedic Mantra:

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतथ्यं समाः ।

एवंत्वयिनान्यथेतोऽस्तिनकर्मलिप्यते नरे ॥ यजु० ३०४० म० २

Among the acts enjoined by the Vedas the most important are those that are designated the Five Daily Duties (पञ्चमहायज्ञः). Ours is really a great family. God is the Universal Father and all the human souls and all species of creature in this world are brethren. Man has really no right to confine his brotherhood to his own species alone. This being so, the five daily duties must necessarily be a round of duties to the various members of this great family. We have our duty towards God (ब्रह्म यज्ञः) in which we have to thank Him for his numerous acts of mercy and benevolence towards us. So we have our duty to our own kind. It is for the universal welfare that the great minds of this world who are seeking after truth in one way or another or those who have been our benefactors, the Pitris (including one's own parents) should not be required to waste any of their precious time with thoughts of looking out for their bread. This is a duty cast upon society and is called Pitri-Yajyan (पितृ यज्ञः). Similarly the maintenance of those who have abandoned their own pleasures and have made it their business to proclaim the truth to the world by going about from place to place, and who have devoted their lives to the service and uplifting of humanity, is a charge on society in general. This is called Atithi Yajyan (अतिथि यज्ञः). But if you want to attain the highest state of existence, you owe a duty to the animal kind also. You have no

right to devote your wealth and earnings solely to your own comforts and enjoyments. You must share it, not merely with that portion of humanity that is your benefactor, but should also give out of it to those of your kind from whom you can expect no return e.g. the blind and the decrepit. And not only to your own kind but to the animal kind too. This is called Bhut Yajyan or Bali Vaishwa Deva Yajyan ( भूत यज्ञ अथवा बलि वैश्वदेव ) But our family comprises the elements also that have the same first cause as their creator and which are so necessary for existence. The earth on which we live should always be kept clean. The same with the air. There is no doubt that God has appointed his own agencies to purify the atmosphere and the other elements. But man crowds together into towns and cities, some times in enormous numbers and he is every moment defiling the air, the water, the earth and the other *devas*. The Vedas, therefore enjoy that man must burn odoriferous, disinfectant, and antiseptic substances (e. g. clarified butter, sugar, sesamum seeds &c.) every morning and evening so as to some extent purify the atmosphere surrounding man's unnatural abode, which in towns is always charged with foul matter. This is called Deva Yajyan or Agnihotra देवयज्ञ अथवा अग्निहोत्र one of the objects of which is to teach a spirit of self-sacrifice and to bring home to one's mind the fact that so far as his earthly belongings are concerned, he is merely a trustee on behalf of God's creatures in general. This completes the list of man's daily duties. We shall now deal with each in greater detail.

#### L. BRAHMA YAJYAN.

This expression is made up of two words *Brahma* which means God or the Vedas, and Yajyan (यज— (1) देवापूजा, (2) सङ्गति करण, (3) दानेषु which means (1) to worship the Deva or Devas, (2) to associate with the Devas, and (3) to give. Thus Brahma Yajyan means

1. Worship of the Supreme God and seeking His Presence.
2. Being in touch with the Vedas and imparting their knowledge to others (स्वाध्याय and प्रवचन)

It is a mistake to confine the Yajyan in question only to a worship of God. The second part which is called स्वाध्याय (self-study and प्रवचन (imparting knowledge to others) is as important as the first part and should be neglected on no account. The Taittiriya Upanishad lays stress on it as under :—

ऋतं च स्वाध्याय प्रवचने च । सत्यं च स्वाध्याय प्रवचने च ।  
 तपश्च स्वाध्याय प्रवचने च । दमश्च स्वाध्याय प्रवचने च ।  
 शनश्च स्वाध्याय प्र-वचने च । अग्नयश्च स्वाध्याय प्रवचने च ।  
 अग्निहोत्रश्च स्वाध्याय प्रवचने च । अतिथयश्च स्वाध्याय प्रव-  
 चने च । मानुषं च स्वाध्याय प्रवचने च । प्रजा च स्वाध्याय  
 प्रवचने च । प्रजनश्च स्वाध्याय प्रवचने च । प्रजातिश्च स्वाध्याय  
 प्रवचने च । (सत्यमिति सत्यवचाराधीतरः । तप इति तपोनि-  
 त्यः षोडशेष्टः । स्वाध्याय प्रवचने एवेति जाको षोडशह्यः  
 तद्विषयस्तद्भूतः ॥ तैत्तिरीयोपनिषद् अनु० ९ म० १ ॥

Which means that you should never neglect a study of the Vedas and their exposition to others under any circumstances. "Follow the law of nature (ऋतं) hand in hand with a study of the Vedas and their exposition to others, (प्रवचन) speak the truth, (सत्यं च) practise religious austerities (तपश्च) by persevering in the path of virtue unmindful of the troubles and persecution which may come, control your mind from erratic thoughts (दमश्च), do not indulge in a gratification of the sense (शनश्च), keep the fires which are prescribed for a house-holder (अग्नयश्च), perform the daily Agnihotra or Deva Yajnan (अग्निहोत्रश्च), venerate and show hospitality to those who have devoted themselves to the cause of humanity and go about proclaiming the truth, not seeking any personal gain or name (अतिथयश्च), enter into the performance of your avocations in life (मानुषश्च), propagate the species (प्रजाच), and perform the sex act for the purpose, (प्रजनश्च), lead a house-holder life till you have a grand son (प्रजातिश्च). But while performing all these things and attending to the various duties prescribed for guidance in life never under any circumstances neglect the study of the Vedas and the propagation of their teachings. Whatever else you may have to do, do not bring it forward as an excuse for the neglect of *Swadhyaya* and *pravachan* etc."

The Vedas are the repositories of truth. But man is apt to neglect their study and to substitute his own ideas for the truth preached through the medium of the Vedas for the benefit of humanity, with the result that man falls into the pit-falls of life and the snares of evil. It is for this reason that a study of the laws of



nature and the principles of conduct and action as preached in the earliest treasury of knowledge vouchsafed by God unto man is again and again pressed upon the attention of frail man who daily makes up his mind to walk in the path of virtue, but nevertheless finds himself daily slipping from that path. Another duty on which stress has been laid is Pravachan (प्रवचन)—(exposition or propagation of the Vedic truth). Those who have received the light of the Vedas, in however small a degree, have been saddled with the obligation of carrying the truth to others, so that truth may be further thrashed out and its benefits may not be limited to the individual who has discovered it.

### “SANDHYOPASNAM.”

#### ( सन्ध्योपासनम् )

Next we take up the first part of Brahma Yajyan, usually called *Sandhyopasnam* (communion through contemplation). It consists of the following stages :—

1. Preparation to approach Divine presence.
2. Seeking the Divine presence.
3. Realising the Divine presence.
4. Prayer.

**Stage I or Preparation.** For this the devotee must, if possible, repair morning and evening to a place of solitude, away from the hum and buzz of city life, where the place is neat and clean, and the atmosphere sweet and pure. After getting rid of the physical impurities (by ablution etc.), he should seat himself in a convenient position, the trunk of his body and his head erect, his chest forward and his mouth closed. This is the posture which is necessary for the regulation of breath. Having seated himself as above on a chair, or as Indians do, on a carpet of wool or *kush* grass, over which they sit crosslegged, the devotee should practise *Pranayam* (regulation of the breath) thus :—

First exhale the breath, forcibly but slowly, contracting the abdomen at the same time. Hold the breath in that position as long as it would take to repeat the monosyllable “Om” ten times. Then inhale the pure air from outside, taking a long breath which would occupy as long as it would take to repeat “OM” twelve times, expanding the chest while doing so and keeping the head close to the chest. Hold the air inside as long as it would take to repeat the word “OM” sixteen times. This process is called one

**Pranayam.** The period of restraining the breath outside and inside may be doubled after some practice.

You must practise at least three *Pranayams* at a time, and if this does not give you sufficient concentration, you can increase the number of *Pranayams*. The long breathing in pure fresh air regulated as above, not only serves to concentrate the attention, but is also conducive to health and (specially healthy lungs).

Some people are apt to think that *Pranayam* is dangerous to health. If practised in the wrong way, it may be harmful as any other good thing may be, if not done in the right way. Nor is any special course of diet necessary for people practising *Pranayam*. Of course a simple, non-irritant diet, avoiding an abundant use of chillies and acids, and things baked in oil should be the rule even for persons who do not practise *Pranayam*. But it is not usually the diet that is responsible for any bad results which may follow the practice of *Pranayam*. In those cases people really overdo the thing. It is, therefore, important to bear in mind that in the case of married persons (house-holders) the breath should not be stopped for a longer period than that mentioned above. Further it is necessary to bear in mind that the exhalation of the breath should never be sudden and violent, and specially after it has been restrained inside. It should rather be via the throat than direct to the nostrils, so as to reduce the ordinary distance to which the breath goes out in exhalation during the waking state. After the breath has been restrained inside, the exhalation should be as gentle as the descent of a person down a difficult slope where he is careful not to take a precipitate step, lest he should hurl himself down into an unknown pit.

There are two occasions when *Pranayam* is performed in the course of the *Sandhyopasnam*. The first is at the very commencement, when you keep your mind constantly on the various attributes of God connoted by the mono-syllable OM ( ओम् ) the exposition of which will be found along with that of the *Gayatri Mantra*. The second *Pranayam* comes immediately after the *Marjan* (मार्जन) when Divine grace is invoked for the purification of the mind and the senses. The second *Prannyam* is accompanied with meditation on the Divine attributes devoted by the seven *Vyahruties* भूः, भुवः, स्वः, महः, जनः, तपः, सत्यम् ॥ तेति० प्रपा० १० मनु० २७ ॥ That is to say, God is (भूः) the life of this universe,

and of all things contained in it. He is (भुवः) the purifier and destroyer of misery. He is (स्वः) all-bliss and all-pervading. He is (महः) the greatest of all beings. He is (जनः) the progenitor of all. He is (तपः) all knowledge. He is (सत्यम्) indestructible

*Achman.* Pranayam practised in the hot season is apt to bring on perspiration and a little dryness in the throat. To remove this dryness, a few drops of water, just enough to reach the throat and no more are taken with a spoon or otherwise, usually with the palm of the right hand. And while this is done the *Achman Mantra* given below is recited to bring home the benefits of water, and to concentrate the mind on the real object in view (viz the worship of God) to which these steps are but preparatory. The *Achman Mantra* is this:—

ओ३म् शन्नो देवी रमिष्ट्य आयो भवन्तु पीतये ।

शंयो रमि स्रवन्तुनः ॥ यजुः अ० ३१ । १२ ॥

This has a two fold meaning : (1) Spiritual आध्यात्मिक and the other (2) Material आधिभौतिक as explained below :—

(1) (आयः from आङ् व्यसौ) May the all-pervading mother possessed of all the brightest attributes in an infinite degree (देवी) bring happiness to us (शन्नः भवन्तु) fulfil such of our desires as are really for our good (रमिष्ट्ये), and may She shower (रमित्वन्तु) Her choicest blessings on us (शन्नः)

(2) May the waters (आयः), with bright properties (देवी), bring happiness to us (शन्नः भवन्तु), meet our wants (रमिष्ट्ये), and serve us for drinking purposes ( पीतये from पा, पाने and may waters with healing properties (शंयो) flow around us (रमित्वन्तुनः)

### III. INDRIYA SPARSHA.

III *Indriya Sparsha* or *Touching the Senses* is the next step. The devotee exercises his will power on each sense one after another and takes a vow with reference to each sense separately that he will not make a perverted use of it and that he will so use it as to keep it in a state of health and strength throughout his life and further prays that the use of his faculties and senses may redound to his own credit and to the good of mankind. The *Indriya Sparsha Mantra* is as follows:—



ओं वाक् वाक् । ओं प्राणः प्राणः । ओं चक्षुः चक्षुः । ओं  
श्रोत्रम् श्रोत्रम् । ओं नाभिः । ओं हृदयम् । ओं कण्ठः । ओं  
शिरः । ओं बाहुभ्यां यशोबलम् । ओं करतल करपृष्ठे ॥

In the presence of God (ओम्) I take the vow (1) that I will not be a slave to my gustatory sense, and that my speech shall be true, pure, and sweet (वाक् वाक्) (2) that my breath shall be regulated (प्राणः प्राणः) (3) that I will so conduct myself that my sight shall be normal and pure (चक्षुः चक्षुः), and (4) that my hearing shall be unaffected and my ears shall not hear impure words. Further I take the vow (5) that I will observe sexual purity, and that my sexual appetite (lit: centre or corner stone of vitality) (नाभिः) shall be normal, (6) that my heart shall be dauntless, strong and liberal, and full of love for all creatures and that I will not fall a prey to anger, avarice, jealousy, vanity, hatred or any other low passion, (हृदयम्), (7) that my voice shall be sweet (कण्ठः) (8) that my brain shall be healthy and the abode of a sound mind and that I will never entertain an evil thought (शिरः), (9) that my arms shall be strong and bring me a good name (i.e., I will so use my power as to redound to my glory) (बाहुभ्यां यशोबलम्), and (10) that the palms of my hands shall have strength enough to defend me against external attacks (करतल करपृष्ठ) i.e., may I have general health and strength.

IV. *Marjan* is the next step in preparation. It consists in sprinkling water over the various organs and invoking Divine grace for the purification of the Senses and the Mind. The sprinkling of water is emblematic of purification and is also intended to keep away dullness. It is not obligatory in a cold climate or where water may not be available. The following is the *Marjan Mantra*:—

ओं सूः पुनातु शिरसि । ओं सुवः पुनातु नेत्रयोः । ओं  
स्वः पुनातु कण्ठे । ओं सहः पुनातु हृदये । ओं जनः पुनातु  
नाभ्याम् । ओं तपः पुनातु पादयोः । ओं सत्यं पुनातु पुनः  
शिरसि । ओं खं ब्रह्म पुनातु सर्वत्र ॥

May the Universal Life purify my brain (intellect), may the All-Holy purify my sight, May the All-Bliss purify my voice, may the Infinitely-Great purify my heart (feelings), may the Supreme-Father purify the Sense of procreation (नाभिः), may the centre

of all energy (तप्यते समर्थोवा भवति येन तत्तपः) purify my feet (activity), may the eternal Fountain of truth again purify my intellect, may the All-pervading God purify my entire-self,

#### V. SECOND PRANAYAM.

Next comes the second *Pranayam* above referred to. As explained before, the devotee concentrates his mind on the following mantra while regulating the breath:—

ओं भूः । ओं भुवः । ओं स्वः । ओं सहः । ओं जनः ।  
ओं तपः । ओं सत्यम् ॥ तैत्ति० आ० १० ३५ ॥

O God ! Thou art the Life of this Universe, Thou art All-holy and the Universal Purifier, Thou art All-pervading and All-bliss, Thou art Infinitely great, Thou art the Supreme Progenitor, Thou art All-Knowledge and the Centre of Energy, Thou art eternal and the Fountain of Truth.

#### VI. CONTEMPLATION OF THE DIVINE GREATNESS.

The mantras by which this is done are called the *Aghmarshan* mantra (अघमर्षण मन्त्राः), i.e., those which enable to devotee to keep clear (मर्षण from मृषुतितिक्षायाम्) of sin. The devotee is transported in thought to the time when the present Kosmas was evolved out of chaos according to certain laws and in a certain order, and contemplates in silent awe the infinite might and glory of his Maker, who has created stupendous objects like the sun and moon and upholds them in their places. The mantras further bring home to the devotee's mind the fact that all beings in the Universe. (विश्वस्य-मिषतो) are subject to God's laws (वशी) and therefore it is not possible to violate His laws or commandments with impunity and that the best course is to find out those laws and yield obedience to them. The *Aghmarshan* mantras are these:

ओं ऋतञ्च सत्यञ्चाभीहुतपसोऽध्यजायत ।

ततो रात्र्यजायत ततः समुद्रोअर्णवः ॥

समुद्रादर्णवादधि सम्बत्सरोअजायत ।

अहोरात्राणि विदधद्विश्वस्य मिषतोवशी ॥

सूर्या चन्द्रमसौधाता यथा पूर्वमकल्पयत् ।

दिवञ्च पृथिवीञ्चान्तरिक्षमथोस्वः ॥ ऋक्मं० १० सूक्त १८० मं० १२ ॥ ३

From the kindled knowledge of God ( **अभीक्षात् तपसः । “ तप-  
सा चीयते ब्रह्म ततो अन्नमभिजायते ”** Mundak Upnishad मु० १  
ब्र० १ मं० ८ ) are brought forth ( **अध्यजायत** ), the Laws of nature  
( **ऋतम्** ), and the primordial form of matter ( **सत्यञ्च** ), then there  
is evolved the utter darkness—chaos ( **रात्री** ), and then the waters  
( **अर्णवः** ), running about the firmament ( **समुद्रः** see Nighantu )  
i.e., matter in a liquid form. From the liquid state in the firmament  
comes out the condition when globes become habitable ( **सम्बत्सरो  
अजायत—सम्यग्वसन्त्यन्न सम्बत्सरः** ). The Lord of all sentient  
beings ( **विश्वस्यमिषतोवशी** ), makes the divisions of day and night  
( **अहोरात्राणि विदधद्** ). The Creator ( **धाता** ), creates ( **अकल्पयत्** )  
as in previous Kalpas ( **यथा पूर्वम्** ) the sun and the moon ( **सूर्याचन्द्र  
मसौ** ), the luminous ( **दिवञ्ज** ) and opaque globes ( **पृथिवीम्** ), the  
firmament ( **अन्तरिक्ष** ) and the worlds called *Swah* ( **स्वः** ).

#### STAGE 2. SEEKING THE DIVINE PRESENCE.

Having purified his body and mind, having taken a vow to  
walk with God, having invoked the Divine grace for success in his  
efforts, having transported himself to a condition in remote antiquity  
far away from the turmoils and degrading influences of earthly sur-  
roundings and having uplifted himself by meditation upon the gran-  
deur, and majesty of God's creation, the devotee comes to a stage  
where he is in a position to seek the Divine presence. The mantras  
relating to this are called the *Mansa Parikrama Mantras* ( **मनसा  
परिक्रमा मन्त्राः** ) i.e., mental circum-ambulation or compelling the  
mind to traverse all the directions of space and realising the Divine  
Presence everywhere. The Mansa-Parikrama Mantras are these:

ओं प्राची दिग्गन्धि रधिपति रक्षितो रक्षिता दिक्ष्या इषवः ।  
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो  
अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विष्टमस्तं वो जम्भे दध्मः ॥ १ ॥

ओं दक्षिणा दिग्गन्धोऽधिपति स्तिरश्चि राजी रक्षिता  
पितर इषवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम  
इषुभ्यो नम एभ्यो अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विष्टमस्तं वो  
जम्भे दध्मः ॥ २ ॥

ओं पृथ्वी दिग्वरुणोऽधिपतिः पृदाकू रक्षितान्नमिषवः ।  
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो



अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विषमस्तवो जम्भे दधमः ॥३॥

ओं उदो वी दिक् सोमोऽधिपतिः स्वजीरक्षिताऽश. नशिषवः ।  
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो नम एभ्यो  
अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विषमस्तवो जम्भे दधमः ॥४॥

ओं धूवा दिग्विष्णु रधिपतिः कल्माषघ्नीवो रक्षिता  
वीरुध इषवः । तेभ्योनमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम  
इषुभ्यो नम एभ्यो अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विषमस्तवो  
जम्भे दधमः ॥ ५ ॥

ओं जम्बा दिग्बृहस्पति रधिपतिः पित्रो रक्षिता वर्प  
शिषवः । तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो  
नम एभ्यो अस्तु । योऽस्मान्द्वेष्टि यं वयं द्विषमस्तवो  
जम्भे दधमः ॥३॥

These mantras are rather difficult to understand. The following translation is offered as tentative only :

God [अग्निःअग्रणीर्भवतीति-ब्रह्मनामः] is Lord [अधिपतिः] of the East (आची) where He manifests Himself through the forces of light and heat (अग्निः). He who is absolutely free (अलिप्तः) is our Protector (रक्षिता), and the Suns (in the Universe) (आदित्याः) are the instruments through which He imparts life, protects and destroys [इषवः] means life as well as arrows—from इ, इषति, गच्छति । हवस्ति वा]. We bow down (नमः) unto the Lord (आधिपतिभ्यः), we bow down (नमः) unto our Protector (रक्षितृभ्यः), and we submit ourselves unto (i.e. by following His Laws) and are thankful for (नमः) His instruments (इषुभ्यः). We respect all these (नम एभ्यो अस्तु). If there is any one who cherishes ill will towards us [योऽस्मान् द्वेष्टि], and towards whom we have a similar feeling (यमत्रयं द्विषमः) may we leave him to Thy Judgment. (lit: place him into Thy jaws (तवो जम्भे दधमः) (That is) may we be at peace with the world and may the world be at peace with us.

[ In other words, our attitude towards others should be that even when we have a grievance which we consider to be real, we should never entertain the least thought of doing them injury on that account, for no one has a right to be judge in his own cause. ]

2. The Almighty (इन्द्र from इदिपरमैश्वर्यं ) God is Lord (अधिपतिः) of the South (दक्षिण) where He Manifests Himself through the Electric forces (इन्द्र). He who is of unfathomable (lit : oblique ) (तिरश्चि) glory (राजी from राज्-दीप्तौ, राजते दीप्यतेऽसौ राजि राजी ) our protector ( रक्षिता), the wise men (पितरः) being the instruments (इषवः) through whom He imparts life, protects and destroys. We bow down unto the Lord, we bow down unto our Protector, and we submit unto, and are thankful for His instruments. May we not cherish ill-will towards anyone and may no one cherish ill-will towards us.

N. B. तिरश्चि राजी also means with reference to Electricity "having an oblique course."

3. The good God who is ever well-disposed towards His creatures (वरुणः कुरुते त्रियते वाऽसौ वरुणः ), is Lord (अधिपतिः) of the west (पश्चिमी ), where He manifests Himself through the forces of water (वरुणःउत्तमंजलम्) He who controls the thunders and lightning (पृदाकृ पर्वते कुक्षितं भव्यं करोतीति पृदाकृ) is our Protector (Supporter) (रक्षिता) food ( अन्नम् ) being the instruments through which He imparts life, protects and destroys ( इषवः ). We bow down unto the Lord; we bow down unto our Protector; and we submit unto, and are thankful for His instruments. May we not cherish ill-will towards any one and many no one cherish ill-will towards us.

4. God the Prime Cause of Energy सोमः—सुवर्त्यैश्वर्यहेतुर्वसतीति सोमः) is Lord ( अधिपतिः ) of the North ( उदीची ) where He manifests Himself through the forces which generate life (सोमः). He who Himself is never born (स्वजः) is our Protector ( रक्षिता ). The pervading force of Electricity (अशनिः येनाश्रितयोऽश्रुतेऽप्यतीति वा सः) is the instrument by which He imparts life, protects and destroys (इषवः ). We bow down unto the Lord, we bow down unto our Protector, and we submit unto, and are thankful for His instruments. May we cherish no ill-will towards any one, and may no one cherish ill-will towards us.

5. The all pervading (विष्णुः) God is Lord ( अधिपतिः ) of the Neither regions ( ध्रुवा दिग् ). He whose ways of destruction (lit:swallowing up ग्रीवा निगलति यथा सा ) are manifold variegated ( कलमाप ) is our Protector (रक्षिता ), the Vegetable kingdom (वीरुध) being the instruments by which He imparts life, protects and destroys ( इषवः )



we bow down unto the Lord, we bow down unto our Protector, and we submit unto, and are thankful for His instruments. May we cherish no ill-will towards anyone, and may no one cherish ill-will towards us.

6. The Lord of great worlds (बृहस्पतिः) presides over (अधिपतिः) the zenith ( ऊर्ध्वादिग् ). He who sends down prosperity (श्वित्रः from श्वि to grow ) is our Protector रक्षिता). The rains (वर्षम्) are the instruments (इषवः) by which He imparts life, protects and destroys. We bow down unto the Lord, we bow down unto our Protector, and we submit unto and are thankful for His instruments. May we cherish no ill-will towards anyone, and may no one cherish ill-will towards us. ( May we be at peace with the whole world.)

N. B. प्राची also means the direction in front, प्रतीची the direction at the back, दक्षिण—that to the right and उदीची—that to the left. Therefore the devotee should contemplate God as filling all space and all direction and also realise His Presence immediately on all sides of himself.

### 3. Realising the Divine Presence, or Communion with God

When the devotee sees nothing but God every where, he naturally realises His glory to a greater extent, and exclaims in adoration that God is the Light of all lights and the controlling force pervading and directing the entire Universe. The mantras relating to this are called the Upasthan mantras (उपस्थान मन्त्राः) which literally means “sitting near” or “association with.” They are as follows:—

(१) ओं उद्वयं तमसस्परिस्वः पश्यन्त उत्तरम् ।

देवं देवत्रासूर्य्य सगन्मज्ज्योति रुत्तमम् ॥ यजु० ३५ । १४ ॥

(२) ओं उदुत्यं जात वेदसं देवं वहन्ति केतवः ।

दृशे विश्वाय सूर्य्यम् ॥ यजु० ३३ । ३१ ॥

(३) ओं चित्रं देवाना मुदगादनाक चतुर्भिन्नस्य वरुणस्याग्नेः ।

आप्राद्यावा पृथिवी अन्तरिक्षं सूर्य्य आत्मा जगतस्तस्थुषश्च स्वाहा ॥ यजु० ७ । ४२ ॥

(४) ओं तच्चतुर्देवहितं पुरस्ताच्छुक्रमुच्चरत् । पश्येमशरदः शतं

जावेम शरदः शतं शृणुयाम शरदः शतं ब्रवाम शरदः

शतमदीनाः स्याम शरदः शतं भूयश्च शरदः शतात् ॥

यजु० ३६ । २४ ॥

1. While thus perceiving (पश्यन्तः) God all around us, we (वयं) have attained (उदगन्म) to Him who is the opposite (परि) of darkness and sin ( तमसः ) who is all-Bliss and all-pervading (स्वः), who has Existed from all Eternity (उत्तरम्), who is the most glorious of all bright objects, things and persons (देवदेवत्रा), the Creator ( सूर्य्यम् ) of the Universe, and the most Refulgent of all lights (उत्तममज्ज्योतिः)

( To be continued ).



## NOTES.

### THE ARYA SAMAJ VINDICATED ONCE AGAIN !

Ever since the publication of the "Arya Samaj and its Detractors" the air has been clearing in regard to the misconceptions which formerly existed in the public mind of Great Britain about the true mission of the Arya Samaj.

That book has proved an antidote to Chiroltine. Lord Morley in his remarkable article in the "*Nineteenth Century and After*" set the ball rolling by giving a fair though succinct presentment of the Arya Samaj case. After that many fair-minded foreigners like Mr. Phelps, Mr. Fox Pitt, and others took up the cudgels in behalf of our persecuted and long-suffering church. The eyes of publicists have been opened and Sir Chiro's *ipsidivits* are no longer accepted as gospel truths nor is he regarded an infallible authority and an unerring guide in regard to Indian affairs. People now think and observe for themselves and read, mark and inwardly digest the literature of the Arya Samaj instead of swallowing the peptonised pills of opinion and comment supplied by venomous writers of the ilk of the redoubtable Sir Valentine.

The last recruit to the ranks of friends of the Arya Samaj is no less a personage than Mr. J. A. Spender, Editor of the *Westminster Gazette*, the foremost organ of liberal and progressive public opinion in England. He takes a sane, sober, and on the whole an astonishingly correct view of the situation in India. He does not run into hysterics over fancied sedition and undiscovered and undiscoverable dens of anarchy. Nor does he talk bunkum and balderdash about Indians being mentally inferior to Englishmen and their temperamental and congenital unfitness for self-government and the exercise of collective and corporate responsibility. Writing in his journal about his impressions during his recent visit to India in connection with the Imperial Coronation Durbar, Mr. Spender says:—

"To the traveller in India the surprising thing is not that there should be unrest but that there should ever be any rest. When he realises the vast number of the inhabitants, their differences in race, creed and language, the high degree of intelligence and the subtlety of mind with which large numbers of them are endowed, he wonders only how it is possible to find governing formulas to suit them all. India may impress him as poor, as squalid, as mediæval, but never for a moment can it strike him as a crude or barbarous country which could be easily governed by force. Evidences meet him everywhere of art, originality, and refinement.

He will see more beautiful faces in a morning's walk in an Indian bazar than in any European city, and he will be charmed to see the grace and courtesy of the common folk. It may surprise Englishmen to hear it, but many Indians seriously express the opinion that the Indian is morally the superior of the Englishmen, while freely conceding that the latter is the more effective and the more practical. However this may be, one does get the impression in India that to rule these people permanently must be an intellectual effort of a high order, for which no police, however vigilant, and no army, however strong, can in the long run be a substitute."

Mr. Spender holds that important movements like the Arya Samaj are religious and philosophical and not political. Says he:—

*"Numerous societies, and chief among them the Arya Samaj, are at work with the professed and, I believe, quite sincere purpose of purifying Hinduism and mitigating the divisions of caste. In all parts of India sages and preachers are making their appearance, who find a ready hearing for a simple doctrine not far removed from that of the Sermon on the Mount. The Government of India is worried about these, much as Herod was worried about John the Baptist. It suspects them of being preachers of sedition under the guise of religion; it sees danger in any movement which threatens to change what it has assumed to be unalterable in the native character. And yet I find a general agreement among careful observers that a real revivalist spirit is at work which, if rightly handled, should be a great aid to good government."*

We draw the attention of the extreme wing of the bureaucracy to the words italicised. We think there are signs of returning sanity—at least this is what English friends who move in the highest circles assure us. We have the highest authority for stating that the misconceptions of those who are at the helm of affairs have been removed and even district officials are now realizing that the revivalist movement is a world-movement which has come to stay and that the wisest course would be not to alienate the sympathy of the leaders of this movement but to utilize this dynamic force for the good of the government and the promotion of the genuine well-being of the governed. Let us hope that calumny, backbiting, and envious malignity will cease to be treated as reliable information and that the rulers of the land will establish close personal relations with the real leaders of public opinion who are sometimes different from the kow-towing job-hozurs with whose genuflections the lord of the district is so familiar. Then an era of peace will dawn upon the country, the roots of British connection will go deep down into the soil, and the combined efforts of the English officials and Indian leaders will lead to the broadening of the bases of law and order and to the advancement of the prosperity and happiness of a grateful nation. The shades of the East and the West will blend into a harmonious whole and succeeding generations of grateful Indians will speak in terms of warm and cordial affection untraceable to the "praiseworthy" endeavours

of the C. I. D. of a liberty-loving nation of the West which found India a hotbed of intrigue, misrule, anarchy and discontent and gradually raised it to the pinnacles of autonomy and glory and restored it to the heights to which it had attained in an age lost in the mists of antiquity. This is a consummation devoutly to be wished for.

### BUDHIST LOANS TO CHRISTIANITY

Mr. Albert J. Edmunds, the well-known authority on Buddhism, writes convincingly in *The Monist* for January 1912 on the above subject. In an article in the October *Monist* Professor Garbe of Tübingen admitted that Buddhist influence upon the Christian apocryphal Gospels and the Eustace and Christopher legends was undeniable. Mr. Edmunds goes a step further and quotes two passages from the Gospel of Luke which appear to him to agree as closely with the earliest Buddhist text as do the saint-legends admitted by Professor Garbe. Towards the conclusion the learned writer expresses a hope that if Professor Garbe's admission receives its "brevet of orthodoxy," the next step will lead a new generation of scholars back to the canonical Gospels and the canonical Nikayas. We reproduce below one of the parallels cited by Mr. Edmunds:—

#### THE ANGELIC HERALDS AND THEIR HYMN.

Luke iv. 3-11.

And there were shepherds in the same country abiding in the field, and keeping watch by night over their flock. And an angel of the Lord stood by them, and the glory of the Lord shone round about them; and they were sore afraid; and the angel said unto them, be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Saviour, which is Christ the Lord. And this is the sign unto you; Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest,

And on earth peace, divine favor among men.

Sutta Nipato, Mahavagga, Nalakasutta (known only in Pali, but with analogues in later Buddhist books).

The heavenly hosts rejoicing, delighted,  
And Sakko the leader and angels white-stoled.

Seizing their robes, and praising exceedingly,

Did Asito the hermit see in noonday rest.

[He asks the angels why they rejoice, and they answer:]

The Buddha-to-be, the best and matchless Jewel,

Is born for weal and welfare in the world of men,

In the town of the Sakyas, in the region of Lumbini:

Therefore are we joyful and exceeding glad.



The writer goes on to prove conclusively that the Pali words *hitasukhataya* ("for blessing and happiness") mean very much the same as the English phrase, "peace and prosperity."

### AN ANCIENT ARYAN EUGENIC PRACTICE REVIVED IN THE WEST.

The ancient Aryas were the discoverers of the Science of Eugenics. They believed that the breeding of human beings was one of the most sacred of functions and that no responsibility was more awful than that of ushering into existence a new being. The different pre-natal and ante-natal *sanskaras* which they absolutely prescribed constitute the organised expression of the determination of the community to bring under social control and communal subordination the agencies likely to improve or impair the racial qualities of future generations, physically, mentally, and morally. They fully realized the supreme importance of heredity in the formation of character. Manu puts the whole case for heredity in a nut-shell when he says:—

पतिरार्यां सप्रतिश्रयर्णो भूत्वेह जायते । जायाया स्तद्धि  
जायात्वं यदस्यां जायते पुनः ॥

( यादृशं भजतेहि स्त्री सुतं सूते तथा विधम् तस्मात् प्रजा  
विशुद्ध्यं स्त्रियं रजेत्ययन्नतः )

It means:—

"The husband, after conception by his wife, becomes an embryo and is born again of her; for that is the wife-hood of a wife that he is born again by her. As the male is to whom a wife cleaves, even so is the son whom she brings forth; let him therefore carefully guard his wife, in order to keep his offspring pure."

Knowing that the influence of heredity was strong, they provided for the creation of healthy counteracting, neutralizing, and nullifying environments for the eradication of hereditary vicious tendencies both during conception and after birth. But they recognised that heredity was so dominant a factor in the formation of character and the constitution of what is called "nature," or "temperament," that the persistence of certain hereditary proclivities—even after the most beneficent forces had been set in operation for rendering them nugatory—was absolutely certain. They, therefore, laid down that persons suffering from incurable physical, mental, and moral diseases should not be permitted to transmit their taints to future generations.

Says Manu:—

महान्त्यपि समृद्धानि गोऽजा विधन धान्यतः ।

स्त्री सम्बन्धे दशैतानि कुलानि परिवर्जयेत् ॥ मनु० ३ । ६ ॥

हीन क्रियं निष्पुरुषं निश्छन्दो रोम शार्शसम् ।

क्षय्या मया व्यय स्मारि शिवत् कुष्ठि कुलानि च ॥ मनु० ३ । १॥

It means :—

“In connecting himself with a wife, let a man studiously avoid the ten following families be they ever so great in political power or rank, or ever so rich in cows, goats, horses, elephants, gold or grain. The family which is not religious, that which is destitute of men of character, that in which the study of the Veda is neglected, that which has thick and long hair on the body and that which is subject to such diseases as piles, consumption, asthma bronchitis, dyspepsia, epilepsy leprosy and Albuminism; because all these faults and diseases are transmitted to the offspring. Therefore both husband and wife should come from good (physically intellectually and morally) families ”

Dyspepsia occurs in the list of diseases in this quotation. It is not yet realized in the West how many tragedies in international affairs can be avoided if each country is careful not to select a dyspeptic as its foreign minister. A dyspeptic is necessarily irritable, peevish, and pettish, and cannot be expected to observe the amenities of social life or to be careful about the choice of felicitous language. No one who has studied the history of diplomatic transactions in the civilized world can deny that impatience and irritability exhibited in a despatch by a dyspeptic minister not unoften lead to unlooked for complications and startling developments in the international situation. Dyspepsia and upepsia have much more to do with statecraft and general social happiness and well being than is ordinarily supposed.

But to return to the subject proper. It is reassuring to note that Eugenics is making headway in the West and researches in the domain of this all-important science have begun to influence legislation. A bill drafted on the main lines indicated in the quotation from Manu has only recently been passed by the New Jersey Legislature. The full text of the Act appears in the January numbers of the “*Eugenics Review*” We reproduce it here in the hope that it will interest our readers.

“Whereas, Heredity plays a most important part in the transmission of feeble-mindedness epilepsy, criminal tendencies and other defects;

“Be it enacted by the Senate and General Assembly of the State of New Jersey.



"1. Immediately after the passage of this act the Governor shall appoint by and with the advice of the Senate, a surgeon and a neurologist, each of the recognised ability, one for a term of three (3) years, and one for a term of five (5) years, their successors each to be appointed for the full term of five years, who in conjunction with the Commissioner of Charities and Corrections shall be known as, and is hereby created, the 'Board of Examiners of Feeble-Minded (including Idiots and Imbeciles) Epileptics, Criminals and Other Defectives,' whose duty it shall be to examine into the mental and physical condition of the feeble-minded, epileptics, certain criminals and other defective inmates confined in the several reformatories, charitable and penal institutions in the counties and state. Any vacancy occurring in the said board of examiners shall be filled by appointment of the Governor for the unexpired term.

"2. The criminals who shall come within the operation of this law shall be those who have been convicted of the crime of rape, or of such succession offences against the criminal law as in the opinion of this board of examiners shall be deemed to be sufficient evidence of confirmed criminal tendencies.

"3. Upon application of the superintendent or other administrative officer of any institution in which such inmates are, or may be confined, or upon its own motion, the said board of examiners may call a meeting to take evidence and examine into the mental and physical condition of such inmates confined as aforesaid and if said board of examiners in conjunction with the chief physician of the institution, unanimously find that procreation is inadvisable, and that there is no probability that the condition of such inmate so examined will improve to such an extent as to render procreation by such inmate advisable, it shall be lawful to perform such operation for the prevention of procreation as shall be decided by said board of examiners to be most effective, and thereupon it shall and may be lawful for any surgeon qualified under the laws of this state under the direction of the chief physician of said institution, to perform such operation: previous to said hearing the said board shall apply to any judge of the Court of Common Pleas of the county in which said person is confined for the assignment of counsel to represent the person to be examined, said counsel to act at said hearing and in any subsequent proceedings, and no order by said board of examiners shall become effective until five days after it shall have been filed with the Clerk of the Court of Common Pleas of the county in which said examination is held, and a copy shall have been served upon the counsel appointed to represent the person examined, proof of service of the said copy of the order to be filed with the clerk of the Court of Common Pleas.

"All orders made under the provisions of this act shall be subject to review by the Supreme Court or any justice thereof, and said court may, upon appeal from any order, grant a stay which shall be effective until such appeal shall have been decided. The judge of the Court of Common Pleas appointing any counsel under this act may fix the compensation to be paid by him, and it shall be paid as other court expenses are now paid.

"No surgeon performing an operation under the provisions of this law shall be held to account therefor, but the order of the board of examiners shall be a full warrant and authority therefor.

"4. The record taken upon the examination of every such inmate, signed by the said board of examiners, shall be preserved in the institution where such inmate



of bloodshed here to which another she saw it said Indians in is confined, and a copy thereof filed with the Commissioner of Charities and Corrections, and one year after the performing of the operation the superintendent or other administrative officer of the institution wherein such inmate is confined shall report to the board of examiners the condition of the inmate and the effect of such operation upon such inmate. A copy of the report shall be filed with the record of the examination.

5. There shall be paid out of the fund appropriated for maintenance of such institution to each physician of said board of examiners a compensation of not more than ten dollars (\$10) per diem for each day actually given to such work or examination and his actual and necessary expenses including holding and returning from such examination.

6. When in the judgment of the board of examiners it is necessary to secure the assistance of a surgeon outside the medical staff of the institution to perform or assist in said operation the necessary expenses of such surgeon shall be paid from the maintenance account of such institution.

7. If any provisions of this act shall be questioned in any court, and the provisions of this act with reference to any class of persons enumerated therein shall be held to be unconstitutional and void, such determination shall not be deemed to invalidate the entire act, but only such provisions thereof with reference to the class in question as are specifically under review and particularly passed upon by the decision of the court.

8. This act shall take effect immediately.

We hail the awakening of the West to the supreme need of drastic measures for the protection of offspring from the tyranny of the vicious and rejoice at the triumph of Vedic and Shastrie principles in this age which has such a low opinion of the wisdom of its forbears. But we cannot help remarking that the methods adopted by the pushing and self-sufficient West are radically different from those which the Rishis advocated.

The present is the age of the supremacy and dominance of self; in ancient time self-suppression was the rule of life. The methods adopted by the West are characteristic of the Philosophy of Life the keynote of which is summed up in the words "Let the weaker go to the wall." Each man now lives for himself and "charity" according to this philosophy is only an indication of a feeble mind and morbid nervousness.

Under these circumstances, the force summoned into service for the neutralization of retarding agencies must necessarily be brutal—and that force is represented by the police, big battalions, bloated armaments and punitive laws. In ancient India the essential kinness of all spirits was recognised and each man was expected to live for others and therefore the force pressed into service for the protection of society and posterity was necessarily spiritual.

In ancient time it was the religious duty of each household to protect the halt, the blind, and the maimed; now rates have to be levied by the state. In ancient time all children were the children of the community and hence all children of school going age were educated and maintained free of all charge no matter whether they were princes or orphans; now orphanages have to be maintained and orphans fed with coarse food and clothed with the shreds, flouncings, and trimmings of the vain. In ancient India even waifs and strays felt that they had the same opportunities for the development their higher self and the evolution of their mental and moral capacities as those born with silver spoons in their mouths. Now an orphan must be made to feel, by differential treatment, that he belongs to the "submerged classes" and his natural faculties, however great, must have an atmosphere of depression, discouragement, and asphyxiating debasement and humiliation to arrest, hamper, and impede their development. In ancient times, therefore, society could trust to moral force for the enforcement of Eugenic laws; now state interference has to be sought to effect the same purpose.

#### EDUCATION AND CHARACTER-BUILDING.

The Gurukula is a protest against the godless system of education prevailing in India at the present time. It has been repeatedly pointed out in these columns that education is a double-edged sword and unless the recipient produces moral guarantees that he will use it for the good of his kind may be a curse rather than a blessing. Knowledge is certainly power. But like other kinds of Power it is as effective for good as for evil. Water is a great natural force, but it has in it as much the potentiality to destroy crops and spread devastation and disaster in peaceful homes as to fertilize the land and transform barren tracts into smiling fields and thus to add to the prosperity and contentment of the people. Some of our political leaders and many of our educationists in India do not sufficiently recognise the importance of this factor in judging of the results of educational activities.

It is, however, a matter for congratulation that the real masters of India are fully alive to the supreme importance of this aspect of the problem. The *United Empire* of London, the leading organ of Imperial public opinion in the British Empire, while commenting on the grant of fifty lakhs for the promotion of truly popular education makes some profound, weighty, sound, and sane observations. We endorse every word of what our learned contemporary says.



After remarking that the announcement has been greeted with a "chorus of printed approval," the *United Empire* goes on to say:—

The gift is like life itself—neither good nor bad, neither a boon nor a curse, but an opportunity, which may become either a boon or a curse. If the money is used merely to extend the present system the results will be simply evil; we do not want to spread the merely utilitarian philosophy in India when we ourselves are beginning to abandon that rather threadbare and uninspiring creed. In this country we are beginning to understand that mere book-learning is not everything; our own elementary schools, with their overcrowded curriculum and their smatterings of knowledge, have taught the teachers some of the difficulties ahead. It is to be hoped that those who are charged with the future of Indian education will not make the profound mistake of divorcing it altogether from the facts of Indian life. That way lies trouble and disappointment. Another point that should be borne in mind is that it is as important to improve the quality of the teachers as to improve the curriculum itself. It is an old fault of British educationists to put the money in the school buildings rather than give the schoolmaster an adequate wage, with the result that the scholastic profession has not, as a rule, attracted the best men to its service. Hence the low esteem in which the teacher is regarded in England as well as in India, and this inevitably reacts on the teacher himself and the instruction he imparts. *The personnel of the teaching staff in India must be improved.*

If the system of education prevailing in India were overhauled and re-organised in the light of the sound criticism offered by our contemporary, anarchy and political charlatanism would be remembered as bad dreams are remembered by persons who have recovered their health and the vigour of their nervous system.

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in this history and our modernization and our guidance with  
 a type of the Arya Samaj, *Vol. II*, of "Jyotir Prakash" period.

## The Gurukula Samachar.

*Motto I:*—By the force of *Brahmacharya* alone, have sages acquired  
 quered death.—*The Ved.*

*Motto II:*—The welfare of society and the justice of its arrange-  
 ments, are at bottom dependent on the characters of its members.  
 .... *For*—Genuine political alchemy, by which a bad man gets golden  
 conduct out of blacker instinct.—*Herbert Spencer.*

The Founder's Day, fell this year on the first of March. It was

The Founder's Day celebrated on a grander and more magnificent  
 Day Celebrations. scale than even last year. The students pre-  
 sented a bill of feelings of devoted love and enthusiastic gra-  
 titude to Pandit Mahant Mahesh Ram and his colleagues. The  
 Headmaster, the Professors and the Acharya replied in suitable terms.  
 Their speeches were full of genuine feeling and sound advice.  
 A detailed account of the proceedings will appear in the next issue.

The Martyr's Day i.e. the death anniversary of Pandit Lekhram,  
 The Martyr's Day. the Arya Martyr, was celebrated with due  
 solemnity in the Gurukula on the 11th of  
 Phalgun. The Vice-principal presided. Several students, the head-  
 master, and the professors delivered nice short speeches dealing with  
 the various aspects of the illustrious deceased's public activity. The Vice-  
 Principal in summing up said that so long as a church felt confident  
 of the truth of the cause it stood for, it never persecuted but  
 was always the victim of persecution. When, however, the  
 conviction of its apostles was shaken, it took to maintaining its  
 power by physical force. He hoped that the Arya Samaj which stood  
 for eternal truths would not become a persecuting Church but would  
 rather march forward adding, if need be, to its glorious list of martyrs  
 of whom Pandit Lekhram was one.

The next issue of the *Vedic Magazine* will be a special Gुरु-  
 Our Special Num- kula number. It will consist of more than  
 ber. one hundred pages and will be illustrated.  
 This Number will contain articles from the pen of eminent Indians and  
 Europeans on the Gurukula System of Education and the Gurukula at

Preparations for the anniversary are in progress. Pandit Tulsi Ram

Achutanand, B. Bri. Nath, B.A., LL.B., Pandit, Arya Muni Professor D. A. V. College, Pandit Purnanand, Swami Munishwarananda Sanatals, Harish Chandra and Indar Chandra, Mahatma Munshi Ram, Professor, Rama Dasa and many others will deliver lectures and discourses. In the Saraswati Sammelan (Symposium of the Learned) papers in Sanskrit will be read on "The Development of Sanskrit Literature" and "The gods of the Vedas".

Mr. Sydney Webb President of the London School of Economics

Distinguished Visitors, and the author of many splendid works on economic subjects, visited the Gurukula on the 25th of February 1912. He was accompanied by his distinguished consort



Mrs. Webb. Both Mr. and Mrs. Webb were very highly impressed with what they saw and Mr. Webb recorded the following opinion in the Log Book.

"I was permitted by the courtesy of the authorities to see all over the Gurukula, and to make the acquaintance both of professors and scholars.

I can only sum up my impressions by saying that the institution appears to be a most promising experiment admirably carried out—and one which ought to furnish suggestions for the improvement of other schools and colleges."

Just now when a band of hooligans led by a needy adventurer are moving heaven and earth to prove that there is nothing good in the Gurukula—no on the Gurukula. not ever the site on which it is situated—the following opinion about the site and the climate recorded in the Log Book by a distinguished Medical man, Mr. Sumant Mehta M. B., who visited the institution a few days ago, will be read with interest:—

"It has given Mrs. Mehta and myself very great pleasure to come over here and see this institution. We visited the various class rooms and the boarding houses, the dining halls, the huge bath room, the gardens and the Recreation Grounds. The place is an ideal one being dry and bracing, easy to drain and sufficiently out of the way to escape infectious diseases. In addition to its being a healthy place it is quite picturesque and I have no doubt that the sight of the Himalayan ranges will appeal to the imagination of the young Aryan students and induce them to revive the learning and wisdom of the ancient Rishis. The food given to the boys is severely simple but it is good in quality and quite nutritious. The beddings are hard but warm and everything is being done to educate and discipline the character of the students, to habituate them to lives of "plain living and high thinking."

We learn from a letter which we have received from an American sister that the Gurukula movement is exciting considerable interest there and the Friends of the Gurukula. *Vedic Magazine* is read by many. A paper which our friend characterises as a masterly exposition of the Gurukula System of Education was read by an Aryan gentlemen, who is studying in America, in a meeting of the India Society. The lecture was



very much appreciated and 2 American gentlemen were enlisted as subscribers to the *Vedic Magazine*. We hope our brother will continue to work for his beloved Church and the Gurukula with unabated zeal.

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\* \* The Editor of this Review does not undertake to return any manuscripts; nor in any case can he do so unless either stamps or a stamped envelope be sent to cover the cost of postage.

It is advisable that articles sent to the Editor should be type written.

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Editor.

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THE

# Vedic Magazine

AND

## GURUKULA SAMACHAR.

Edited by Professor RAMA DEVA.

*CONTENTS—BAISAKH & JAISHTHA, 1969.*

|   | PAGE |
|---|------|
| I.—Indian Hymn. By Rose Reihardt  | ...  |
| II.—The Gurukula System of Education. By Pundit Ghasi Ram, M.A., LL.B.  | ...  |
| III.—The Value of the Gurukula. By the Revd. Mr. Samuel S. Stokes   | ...  |
| IV.—The Arya Samaj and its Educational Work. By Mr. St. George Lane Fox Pitt  | ...  |
| V.—The Home of Promise. By Brahmchari F. T. Brooks, B.A.  | ...  |
| VI.—On the Gurukula. By Prof. Tulsi Ram Misra, M.A., M.R.A.S.   | ...  |
| VII.—The Gurukula System of Education. By the Revd. Mr. J. B. Frank, B.A.   | ...  |
| VIII.—An Ideal Institution. By Mr. Keshav Lal Oza, M.A.   | ...  |
| IX.—Education in Ancient India. An extract from the Convocation Address of the late lamented Mr. Krishna Swami Iyer | ...  |
| X.—Ancient and Modern Educational System of India. By Mr. Myron H. Phelps, B.A., LL.B. of New York                  | ...  |
| XI.—The Coming Millennium. By Prof. Balkrishna, M.A.  | ...  |
| XII.—The Convocation Address in the Vedic Age. By Mr. G. A. Chandavarkar.   | ...  |
| XIII.—The Gurukula & Revivalism. By Sanatak Harish Chandra, Vidya-alankar   | ...  |
| XIV.—The Gurukula Samachar  | ...  |

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## HISTORY OF ANCIENT INDIA

PART I.

(IN ARYA BHASHA)

BY PROFESSOR RAM DEVA

The first edition was all sold in 3 months. The second Edition is now out and is selling fast. The book is extremely popular. It is the first publication of its kind. It deals with the literature, polity, social institution, intellectual achievements and military glories of Ancient Aryas, presents a connected story of the origin, development perfection and incipient decay of Ancient Aryan civilization, discusses the mental, moral and political causes of India's rise and decline as a world-power, refutes the theory that the ancient Aryas were beef-eaters and attempts to describe the different democratic forms of Government that prevailed in Ancient India. Price Rs. 1 annas 4 only. To be had from the Manager, Gurukula Book Depot, Kangri, P O. Shampur, District Bijnor.



## AN EXPLANATION AND AN APOLOGY.

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We owe an apology to our constituents for extraordinary delay in bringing out the Gurukula number of the *Vedic Magazine*. The delay is due to causes over which we could have no control. The Gurukula Press accidentally caught fire and was burnt down. A fresh declaration had to be filed at Lahore and arrangements for printing &c., made with the Union Press. We take this opportunity to thank the District Magistrate for exempting us from the payment of security required under the Press Act.

It is due to this unexpected and unforeseen calamity that we have not been able to publish anything in this number about the Gurukula anniversary. This is all the more deplorable

because this year the anniversary was a magnificent success. The attendance was unusually large and all the functions were supremely successful. The Convocation Ceremony was most impressive. Sanatak Harish Chandra Vidyalkar offered his services to the Gurukula for life as *Gurudakshna* and Sanatak Indra Vedalkar took a solemn vow to devote the greater portion of his life to Vedic research. We hope to publish an article on the Convocation Ceremony in our next issue from the pen of a distinguished visitor. On an appeal for funds about Rs. 70,000 were collected in hard cash.

In the end we assure our readers that in the future the magazine will always come out punctually on the first of every month.

*The Editor.*



SANATAK INDAR

SANNTAK HARISH CHANDAR

THE FIRST FRUITS OF THE GURUKULA.

Engraved by Motha Dial Dass Roorkee,







# THE Vedic Magazine

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते । ( मनु )

"Of all gifts that of Divine knowledge is the highest and the noblest."...*Manu*.

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VOL V. }

BAISAKH & JAISHTHA, 1969. {

No. 11+12

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\*INDIAN HYMN.

BY ROSE REIHARDT.

Hail Land of ancient name,  
Bharat of holy fame,  
Motherland mine !

Teach me to know thy worth  
O Land of sacred Birth  
Thou soul of all the Earth,  
My heart is thine.

---

\* This hymn has already appeared in many Indian periodicals. It was set to music by an American lady friend and sent to us. We reprint it with the greatest pleasure. (Edi. V. M.)

Land where the sages walk  
Where saints and prophets talk

Blest by thy clime !

Thy glory of the past  
Awakes to life at last  
In all its splendour vast

Of that bright time.

Where'er my feet may roam  
Thou art my well-loved home,  
My country dear !

The magic of thy air  
And all thy beauties rare  
But haunt me everywhere,  
Both far and near.

Bharat's sons arise  
And sing unto the skies  
Fair India's praise.

Her ideals are not dead  
For which her children bled  
She proudly rears her head  
To greet new days.

Then let her watch-word be  
That word of harmony  
Peace, blessed Peace !

Its potency shall sway  
All that obstructs the way  
To bring the perfect day  
When strife shall cease.

All men their God may bring  
All men their Creed may sing  
On thy broad breast

Thy gracious arms embrace  
All that accept thy grace  
Thou Mother of the Race  
For ever blest.



Nations arise and fall  
But thou dost stand through all  
    Unchanged by time,  
So shall it ever be  
Child of Eternity  
The Gods to favor thee  
    With grace sublime.  
The storm may beat thy brow  
But strong in faith art thou  
    The calm to see.  
The heritage divine  
'To save the world is thine  
Through æons it will shine  
    Man's light to be.

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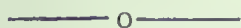
Did much knowledge and piercing intelligence suffice to make men good, then Bacon should have been honest, and Napoleon should have been just. Where the character is defective, intellect, no matter how high, fails to regulate rightly, because predominant desires falsify its estimates. Nay, even a distinct foresight of evil consequences will not restrain when strong passions are at work.

How else does it happen that men will get drunk, though they know drunkenness will entail on them suffering and disgrace, and (as with the poor) even starvation. How else is it that medical students, who know the diseases brought on by dissolute living better than other young-men, are just as reckless and even more reckless."

( *Herbert Spencer.* )

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## The Gurukula System of Education.



Ours is essentially an age of fads and hobbies. No age ever saw the birth, and for the matter of that, the death also, of so many theories as ours. Every one of us has got his own remedy for the numerous ills which flesh is heir to. Not a year passes but it leaves us a cropful of systems for keeping that highly complex machine which goes by the name of human society from falling out of gear.

There is allopathy and homeopathy, hydropathy and chromopathy and God knows how many 'pathi-s' more which claim to cure our maladies. There are also, the old systems known as Unani and Vaidyak – but the civilised world has outgrown them and there is no use in reviving these antediluvian and unscientific methods and so let them die in peace. We shall, therefore, leave the empirical follies of our forefathers alone. We have our mechano-therapeuts to free us from the tyranny of drugs. Why not treat the human machine as a machine pure and simple. We never drug our machines. When a machine refuses to work, we look to its springs and wheels and screws and by tightening a screw here and driving a nail there, and by winding a spring here and lubricating a wheel there we put it again into working order. Similarly, let us remove the obstructions from the clogged wheels of the human frame by means of an enema syringe or a stomach pump instead of forcing a pintful of unsavoury drugs down the alimentary canal. The Christian scientists will not brook to handle the human frame in such a rough and rude fashion. God made man after His

own image and it is an insult to His intelligence to treat His work like the handiwork of a mere mortal. Man has got a soul - a spark of divine life within him. The spirit must triumph over matter and the way to make it triumph is to handle that spark and fan it into a flame by means of prayer.

The ailments of the mind are as numerous, if not more, as those of the body. We have got imbeciles and idiots in our midst whom it would be a misnomer to call men. A donkey shows more intelligence than they. There are raving maniacs who are a menace and a nuisance to our society. Again, there are criminals whose sole aim in life is to break the laws of God and man. There are thieves and robbers, cut-throats and murderers who prey upon the life and property of peaceful citizens and the state has to employ a whole army of judges and gaolers to protect the society from them. Yet again, there are cheats, perjurers and forgers who ply their nefarious trade in such a way that no law can touch them. Here also the remedies proposed are many and some of them are rather drastic. According to some it is well nigh impossible to minister to a mind diseased and they are, therefore, the advocates of the principle that prevention is better than cure. They trace all these aberrations to heredity and, therefore, propose that incapables ought not be allowed to propagate. They will not permit the 'unfit' to marry and beget children and in some states laws have been promulgated against the propagation of the unfit. Criminologists are busy in classifying and dissecting and analysing crimes and in devising means for their detection and prevention. Some are for deporting the criminal parents and their children out of the country to some far-off uninhabited island and thus freeing the society from this pest. Others more



humane propose to separate the children from the society of their parents at an early age and to bring them up in a healthy atmosphere. A third set of reformers will listen to no such talk. They will visit the delinquent with a punishment that will act as a deterrent to others. Their verdict is a draconian sentence and no fooling.

The woes of our society are neither few nor insignificant. There is the conflict between the rulers and the ruled. Those living under a despotic Government pine for democracy and those living under the rule of a constitutional monarchy yearn after the republican form of Government. Even that huge beast China—which had been lying ready all these years for the knives of Europe to be carved up—is showing signs of life and has forced the Manchu dynasty to sign its death warrant and to abdicate in favour of a republic. The war between capital and labour between the almighty dollar and the human wretch – is assuming alarming proportions in Western countries. Strikes are becoming the order of the day and civilised Europe is dumb-founded and does not know how to cope with this monster which in a moment can disorganise trade, stop railways and factories and reduce a whole population to a state of starvation. The committee of labourers passes a resolution which contains only two words ‘stop work’ and steam engines cease to pant and scream, the chimneys to belch forth clouds of smoke, and the telegraph wires to flash news of the world. This vaunted civilization of ours which would reduce men to mere tools now lies helpless crying and kicking out its legs like a baby because man has refused to work its tools. Then there is the tyranny of the majority over minorities which sometimes makes people dissatisfied with a democracy. There is also such a thing as the tyranny of a minority over the majority, *e. g.*, when the minority

pretends to have some political importance, all its own, born of its past greatness, which entitles it to special privileges in its present littleness. Here also there is no dearth of remedies. There is the monstrous and hellish anarchism, the progeny of socialism—at least of a degraded type of it—which would sweep away all law and order and would make man live the life of a beast. Socialists would abolish the use of money. They would allow no man to hold property and to earn anything for himself. The state would be in *loca parentis* to all the children born within its territories and it would own everything from the railways down to a pin. They would do away with marriage and free henpecked husbands from the tyrannical rule of their wives. There would be free scope for men and women to make love to whom and when they like. Men and women would live happy lives like birds. They would choose their companions only for a season and then in the next spring would fly to others of their liking. The course of love would run smooth and what has so far been impossible would become possible. Law courts would be closed and the judges would be turned out neck and crop and would be asked to do something more useful than spending their ingenuity and acumen on the construction of a clause of a will or in India of a clause of a *wajibularz* drawn up by an ignorant Patwari who did not know law, nor cared to know it. There would be no gaols and gaolers, for, property, which is the main-spring of crimes, would be abolished.

But, alas ! no remedy seems to touch the plague spot. Humanity suffers in body and in mind in spite of these so called remedies. The panacea for our ills remains yet to be discovered. The millennium promised to us by the Christians and also by the present day socialists

is yet long in arriving. It seems that man is made to suffer and the curse which according to our friend the Christian was pronounced by Jehovah Himself on our first parents dogs us at every step. Woe unto man that he was ever born !

But will this cloud of sin and sorrow and suffering, of disease and disorder never roll away ? Are human ills really past remedy ? We hear a voice from the far off caves of antiquity which breathes word of solace and comfort into our ears. We see a break in the clouds and a ray of hope descends from heaven which gives promise to turn this gloom into sunshine. We see a divine messenger descending from the high and holy peaks of the Himalayas, we hear his footfalls and lo ! he is before us. The ray of heaven has followed his footsteps and thrown a halo of dazzling light around his sacred person. It has developed into sunshine and the sun has appeared on the horizon pouring a flood of light on the benighted earth and chasing away the shades of darkness. The voice whose distant echoes were a short time ago audible in whispers only increasing in volume with each step of the divine messenger and hark ! he is pouring its stream of music into our ears and making our hearts dance with joy. The divine messenger tells us that when this light and this voice were visible and audible in the world peace and goodwill reigned everywhere. There was light in every home and joy in every heart. Men were not a prey to bodily and mental afflictions, nor was society in the throes of despair. And if mankind would but open the doors of their homes and the portals of their ears to this light and voice, once more all suffering and disorder would be banished from the world. The Rishi spoke and a few did listen to his words, but many did not. Those who did, found out the solution to all the perplexing problems



of society. The rishi told them that no material progress would alleviate the sufferings of humanity. Railways and steamers and a thousand and one other contrivances are good so far as they go, but they are not the be-all and end-all of our existence. They are but means. They are not ends in themselves. The same steamers which carry merchandise from one shore to another and bring plenty and prosperity in their train can in the form of ironclads spread desolation over a land. It is the use to which you put these tools that determine their worth or worthlessness. The root cause of all evil is that spirit instead of being a master of matter has become its slave. Modern civilisation fails to free human society from its troubles because it takes no account of human spirit and instals matter in its place and the result is untold suffering of body and mind. The true solution lies not in revolution and violence. It lies in changing the viewpoint of humanity. Man has forgotten himself. He thinks that he is here only to enjoy life like other animals. He ought to be reminded that he is no longer man if he allows the animal wit in him to get the upper hand. The end of human existence is not "eat, drink and be merry for to-morrow you die." It is so to eat and drink and to enjoy yourself that you may live the life everlasting. This life is but a preparation for a higher and nobler life. A life of ease and comfort is a living death. We ought to live a strenuous life with our gaze fixed on our higher destiny. Our life is not a being but a becoming. We suffer because we have turned our back upon this essential truth. This ought to be the ideal of the individual as well as the society. The body and the mind ought to be so trained that man may become fit to pursue this ideal. And this training ought to begin at the earliest period of human existence—even before a human child breathes

the air of heaven. *It ought to begin with its conception—not in the cradle but in the mother's womb and ought to continue till death. Let it be impressed on the mind of the parents that there is no more solemn and sacred responsibility on them than begetting children. They can make or mar the life of their sons and daughters. It is their highest duty to bring into the world only such children as are healthy and happy—such children as will not only live but live happily and to some purpose. It is their bounden duty that they will so bring up their children that they will be strong enough to defend themselves against the temptations of the world and to pursue the ideals earnestly, constantly and consistently. A man who becomes the father of a child who is weak in body or mind or having produced him fails to give him education that will fit him for the higher duties of man commits a sin against himself and the society. There is only one way of accomplishing this object and that is obeying the laws of marriage and Brahmacharya as laid down in the Vedas and the Shastras. The laws of marriage require that only men and women of mature age and pure and strong character are qualified to become parents. The rules of Brahmacharya lay down that every child—male or female—ought to prepare himself or herself for the duties of life by remaining celibate till the age of majority which is 25 years for a man and 16 years for a woman and devoting himself or herself to the study of the Vedas and arts, sciences, literature and philosophy in the family of a preceptor, i.e., in a Gurukula, where he or she will not fall a prey to evil habits and evil thoughts and associations. Modern man laughs at this and is prone to call this scheme antiquated and chimerical. But he forgets that his own system of education of which he is so proud and which he lauds up to the skies has proved*

a failure. School and college life, as it is lived at present, is highly injurious in more ways than one to character building.

It only thinks of stuffing the heads of the scholars with ill-digested information on a number of subjects and its only aim is to see that they disgorge that mental food into the lap of the examiner. It never takes into account that man besides brains has got muscles and a will also. It thinks that the health and character of the scholars are beyond its scope. The greatest defect of our college life is that it is one-sided. The greatest merit of Gurukula life is that it aims at developing the whole man. It aims at producing men who will be strong physically, mentally and morally. It supplies them with intellectual food like our schools and colleges, but it nourishes and trains their bodies also and makes them truthful, lovers of justice and fair play, self-respecting and self-reliant, sympathetic and kind, unselfish and self-sacrificing, courageous and of firm resolve ; in a word, it teaches them to look up and not look down, to look ahead and aloft and not to look behind and below. If the Gurukula system of education becomes once more recognised, there is no doubt that three-fourths of the problems which are knocking at the door of the modern civilised world for solution will have been solved and the world will once more become a paradise, which it once was where men will live knit in brotherly love, where disease and strife will be unknown and where hellish scenes which are now enacted everywhere and which make our world a pandemonium will become a thing of the past.

This is the idea and the ideal for which the promoters of the Gurukula stand up, and which they present to humanity. Is it not in the interests of humanity to lend them a helping hand? We know that many will call it a



hobby and dismiss it from their mind. But are not many and perhaps the majority of us supporters of hobbies of various descriptions? To please our friends we shall grant that it is nothing but a hobby,—but, then, it is a hobby which has this much to its credit that it has got the sanction of antiquity at its back which none of the present day hobbies can claim to have and it has got the universal good of the human race in view and therefore deserves the serious consideration of all lovers of humanity.

---

Scarcely any connexion exists between morality and the discipline of ordinary teaching. Mere culture of the intellect (and education as usually conducted amounts to little more) is hardly at all operative upon conduct. Creeds pasted upon the mind, good principles learnt by rote, lessons in right and wrong, will not eradicate vicious propensities; though people, in spite of their experience as parents and citizens persist in hoping they will. Intellect is not a power, but an instrument not a thing which itself moves and works, but a thing which is moved and worked by forces behind it. To say that men are ruled by reason is as irrational as to say that men are ruled by their eyes. Reason is an eye—the eye through which the desires see their way to gratification. And educating it only makes it a better eye—gives it a vision more accurate and more comprehensive—does not at all alter the desires subserved by it. However far seeing you may make it, the passions will still determine the directions in which it shall be turned—the objects on which it shall dwell. Just those ends which the instincts or sentiments propose, will the intellect be employed to accomplish culture of it having done nothing but increase the ability to accomplish them.

*(Herbert Spencer.)*

---

## The Value of the Gurukula.



In order that we may be ennobled by the moulding influence of some great purpose we must have an ideal, for without an ideal to give it birth Purpose is an impossibility.

We rejoice that India is a land of ideals and that in all ages its people have recognised that there are greater and nobler things prepared for man than mere material aggrandisement or worldly pleasure.

Nevertheless although this idealistic tendency furnishes us with cause for rejoicing, we must face the fact that there is another side of the Indian character, as it exemplifies itself in the lives and thoughts of the vast majority of the masses, which fills those who have India's welfare at heart with deep anxiety.

Indeed, were it not for the fact that with each succeeding year we see more Indians coming to the front whose ideals find their expression in high purpose which leads to action and self-sacrifice, we would tremble for the future of India.

We would tremble for the future of India because her people as a whole, although they have ideals, do not believe in their capacity to realise them,—because their lack of faith in their ability to live up to their ideals has led them, with some splendid exceptions, to compromise and contentment with that which they knew was not the highest and most noble.

Indians know that unselfish patriotism, honesty, truthfulness, kindness, pity, and purity of thought and life are the heritage of man. They know that these are

the things of real value with which alone the soul of man should rest content. And yet, for the most part, they feel that the circumstances and complications of the world in which they live make it impossible to attain to them. Consequently they fall into that state of mind, so devastating to all that is best in us, when, conceiving themselves to be the victims of environment, they allow their lives to be governed by principles which they know are not the highest.

It is this spirit which pervades Indian life to-day. Everywhere we find that there are two standards—one the standard of true righteousness, which dictates without compromise what we *ought* to do, and the other the actual standard by which men live, which measures up to what they think their surroundings will permit them to do and be.

The consequences of this attitude towards life are deadly in their effect upon moral strength and raise tremendous obstacles in the path of national progress. When for instance, in a religious home boys see their father most careful to observe all the ceremonial obligations and deeply devoted to the high and noble precepts of saints and sages, yet know that in business he is not over-honest or at other times always careful to tell the truth, can we imagine that they will not suffer morally? Nor will it help them again in moral strength if they hear him say in honest sorrow that his greatest desire is to live a true and upright life, but that the fact of his living in a world of dishonest men and methods makes it impossible, and forces him to do many things which he knows are not right. Will they not inevitably come to feel that high ideals belong to books, but that in the stern struggle of life men must see to their own interest and employ whatever methods will make it possible for them to look after



them ? This is without doubt the spirit which pervades the life of India to-day, man honours righteousness in the abstract, but the vast majority do not feel that it can be realised in practical life. Hence though India is a land of ideals, it is for most people, also, a land of surrendered ideals.

Yet none who love India truly and unselfishly can rest content with such a state of affairs, for all who have studied the history of national progress and development throughout the world, recognise that advance is impossible unless the nation or the individual has an ideal, believes in it, and is actively trying to realise it. Where nations have lost their ideals, or—worse still—have retained their ideals but have ceased trying to live up to them, the result has been stagnation, deterioration and death.

How can this great defect be combated ? How can Indians be influenced to believe in their ability to realise their ideals, and to incorporate into the fibres of their lives those manly and noble qualities, which for long ages, have been too often confined to books ? It is a difficult problem to solve, for reformers have to wage a deadly fight with one of the greatest enemies of national progress—an adverse mental environment.

Where a boy grows up, forming his character and developing his mental attitude in the midst of a community which lives and acts upon the assumption that it is visionary and impractical for one in the world to attempt to conform his life to high ideals, we can hardly hope that any amount of reading from moral text-books, or the admonition of teachers, will arouse him to that moral vigour which chafes under an unattained ideal, and is satisfied with nothing short of the best.

Without an environment favourable to high ideals and strenuous effort after their fulfilment, it will be well

nigh impossible to bring into existence a generation of young men capable of having a noble share in the social and moral salvation of India. As Max cun has remarked, "Environment begins to operates with the beginnings of life, nor does it ever cease to operate, not for an instant, as days become months and the months years."\* To which we may add with advantage the words of a great Ameriean poet :—

"Nor dream that acts heroic wait on choice!  
The man's whole life preludes the single deed,  
That shall decide if his inheritance  
Be with the sifted few of matchless breed,  
Or with the unmotived herd that only sleep and feed"

How true this is! The foundations of self-sacrifice and noble aspiration, which some day are to blossom forth into generous and heroic action, must be laid hour by hour and day by day, through child-hood, if they are to be laid at all.

Manifestly then, where the general mental and moral atmosphere does not favour the development of these qualities we must strive to produce an atmcsphere which will conduce to such development.

This is exactly what the Gurukula is attempting to do. Its founder saw that the future of India depended upon India's young men, and that none of those who loved their Mother-land, and enthusiastically believed in her and her future, would be able to meet the questions or solve the problems which lie ahead, or serve her in her hour of need. Hence they set to work to create an atmosphere where such qualities would be developed.

And in a great measure it would seem that they have succeeded. In the Gurukula at Kangri are to be

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\* "The making of character;" Cambridge series for Schools and Training Colleges.

found many of those influences so necessary for the building up of character, yet so lacking in the life of the ordinary boy. In the first place the atmosphere of the institution is definitely purposeful. The men at the head of it are idealists and patriots, whose idealism and patriotism do not end with words, but bear fruit in devoted and enthusiastic service. Aside from religion—upon which I do not intend to touch in this article—there could be no greater power in forming the character and standpoint of a growing boy. To live year after year in the atmosphere of great purpose, and to see a ever-growing ideal constantly realised in the lives as well as the teachings of one's preceptors—it is impossible to overestimate the value of this in fitting a boy to live a manly life and serve his country.

These are undoubtedly the two great formative influences in the Gurukula, but there are a host of hardly less important ones. For instance let us consider the question of discipline. In the ordinary home a boy is apt to be spoiled by too much petting and indulgence. This fault is not only confined to India, for in all countries there are adoring grand-mothers, mothers, and aunts. It operates, however, against the development of manly self-reliance and unselfishness in the boy. He grows up to consider that it is his right to be waited upon, and that he has a right to feel injured if his every whim is not gratified. His personal ease and comfort become to him the most important things in life, and unless he is an exceptional lad, overpetting and indulgence are apt to make him as he grows older both selfish and inconsiderate—qualities which hardly fit him to sacrifice himself for his home, much less his country.

In the Gurukula a boy escapes all this. He learns to conform his life to rule—and a very strict rule at that.



He is supplied with the most nourishing food, and at the same time is expected to work hard, and not waste his opportunities. Above all he learns by early rising, cold bathing, and in many another way, that lazy self-indulgence is not our way to true happiness, and that obligation rather than inclination must be the dynamic of the happy life.

There is another matter in which the atmosphere of the Gurukula exercises a profound influence over the lives of its students. In the ordinary life of Indians, whenever any one ventures to criticise bad customs, weaknesses in social organization, or failures in Indian character, he is met constantly by such expressions as " Kya karen ? " " kali-yug hai " or " zamana waisa hi hai." He therefore, as it has been previously remarked, comes to feel that all weaknesses whatsoever are inevitable—the result of the corruption of an age, and that there is no remedy for them.

How different is the ideal of the Gurukula in this respect ! Its faculty fully realise that weaknesses exist on every hand, and that there is much in every department of life which is not as it should be. But not for one moment will they admit that these faults and evils must continue to exist, but by their lives and words are constantly striving to overcome what they consider mistaken or wrong in the lives of their fellow-countrymen. That the writer cannot in certain particulars agree with them as to what these evils are, in no degree detracts from his admiration for their self-sacrificing devotion to whatever they consider to be for the welfare of the motherland.

They believe in India — these professors in the Gurukula. They believe in the greatness of their past, and are confident in the glory of her future. Consequently they are able to teach those in their charge that the evils

of the present can and must be overcome. Though not agreeing personally with many of the conclusions at which the Arya Samaj has arrived with regard to Indian History, the writer is in the heartiest agreement with the spirit in which they teach it. For the person best fitted to teach Indian boys about their motherland is surely the one who loves her deeply, glories in her past good, and confidently believes in her great future. There may be others who teach history with a more exact conformity to what the rest of the world considers to be the facts, but it is this spirit of enthusiasm which *makes* history, and makes the boys which come under its influence the moulders of history.

These are the main reasons why we should appreciate and welcome the Gurukula. With all its defects and like all other institutions in the world it is not without them—it has succeeded in creating within its walls the atmosphere of purposeful effort, which is so needed and yet so lacking in India today. The boys who come from it, after having completed its course, whatever may be their other faults, will love India and believe in her future glory, and, unless we much mistake, many of them will follow the example set them by their masters, giving their lives to the service of their fellow-countrymen. The graduates of the Gurukula, as far as we can judge from the training which they have received, should be strong and manly men, for as Tennyson has truly said.

“ Self-reverence, self-knowledge, self-control,

These three alone lead life to sovereign power,”  
and these are pre-eminently the qualities which the life, teaching, and example of the institution should develop in its students, if it at all succeeds in realising the ideal of its honoured founder, Lala Munshi Ram.

One thing remains to be demonstrated, but this cannot be done until students from Kangri have left the school to take their place in the world. We shall then watch them with the deepest interest as husbands, fathers, and members of society. When once the boys who have grown up in the Gurukula demonstrate to us that they have not only become strong men, but are also tender sons and affectionate members of their respective families, our present belief will become positive conviction that the Gurukula at Kangri and similar institutions have a very important part to play in shaping the destinies of India.

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Let it be remarked that the main obstacle to the right conduct of education lies rather in the parent than in the child. It is not that the child is insensible to influences higher than that of force, but that the parent is not virtuous enough to use them. Fathers and mothers who enlarge on the trouble which filial misbehaviour entails upon them, strangely assume that all the blame is due to the evil propensities of their offspring and none to their own. Though on their knees they confess to being miserable sinners, yet to hear their complaints of undutiful sons and daughters you might suppose that they were themselves immaculate. They forget that the faults of their children are reproductions of their own faults. They do not recognise in these much-scolded, often beaten little ones so many looking glasses wherein they may see reflected their own selfishness.

*(Herbert Spencer).*

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## THE ARYA SAMAJ AND ITS EDUCATIONAL WORK.

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There are in India to-day many movements inaugurated for the purpose of promoting social and educational reform; but of all these movements, and I have looked into most of them, that one, which seems to me to have the greatest vitality, which is animated with the noblest ideals and which has accomplished the largest amount of genuine practical work, is the Arya Samaj. In this article I propose to deal specially with that branch of its work, which has resulted in the establishment of Gurukulas. I have had the good fortune to visit two of these institutions, namely the one recently started at Devlali and the Gurukula Mahavidyala, which has been in successful operation for the last 10 years on the banks of the Ganges a few miles from the sacred city of Hardwar. This last institution I had an excellent opportunity of investigating during a visit, extending over some days, when I was most hospitably entertained by the Governor, Mahatma Munshi Ram and his numerous devoted colleagues.

Let me in the first instance endeavour to interpret in my own language what I conceive to be the leading principles underlying the propaganda of the Samaj and its educational practice. The avowed aim of the movement is the formation of high character among the Indian people. In other words it seeks to develop individuals, who will express in their lives the noblest human qualities. The creation, that is to say, of men and women with a capacity for adaptation to their surrounding circumstances without losing sight of those lofty ideals of perfection, which it is contended have been revealed for all time in the "Veda."

Here, however, arises the main difficulty. What is "The Veda?" The term is ambiguous—I am told by some that it is not a mere tradition; nor is it merely a written scripture, however venerable; but that it is the eternal reality of fact, be it the law of the true relation of all things in their actuality and potentiality, or an unerring expression of that law such as is always revealed to the human mind when purified from all earthly imperfection. These are metaphysical problems; but the concrete fact that emerges from their consideration is that the founder of the Arya Samaj, relying upon the fundamental idea of human perfectability, inculcated toleration as a cardinal virtue.

Swami Dayanand taught that the right interpretation of the Vedas and their correct application to practical life was the highest duty of man. With this object in view he contended that knowledge should be sought from any and all sources that may come to hand; always remembering that spiritual *perception* and the higher faculty of *understanding* were the true goal to be aimed at. He well understood that right *action*, that is right conduct and endeavour, went hand in hand with true knowledge and perception—that these aspects of the mind were not only quite compatible one with the other, but that they were in fact complementary and interdependent. The realization of this grand principal in life is none other than the process of raja Yoga

Now how was this great work to be carried out on such a scale as to bring about the regeneration of India? It was soon apparent that mere preaching was not in itself sufficient. The masses of the people as well as those who were in the position of leaders, whether temporal or religious, were practically all deeply steeped in superstition, ignorance and vice. Even when they listened to the

preaching and seemed to be momentarily affected by it, the force of their evil Karma was such that little permanent impression was produced on their lives. So it was resolved to establish an organized system of training whereby the mind and body of those youths who were sincerely desirous of dedicating themselves to the pursuit of the higher life could be disciplined and nurtured in accordance with the true Vedic spirit

I have already said that tolerance was a fundamental principle of the Arya Samaj method; and my researches have convinced me that, whatever may have been the erratic behaviour of some of its over-zealous adherents, the leaders of the Samaj have, in their recorded utterances, studiously kept that principle in view. I was particularly struck with the eloquent address delivered by Professor Rama Deva at the Allahabad Convention of Religions in January 1911.

In this address Professor Rama Deva contends that even at the time of Gautama Buddha, over 2000 years ago, the pure Vedic teaching, the "true Dharma," had already been lost; and that the Buddha's mission was that of a "Vedic revivalist like Dayanand." This being the case, we must conclude that representative Arya Samajists are prepared to accept the most authoritative Buddhist scriptures as a valuable guide to life and conduct. I regard this as a most significant fact in the present situation; and indeed it would be an inestimable blessing to the Indian people were they to be induced in large numbers to follow this pure and beautiful teaching in the place of the debased forms of religion which now so largely prevail.

One of the most revered names in the Arya Samaj movement is that of the late Pundit Guru Datta. I have been reading lately, in a volume of his published works, a very striking article from his pen on "Pecuniomania." In



very forcible language one of the greatest obstacles to true reform is here set out, namely the inveterate tendency of the human mind to subordinate the end to the means—the losing sight of the true purpose of the triumph of mind over matter in a slavish worship of the instruments which the mind has itself created. Thus it has become a common-place of modern “political” controversy to insist that the first and greatest of India’s need is that she should be relieved from her material “poverty.” This notion is very vigorously assailed by Pundit Guru Datta. He shows that the real poverty from which she is suffering is the poverty of right ideas, of correct thinking and of lofty ideals. He urges that it is this kind of poverty that should engage our first and most insistent attention. He shows that without that the greater accession of mere material “wealth” would be not a blessing but a curse. For, seeing that the great bulk of humanity is both indolent and vicious, more “money,” which means more power to do as one please, leads in practice only to a greater amount of vulgar self-indulgence and profitless waste of time, with a resulting deterioration of character.

These considerations point to the supreme importance of moral training and character building. The Arya Samaj having recognised this important truth saw that the surest way to secure its practical attainment was the establishment of a well-thought out scheme of Gurukulas. What I have seen of these institutions is most gratifying. The children and young men belonging to them are disciplined by love and care. They are zealous, painstaking and happy. Their incentives to effort are not vulgar ambitions, with their jealousies and rivalries, but love of truth, love of country and love of God. They work with noble ideals always in their innermost thoughts; and by means of regular habits, all kinds of games and sports, as well as other wholesome re-creations, they develop sound bodies and capable minds.

## The Home of Promise.

Of the Gurukula what can I say? What shall I say?  
What must I say?

I have promised to write something, and the promise  
will not let me sleep.

Though a toilsome day is over, and Night beckons  
to much-needed rest;

For I'm overworked and fagged, and all the things  
that I would say.

Run to jingle in my weary brain instead of solid  
prose.

But a promise is a promise: I must write as best I  
can;

And all friends are sure to pardon, seeing naught  
save good intent,

While the pessimist would buzz around and settle on  
some flaw

In the very best I'd write had I but health to write  
my best—

As a fly on cleanest skin finds dirt enough to give  
him work,

And with *connoisseur* proboscis singles out what suits  
his taste.

\* \* \* \* \*

Let me now begin to say what I can say, and leave  
the *how*

To follow suit as best it can, like topsy-turvy cart  
drawn by some abs-nt-minded child.

Of the Gurukul I'll say quite simple this:

Three years ago I landed there, a stranger. Three days later, I left a home behind.

Three years ago I alighted — from the clouds—among a set of unknown folk. Three days later I was parting from a knot of lifelong friends.

Two years and more, since then, have I wandered far and wide, in a land too vast for aught save grasp of *future* Man—to many a strange place coming, leaving many a home behind; among many strangers alighting, and parting from many a friend.

Yet my heart has never forgotten the home and comrades left behind.

In this fold of the Mountain's Mother's apron stretched forth to gather from the cities of the dusty plain.

The *children* that are the only real wealth of Ind —

The gift of the India that now is to the India that is soon to be.

A true home, this, that can bear absence without grudging,

And where silence is the shrine and not the grave of kindly thought.

True friends, these, requiring no reminders—trusty comrades to be safely shelved in days of toil and stress,

And found sweet and staunch and true when taken down (all in good time.)

As the threads of Fate in God's great Loom draw nigh to one another once again

So I left, and said "I like it," and I'm sure to call again

At your school of Simple life where mountain-fingers clasp the plain.



And let out the sacred Stream to run her thousand-mile-long course.

Past the hallowed city-shrines to where the Ocean waits his own.

And links up in grim communion all live waters of all lands.

As the common salty body-fluid in which all tissues bathe.

And the Common Life of God in which all creatures have 'their' life.

And to which we must refer the will we *use*, the good we do.

If we would be builders wise, of dwellings fair on Basis true.

So, pray reckon me your brother,

And your Motherland my mother—

'By adoption'—yes, of course, but *mother* none the less for that."

My life is cast adrift in this old land of yours.

Which I vow to love and serve as long as life endures.

And this land of yours is *what?* —A chequered map?

.....White ants.

Might eat it! Earth, rock, water?—These are senseless. Plants?—

Attachment such as theirs is *far too local*. Beasts?

.....

Ah, *wake up, Sons of Ind!* Your abstract mental feasts.

Have left your fathers' bellies far too empty. *What*

Is "India" unless YOU be there to *call her that?*

I think the riddle's answered, and that India's *you* —

And since I have nowhere else to live, I fear she's *myself too!*

In short, 'India' must mean *Indians*, or I'm a Dutchman—which I'm not;

And the way to make Old India more like what she ought to be

Is to cease from all our grumbling at what others fail to do

And to make *ourselves*—yes, *you and me*—a little more like what we'd wish our dearest friend to be.

Now, since more grown-ups are stuck in grooves, and do not like to change,

It is you and I--the *Children* (some are children all their lives)—

It is you and I, the hopeful and the plastic, that *must change*

If we wish this Land of Ind to be restored to Glory true.

The 'Land' consists of *men*. Improve the men, I say  
The men consist of *characters*. Develop these.

The characters in *childhood* may be moulded. *Train the child.*

*The child is all that matters. Train the child: he'll do the rest.*

In such Colleges as this I see the one solid promise of India's future. Here alone can the *spirit* be developed, which shall some day invade the home, regenerate the shop and the office, and improve cattle and crops and land into the bargain. These are the hotbeds of vital spiritual contagion, of true *satsanga*, whence Truth and Love an

Health, made endemic by sustained endeavour, shall some day spread abroad (a mighty scourge.....*for sin!*) and wipe out from the Land's fair face the triple stain of ignorance, and selfishness, and dirt.

*So mote it be.*

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The rules of Brahmacharin in ancient times aimed at making man of a student. Only those are fit to be members of a noble and highly organised community who learn in their school days the lessons of plain living and discipline. The students in ancient times had to live in the houses of their Gurus which were generally far away from the busy haunting of men generally in forests, while learning all the sciences that ancient India could impart—and they were not few—they were scrupulously guarded from participation in all *active* duties of life. They were, in the first place, unmarried, and not like the majority of our High school and College students, with babies at home. They were taught to respect their teachers and rulers, and the teachers and rulers in their turn loved and protected them. They respected the king and king respected them. They had absolutely nothing to do with politics. The sons of kings and ruling chiefs were undoubtedly taught all the laws of political economy (Artha Sastra) and statescraft (Raja-Nite) but even they were not allowed to mix in any political agitation of the time if there were any such things in those days. Nor it can be imagined that a student of those Vedic schools, clad in his garment of antelope skin and bearing a water pot in hand was ever found hurling a deadly weapon against any human being. It was not the duty of the student to carry on the agitation for the redressing of the wrongs, real or imaginary, done to him or his country. If a Brahmacharin broke his vow and transgressed the rule of his asrama, he was looked down with contempt and not in any way encouraged in his wrong path. Such was the student and such the Guru. It is nothing short of a sad decadence of religion, in this land of religion that the noble idea of Brahmacharya Asrama should have entirely disappeared.

[Srisa Chandra Vasu in his introduction to the commentary of Yajnavalkya Smriti].



## On the Gurukula.

Not long ago, this holy Aryavart,

This land of light and leading, wide renown'd,  
Was in a sorry plight for want of faith,

For Vedic light burned low like setting sun,  
Leaving the world to darkness and to dread.

That was an awful time, and demons dire  
Of false religions raised their heads on high,

And oped their mouths to swallow up entire  
The remnants of the Vedic faith and church;

And evil customs, like a mushroom growth,  
Usurped this luckless land, and ruin spread.

There was no hope, no faith, no charity,  
Nor love, nor sympathy, nor sacrifice,

And men grew up self-centred, proud and vain,  
Thoughtless of others, irreligious, mean.

Widows and orphans cried for help in vain,  
And child wives everywhere bewailed their fate,

While softer sex was rudely kept confined  
Within the four walls, like the sheep in fold;

Man, man oppressed and in the name of Faith,  
And Vammargis ruled this Aryavart,

Spreading foul breath and dark'ning all the land.  
And Motherland was sad, and sat distraught,

With matted locks choked breath and welling eyes,  
Her form divine all enveloped in gloom,

And dim like dawn behind a sable cloud  
"And why, O Lord, hast Thou forsaken me,

Thine humble worshipper and devotee,  
To shame, and grief, and direful spring of woes

Unnumber'd;" thus she cried, with hands upraised,

Imploring Heav'n mid deep distress of mind.  
And God Almighty in His mercy heard  
The fateful prayer and the plaintive cry,  
And in a voice resembling thunder's roar  
And smiling said, "Thou, Bharat, shall be free"  
Just at that time a saintly soul arrived  
And stood at Heaven's gate to enter in,  
But presently the widow's woeful moan  
And orphans' doleful cry oppressed his ear,  
And he did, hesitating, thus reflect.  
"Does it become me that I should forsake  
This multitude of men in despondence  
And selfishly enjoy this higher life,  
Which, after many births and penance hard  
I have at last succeeded to obtain?  
No, I will stay on in the world of men  
And help my fellows in their need supreme:  
How selfish if I go to rest myself,  
And leave my kith and kin to lag behind  
Who just at present stand in need of help."  
So saying, this emancipated soul  
Turned back upon the golden gates of Heav'n,  
And came to dwell amid this 'Vale of Tears',  
Unselfishly, and for the good of man;  
And God approv'd and bless'd this worthy choice.  
But who was that emancipated soul?  
That was the Saint and Saviour Dayanand,  
The friend of orphan and the widow'd girl  
Who brought the vanished Vedic light again  
And lit the lamp of wisdom in the land,  
Setting up noblest ideals of life  
Thro' help and service, love and concordance.

And many a boon he conferr'd on this land,  
But none so glorious as the Academe  
Which, by the name of Gurukul, goes to-day:  
For this abode of learning owes its rise  
To inspiration from that holy man.

But what is this Gurukul, what its aim?  
Firstly, it aims to ring out Error's brood,  
To ring in true religion of the Ved,  
And teach mankind the worship of the One,  
The Sole, Eternal Lord of all this world,  
For homage due to Him is, in these days,  
Usurped by wood, and stone, and metal "gods."  
And next it aims to build up character

Which is a passport in this world of men,  
A golden chain which links up nether sphere  
To the pedestal of the Throne Divine,  
A coin current through the Universe,  
A lever fit to raise one to his height,  
And ope the realms of golden hope to man.

Here under wise discipline placed, youngmen,  
Are taught to obey, and to sacrifice,

To learn all moral virtues, great and good.  
To do all things for love, and not for gain;

For service is the noblest ideal  
Which man can set up for his pursuance.

"I'll worship God by serving fellow man"  
Such a resolve the Brahmcharin forms,  
And dedicates his life to service true  
Of the great Orphan call'd "Humanity,"

Who, always with the hands and eyes unrais'd,  
Implores the aid of Heav'n and of man.

Further it seeks to teach its inmates all



The law of Harmlessness which should prevail  
Throughout this Universe to render it  
A proper habitation for mankind  
For surest sign of civilisation true  
Is fellowship with all that lives and moves.  
And right, unselfish action it doth teach  
Minus the hope of fruit or of reward,  
For act without attachment to its fruit  
Sure leads to higher life and goal supreme.  
And young men are instructed here to be  
Bright rays of hope to all their fellowmen,  
And beacon-lights to those that grope in dark  
Doing their best to bring about the good,  
The greatest good of all the Humankind.  
And they are taught to tread the path of right  
Uphold the law and justice at all costs  
And e'en to give their very lives away  
If that be needful for the good of man.  
And they are taught to love the Mother land,  
And make full sacrifice to give her lift  
And place her in the van of nations great  
By ways of virtue and by righteous means,  
They are also taught the civic virtues rare,  
Of loyalty to Sovereign and his throne,  
And respect for authority that wields  
The royal sceptre in his august name.  
Rev'rence to parents and preceptors, too,  
Is taught to young men of the Academe  
For respect due to elders surely is  
An act of merit in this world, and next.

## (SERMON)

"Love ye your brothers as Sri Rama did,  
 Be honest as was Bharat Dashartha,  
 Be loyal to your Sovereign Lord like Karn,  
 And truthful like Yudhisthir, Pandus' son;  
 And self-controll'd like Janak should ye be  
 And brave like Bhim, or conqueror of wealth,  
 And wise and virtuous like that warrior-saint  
 Who, lying on his arrow bed in wounds,  
 High wisdom and philosophy did give  
 To Kunti's warlike sons for helping man  
 And if you are a friend, be friend in need,  
 As was Sri Krishna to that Brahman poor  
 Who, clad in rags, appeared at his gate.  
 Ye shall not kill, ye shall not harbour hate  
 Ye shall not covet, shall not fabricate,  
 Ye shall not cast a longing look on her  
 Who is not joined in marriage bond to you;  
 Looking with friendly eye on all that lives  
 Serving mankind with all your might and main,  
 Discharge your duties in this fleeting world  
 Paving with golden deed your path Beyond.  
 And love ye learning for the learning's sake  
 And be ye students all thro' life, like Vyas,  
 Like Shuk, like Shankar, and like Dayanand,  
 Who left their marks upon the times in which  
 They lived, and taught, and glorified mankind."  
 Such is the daily sermon preached to all  
 The inmates of this noble Academe  
 And such the moral lessons they receive  
 Morning and evening from the High-souled one  
 The worthy Founder of the Institute.  
 But that's not all. This noble Academe

Seeks to revive the ancient culture true,  
Which, through the Arabs, reached the Western lands  
And barb'rous people turn'd to civilised men.

It, at the same time, seeks to ring out all  
The false interpretations of the Vedic texts,

Which unripe scholars of the Continent  
Have to the world giv'n and proved the truth

Of that old proverb current among men,  
"The blind leading the blind must come to grief."

It also seeks to kill out Matter's sway,  
To make life simple, pure, noble, sublime,

And finally the East to West unite  
Assimilating best of each from twain,

For Gurkul institution does not aim  
At pure revival of the bygone past,

But at a synthesis of what is best,  
In western lands with best of Aryavart.

This is what Gurukul Seminary aims,  
And more, to spread the Vedic Dharm all round.

And bring the thirsty souls to Fountain head  
Of the one living Faith of all mankind.

May God preserve this Sapling from all harm,  
From wind and rain, and storm and lightning's flash,

For hopes of ardent souls are centred round  
This Institute and scholars bred there in,

Who, it is hoped, will carry Vedic light.  
To the benighted lands beyond the Main

And driving Error with her hideous brood,  
Enthroned the Vedic Dharma once again,

And with it Love, and Hope and Charity.

"OM ! PEACE TO ALL BEINGS."



S. P. G. MISSION HOUSE,  
ROORKI.

MY DEAR PROFESSOR RAMA DEVA,

I am thinking of your flattering request to write an article on your Gurukul for your next number. I cannot find it in my heart not to write something about it and yet for a transmigrating being like myself, unstable like the waters of the Holy river, on whose ancient banks you with your devoted fellow-workers are seeking to revive ancient India, I am hardly for a day in "one stay," and time cruel being, always tantalising, ever renders my grasp elusive. I should love a retreat like yours, to sit on a quiet boulder beside the rushing stream and in view of the mighty Himalayas—what knowledge and to be face to face with time and eternity!—and think and write! May I ask you to accept this as a poor substitute for an article. To tell you the truth the *art* of writing *articles* I have still to learn! So do accept this, and if you are so disposed give it a corner in your Magazine. The *last* was my third visit to Gurukul and I do earnestly hope it will not be the very last. I mean, that my hope is that God will preserve us both long enough to strengthen the bond of unity and love which I do believe has already been laid. Somehow my visits to the Gurukul have always given me real pleasure. They have been occasions to which I always look back with longing desire for recurrence. The fact is that your affectionate nature, which I am inclined to think must have been that of our ancient progenitors now being revived, has taken hold of us and the peaceful surroundings and the simple "*namastes*" and the academical associations "constraineth me." My dear professor I

must confess I have a very soft corner for you all in my heart. And I am always praying for you, that the voice which bade you arise and act may ever guide you to the end where I am convinced *you and we will meet?*

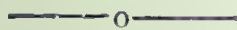
I am so grateful to my friend.—I am unfortunate in not knowing his name—for shewing me round. Your college classes and the library and the Science room were quite new to me. Your library interested me most. I suggested some books which I consider would be likely to interest you on Christian subjects. It struck me that as a society the Arya Samaj in strict obedience to its revered leader Swami Dayanand has had more that is good for any society of the kind of destructive literature so far as other religions and societies are concerned, and it was time that it now made a careful and sympathetic study of the constructive literatures of those religions and societies, on strictly impartial lines.—It has always grated on my ears painfully to hear platitudes hurled against other bodies in the cruelest manner. I am afraid we have also offended in that way—I think, as light dispels darkness even so will knowledge dispel ignorance. And you have chosen a “good part” and the Gurukul is the right means and a formidable opponent to the powers of darkness. I trust you will do everything in the right spirit. Remember Faith, Hope and Charity are considered by us the three primary virtues and for the Gurukul I should add a fourth and a fifth, Reverence and Devotion. Professor Bal Krishna who had won my esteem before I met him at the Gurukul very kindly gave me permission to ask a few questions on ancient Indian History and Philosophy. One or two boys seemed to me to be above the average intelligence.

One thing struck me to be rather incongruous—the European mode of seating. Somehow it did not seem to fit in with the ancient Brahmacharyas dress. Perhaps it is a necessary evil of the times, or is it a good which you would rather not have plucked out with evils? Or perhaps you do not see the incongruity being used to daily witnessing it. Habit is a wonderful soother! However, I fancy your object is to revive the old under the new conditions which obtain, and you are quite right in uniting old and new, but be careful it is a real union and not a mere patching! I was charmed with the general aspect of things. The boys looked so healthy and happy—

I wish you all success. I shall ever remember you in my prayers!

*Yours very sincerely nay affectionately,*

J. B. FRANK.



Crime is incurable, save by that gradual process of adaptation to the social state which humanity is undergoing.....Reforming men's conduct without reforming their natures is impossible; and to expect that their natures may be reformed, otherwise than by the forces which are slowly civilizing us, is visionary. Schemes of discipline or culture are of use only in proportion as they organically alter the national character and the extent to which they do is by no means great. It is not by humanly advised agencies, good as those may be in their way, but it is by the never-ceasing action of circumstances upon men—by the constant pressure of their new conditions upon them—that the required change is effected.

*( Herbert Spencer ).*



## II.

MY DEAR PROFESSOR RAM DEVA,

To correct the impression which your very kind mention of my humble self as a writer among eminent writers will naturally leave on those who may be looking forward to articles on the Gurukuul system of education, I am writing these few lines. Mind you, it is not to vindicate and justify the title of honour accorded by you, but shall I say to stultify it !

You want me to write on the "Gurukul System of Education."

Let me point out my difficulty. The Gurukul as a system of education, in the sense I take it, has been dead now for ages. Whether the institution at Kangri is an exact copy of those notable colleges of our ancient Inda or it is not I am not prepared to venture an opinioin. There are, however, methods and means of training resorted to in the Gurukul at Kangri which have certainly a modern tinge about them. However, I leave the discussion of such questions to persons better fitted to do so by reason of their better acquaintance with ancient and modern systems of education.

Looking at the Gurukul as it is to-day as a system of education it bids fair to hold its own against any that I know. What I know of it, and that is not very much, I must confess, bids me say that you have not yet gone beyond the experimental stage. You are training those in your charge, in a way which would preserve in them what is good and true as Indians and lives through long heredity of manners and customs which in the light that obtains to-day is often misconstrued as being unsuitable and even antagonistic to modern times. In a word I understand the Gurukul has for its most laudable object the establishing of points of contact between the past and

present, bringing the past into line with the present so that the priceless seeds of days gone by may not be lost for ever but may be resown in fit soil and bear fruit under modern climatic conditions, evolving men who may form the nucleus of the future Indian nation as distinct from the monster that we know to-day ! my conviction, as I picture to myself the Gurukula strengthens that the institution has a distinct future before it, if the directors and the powers that be will keep their minds and hearts open to receive fresh impressions and ideas judging them freely and with all sincerity and incorporating them in the Gurukula.

The essential question for you is to teach. "How to live," not in the mere material, but in the widest sense. The general problem comprehends naturally all special ones—the right ruling of conduct in all directions and under all circumstance.

Let me mention a few special problems in the words of a well-known writer—"In what way to treat the body, in what way to treat the mind, in what way to manage our affairs ; in what way to bring up a family (an important question for India) ; in what way to behave as a citizen ; in what way to utilise those sources of happiness which nature supplies—how to use all our faculties to the greatest advantage of ourselves and others—how to live completely ?" These are some of the things which you have to teach. Does the Gurukul do it ? To say that it does will be a statement lacking the proof of history. All that I can say is that it has all the making of an institution that may with reason lay claim to doing it. The justification of its claim would be not in what a similar institution did in the past, because the 'old order has changed yielding place to new' but in

the breadth and assimilative capacity of the Gurukul and free and open mind of its promoters.

With regard to these I may safely say that what I know of the Gurukul and the guiding minds behind it like Lala Munshi Ram and Prof. Ramdeva warrants my sanguine conviction with regard to its future place as an institution for good.

The good rules for young men which I believe are very necessary for them is a feature of the institution talk little hear much, reflect alone upon what has passed in company, value opinions that deserve it—the last under certain limitation.

Another fact which has greatly impressed me and which is so necessary for students is simplicity in living. The Gurukul rigidly enforces it. The ornamental should never be allowed to trench on the really useful. If we only thought seriously we shall find how little is requisite to supply the necessities of nature. There is an unmitigated and unbroken pleasure in the unbought satisfaction of conversation, society, study, health and common duties of nature and the peaceful reflection on one's conduct, which the feverish empty amusements of luxury and expense cannot compare with. It has been truly said that natural pleasures, indeed, are really without price, both because they are below all price in their attainment, and above it in their enjoyment. The young students at Gurukul have all these and happy are they. "Happy" I say but let me make a reservation. Happy indeed if they utilise all these, and learn from them what they have to teach.

The Gurukul lays special emphasis in imparting instruction in *Arya Bhasha*, the mother tongue of the people. There is wisdom in it. To teach the students in the language in which they naturally think has a dis-



tinct advantage. Apart from easy assimilation of the knowledge imparted, by not overtaxing the powers of the brain and mind it leaves them with a larger surplus of energy for longer application, than it would if the instruction were in a language foreign to what the student naturally spoke. In short, there is less dissipation of the intellectual and mental energy and comparatively greater conservation. Yet there is one point which must always be kept in view, and that is, that the Gurukul has still a big task before it which would take a long time to accomplish. It has to create an atmosphere, a history and a philosophy which would be a *natural* blend of the progressive West and of practically a stationary East or rather of a more or less forgotten East. It has to dig up and sort out in the light of the present day thing in general the things of the past and see how and where they can be fitted with one another. This would involve a long series of experiments, presentations and combinations, many abortive, many successful, till you find yourself on the right track running parallel to the West. This means a *future*; which in turn means the *output of the Gurukul*. Immured as they are within the arms of the sacred Ganges have they sufficient opportunities of seeing for themselves conditions which obtain outside their universe. Mind, I am not thinking merely of the education of the boys at Gurukul, I am taking a wider view of things, I am thinking of an Indian nation, of a true and natural blend of the East and West so far as knowledge in general is concerned. Accustomed as they are to eternally listening to the voice of their Gurukul preceptors, which I do not deny has its advantage, have they sufficient opportunities of hearing others who may have different methods of reasoning out things, different thoughts and shades of thoughts and ideas? I am

afraid that is one of the things which the Gurukul lacks. It is still very much exclusive. The students naturally when out, will hold all opinions except theirs as of little value. They will have a struggle to find their level. But will they be prepared for it? It is for you to answer the question. Experience has shown that man has always been a creature of circumstances and conditions which inevitably make him ignorant or intelligent, vicious or virtuous, wretched or happy, proud or humble, receptive or exclusive, sympathetic or otherwise. I shall grant that the Gurukul students will have all the good qualities I have enumerated above; but will they really be sympathetic? On this characteristic depends the true and natural blend of the East and the West I referred to above. Is the first model of beauty and agreeableness which they are forming which consists in a certain relation between our own nature and the things with which we are affected sufficiently broad and inclusive? True learning invests us with grand and glorious privileges and confers on us largeness of beatitude. Then you must needs guide your students so that this beatitude be theirs and through them the world's! And remember that the defects of the mind like those of the face, grow worse as we grow old. My last words are not to be taken as an insinuation against the Gurukul. It is only a warning, nay a mere reminder of adverse possibilities.

May I make one suggestion? Let there be more of English in the Gurukul than there is at present. Bring about a condition in which the students may be able to make the English language sufficiently their own to be able to enter into the minds of English writers. No one will deny that England represents the West almost in all things occidental speaking generally. The

student who can understand English sufficiently to detect the shades of thoughts and ideas and appreciate them, and is at the same time thoroughly conversant with his own is the right sort on which you can build your hope of the future.

To talk the students of Western Philosophy\* and Science in Arya Bhasha without their being able to read them in the original for themselves is only to present them the facts with lights and shades of your own mind on the subject. There will be a tendency to uniformity at the expense of individuality with regard to the students, which should be depreciated.

Another suggestion. Let the Gurukul occasionally hear other voices than those of its professors and masters. There are scholarly men, Europeans and Indians, who may think it a privilege to give the Gurukul the benefits of their scholarship now and again. Honour and respect for all sincere and true thoughts wherever you may find it, is my motto and I recommend it to you.

Forgive the scrabble and the evident hurry. I have my week full. I may have said more, but I feel I must not steal any more of my time.

All good wishes,

Yours very sincere

and affectionately,

J. B. Franks.

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\*In the Gurukula Western Philosophy is taught through the medium of English.—*Ed. V.M.*





THE GURUKULA BHOJAN SHALA, (DINING HALL).  
(A batch of Brahmarshias dining together).

Engraved by Metha Din Dasi, Roorkee



## AN IDEAL INSTITUTION.

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“The entire object of true education is to make people not merely do the right things, but to enjoy the right things : not merely industrious, but to love industry ; not merely learned, but to love knowledge ; not merely pure, but to love purity ; not merely just, but to hunger and thirst after justice.”—*Ruskin*.

“Next in importance to the inborn nature is the acquired nature which a person owes to his education and training ; not alone to the education which is called learning, but to that development of character which has been evoked by the conditions of life.”—*Dr. H. Maudsley*.

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A novel experiment is being successfully tried in education at Gurukul Kangri with a view to preserve the Eastern thought from being swamped by the didactic materialism discernible in our present-day methods of instruction. The ensouling principle of the Gurukul system is the mighty conviction that education is not nor ought to be,—the exclusive privilege of the favored few ; and that although sectarian bigotry and party-spirit may cause men to jar and squabble, it behoves them—as they value their advancement in the social scale, as they wish to be what they ought to be, thinking and reflecting beings, instead of mere machines in the hands of others—that they use every exertion, and encourage and assist others to use every exertion, for their own moral and mental upliftment. When the institution was being launched into existence, the idea was scouted by a race of indolent critics as visionary and chimerical. “Oh!” said they, “you can do no good with that ; the young men are not to be weaned from their homes at the early age of six or



eight. You won't get a dozen students; they would rather spend their time at a hedge-school or at a street-corner talking of everybody's business but their own. Besides, you ought to get the titled gentry to put down their names as patrons, and to serve on your committee, or else you cannot succeed." These and similar other objections, equally frivolous, were gratuitously offered to damp the spirit that seemed to laugh at impossibilities. "Well" the promoters said, "we believe you are mistaken. *We can do something.* When you say that the people are not anxious for the indigenous culture in conjunction with the Western education, you talk of times gone by, when to be educated was tantamount to being Europeanised. We are persuaded that by founding such an institution as this, we are using a primary means of drawing off the young men from the besetting sin of the smart society, by providing a place where they can pass their youthful years with benefit and credit both to themselves and to society. We take them up at a most impressionable period of existence because as the poet says :—

" Our most important are our earlier years  
The mind, impressible and soft, with ease  
Imbibes and copies what she hears and sees,  
And through life's labyrinth holds fast the clue  
That education gives her, false or true."

And as to a list of gentlemen patrons—while we entertain the deepest respect and good feeling towards them—we are of opinion that it will better consist with that spirit of manly independence and self-reliance which we are desirous to inculcate, that we should patronise ourselves, and should have a committee of *workers*, who will consider it a privilege as well as a duty to sacrifice as best as they can to bring the institution within the possibilities of a prosperous career."

Time, the greatest vindicator of truth, has shown which of these two opinions was right. Instead of a dozen, the institution now numbers two-hundred seventy-four eager and attentive students and the number is rapidly increasing. It speaks volumes for the worth of the institution to note that the most cordial good feeling prevails, and that such of the members as are competent, cheerfully and willingly lend a helping hand to their less-favoured fellow-students. When one witnesses such zeal and earnestness in the rising generation, he is tempted to recall the brilliant passage from Horace Mann:

“ There is a time when the youthful heir of a throne first comes to a knowledge of his mighty prerogatives; when he first learns what strength there is in his imperial arm, and what happiness or woe waits upon his voice. So there must be a time when the vista of the future, with all its possibilities of glory and of shame, first opens upon the vision of youth. Then is he summoned to make his choice between truth and treachery; between honour and dishonour; between purity and profligacy; between moral life and moral death. And as he doubts or balances between the heavenward and the hellward course; as he struggles to rise or consents to fall, is there, in all the universe of God, a spectacle of higher exultation or of deeper pathos? Within him are the appetites of a brute, and the attributes of an angel; and when these meet in council to make up the roll of his destiny and seal his fate, shall the beast hound out the seraph? Shall the young man, now conscious of the largeness of his sphere and of the sovereignty of his choice, wed the low ambitions of the world, and seek with their emptiness to fill his immortal desires? Because he has a few animal wants that must be supplied, shall he become all animal!—an epicure and an inebriate—and blasphemously make it the



first doctrine of his catechism—"the chief end of man"—to glorify his stomach and enjoy it?"

The institution deserves the most grateful recognition at the hands of all men of light and leading for taking hold of young India at the parting of the ways and emphasizing on India's hope and pride the wholesome doctrine of building up a good character which is the crown of all instruction worth the time and money expended on it.

Character is, indeed, the greatest word in education, and character to be great must be individual. The man whose mind is a mere facsimile of the passing age has little that is either great or noble about him. Nothing but what has been gained by association and contact; a thin impression easily rubbed out—nothing individual. The mind that makes itself felt on society, that leads, directs, and governs it, acts of itself; has no standard, save that which a knowledge of men and things will give it. Its sympathies are of the broadest character. Its desires and anticipations converge in elevating and humanising universal man: in bursting his conventional shackles, elevating him in the love of truth, and developing the divine image.

In education we have too much lost sight of the grand end of all training. For the future, let there be a difference. A more glorious time dawns upon the rising generation. It rests with us, as to how far our offspring shall aid us, in bringing about this new era, in which mind shall be less under the influence of matter, and the wants of the world be supplied.

The romance of military glory is fast passing away. Dreams of conquest and universal empire are already giving place to philanthropic inquiry and civilisation.



To encourage this individuality of character, this preparation for usefulness, even in the present artificial state of society is less difficult than might be anticipated. If a child has a good physical and moral education, blended with a close attention to the opening blossoms of its tender and susceptible mind, and its power be rightly directed, much has been done. Gradually, will the grand purpose of its existence dawn upon its mind. It will resolve to live for the amelioration of humanity.

Ruskin says : Education does not mean teaching people to know what they do not know—it means teaching them to behave as they do not behave. It is not teaching the youth the shape of letters and the tricks of numbers, and then leaving them to turn their arithmetic to roguery and their literature to lust. It is on the contrary, training them into the perfect exercise and kingly continence of their body and souls by kindness, by watching, by warning, by precept and by praise—but, above all, by example.

“So all intolerable wrong shall fade,  
No brother shall a brother's rights invade,  
But all shall champion all :”

With such a noble end in view, the institution may well awaken in every person of any education or possessed of the slightest power of imagination, an enthusiasm which should make him zealous in real services, such as gifts of money and other modes of promoting the welfare of the academy.

The course of instruction extends over a period of sixteen years and embraces all that is best in the literatures of the East and the West. In an age of religious indifference, such a revival of antique learning is eminently adapted to strengthen the self-esteem in our young men by

provoking their dormant faculties to emulate antiquity in works of living loveliness and vigour. Nor are the claims of common life ignored, and the scheme of studies includes the classical works on scientific subjects. The methods of teaching exhibit a deep study of the principles enunciated by eminent educationists of the West. Hence we find the following principles closely adhered to :

- (1). Education must be based upon the study of the individual to be educated - hence it must be in accordance with nature.
- (2). All the powers and talents must be developed and this Fröbel recognises as the right which belongs to the child.
- (3). Even in the child the individual is to be honoured and considered, and therefore education is to begin from the cradle. In this first education the child is to suffer no harm, either from sins of omission or commission.
- (4). The impulse to act—the most important factor in education—must receive adequate encouragement and satisfaction at every age, and at each stage of its development.
- (5). From earliest infancy the child must be trained to work, and be thus prepared to face the duties of life.
- (6). In order to develop the mental powers in logical order, Fröbel, like Pestalozzi, wishes to rise in all things from the object itself and from personal experience, and wishes thus to bring the child naturally from the thing to the image, from the concrete to the abstract.

- (7). Frœbel wishes the child to be educated in close relation with its surroundings and with nature, thence rising to the conception of God, and gives the most charming illustrations how this can be accomplished.

“The environment,” says Clifford Harrison, “that lies open to men rationally developed is as vast as the ideal that lies before them. This environment is not a spiritual matter merely; not of the soul alone, but of body, mind, soul, and spirit; not of heaven only, but of earth as well; not of eternity and beyond, but of time and here.”

- (8). Frœbel also wishes to form the character by leading the child to a personal comprehension of things, to right personal judgments, and to independent action.

- (9). The child's unquestioning trust in those from whom he has received life and the means of subsistence leads to his implicit faith in his parents or guardians; he feels his dependence upon their care and love, and this arouses the sense of gratitude. Such feelings, strengthened and intensified, lead upward to the love of God, and form the basis of all religion. This harmony in feeling and willing in knowing and doing, tends to build up an harmonious manhood, the goal in which all educational aspirations culminate.

These and similar results are gratifying signs of progress, and must be great encouragement to all those who are anxiously labouring for the education and advancement of our race. Though the number is small, it is an atom of that mighty leaven which must eventually, “leaven up the whole lump.” The success of the institu-



tion shows how an honest determination to do good works wonders in the teeth of unreasoning opposition. Education is a slow process, and must be content to wait for its results weeks, months, and often years. Happy is it when time reveals that the influence which has been at work is pure and holy, producing fruits of like virtue. There is a vast amount of ignorance remaining, which ought to be, and must be, exterminated. Let the thirst for knowledge become contagious, so that, in the fulness of time, he who does not use the means which are provided, and foster, encourage, and bring into active exercise, the latent energies of mind, which are smouldering within him, may find that he has been far outstripped in the march of intellect, and in all that contributes to make man useful and ornamental in the sphere in which he moves; and may, at last, have the *consolation* of knowing, that he is regarded by those whose advantages and opportunities were once greatly inferior to his own as a dolt and a laggard.

In concluding this brief sketch, I do not know that I have anything more to say to the friends of the institution, except "Heaven bless you!"

"Farewell! A word that must be and hath been—  
A sound which makes us linger;—yet—farewell!"

KESHAVLAL L. OZA, M.A.

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## EDUCATION IN ANCIENT INDIA

(From the Convocation Address of the late lamented Mr. Krishan-swamy Iyer).

A mercantile view of education is inconsistent with the traditions of this country. Learning in this land has always had an exalted place. It marked out a whole class for pre-eminent honour and distinction. *Arthakarika vidya*, learning which brings in gain, has doubtless been one of the aims of life. But a higher ground for the acquisition of knowledge was the Upanishadic teaching, "Whatever one does, if done with knowledge, yields greater results." The transcendental ideals of the Indian systems of philosophy which scorn the delights of a material world, the doctrines of Karma and Reincarnation dominating Indian thought and life, which reconcile the student to the indefinite postponement of all recompense for labour, and the overwhelming accumulating of ritual as a part of religion, have assigned to learning and its votaries a place in national life almost unapproached in the history of other ancient lands. The early period of life, extending over twelve to twenty-five years, was, in the case of every man of the regenerate castes, ordained for study with the teacher. The sciences and the arts were open to all, though on the Sudra their cultivation was not binding. The goddess of learning, wife of the Creator in the Divine Trinity, has an annual festival in her honour, observed by all Hindu castes and communities. "Knowledge for knowing's sake and not for the gain it gets, the praise it brings and the wonder it inspires," has been held aloft as the highest end and aim of education. Let not modern conditions of life darken

the splendour of the ancient ideal of learned poverty, before which even the diadems of kings have rolled in the dust.

The University as a community of teachers and scholars and a nursery of lofty ideals and large aspiration is not a modern idea or one peculiar to the West. The *Parishads* of post-vedic times like the one in which Svetketu Aruneya was, according to the Brihadaranyaka, confounded by King Pravahada's question propounding problems of philosophy, the priestly congregations, in *Sangharamas* of Buddhist days like the great halls of Nalanda spoken of by Hiuen Tsang, the *Sangams* of the Tamil country whose fame lasted many centuries and the last of which sang the praises of the immortal *Kuroal*, the Mutt organisations of more modern times dotted all over the country, were all gatherings of the most learned and thoughtful men of the day, engaged in religious, philosophic and scientific studies or discourses, and centres of the highest culture.

Religion has always fed the lamp of learning. Cathedral and monastic schools pioneered the way to the mediæval *studia generalia* of Europe, parents of universities like those of Bologna and Paris. So in India the premier class and the monastic orders in their quest of God and their search into the mysteries of the universe, gathered in groups in forest or mountain solitudes to learn and to teach. The temporal power stood aloof for many centuries from the cloisters of learning in Western lands. But it was the privilege and the boast of Kings in India to make their courts the arena of intellectual combat amongst the learned of the land and to proclaim themselves the patrons of poets, philosophers and sages. It often occurred that Brahmins who had sought retirement and Kshatriyas who had renounced their sceptre,



*Vardhakye munivrittayah* in the words of sweet Kalidasa, attracted the disciples by the boldness of their speculations and the sanctity of their lives. It has also happened that individual teachers of great personal sanctity and renown established themselves in historic places of pilgrimage and gathered students around them from various parts of the country, who lived with their teachers and served them in humble ways during the period of studentship. Benares, of all cities the most sacred in the world, with a longer record as centre of thought and learning than Athens, "the mother of arts and eloquence," or Imperial Rome, long the seat of unparalleled temporal and ecclesiastical power, or historic Paris, of varied interest and widest culture, or London, the gate of the world's commerce, - Benares has exercised the most powerful charm on the Indian mind for ages not less for her illustrious roll of teachers than for her being the gateway to heaven for the pious Hindu who heaves his last breath on the holy ground enriched with numerous temples. The tragedy of King Harischandra's life which has indelibly impressed upon the hearts of Indians the Vedic formula that there is no religion higher than truth, *Satyat nasti paro dharma*, was enacted there. Gautama, the lord of the Sakyas, abandoning his royal heritage, sought within its precincts the way to salvation through all the learning of the age gathered on the spot which marked the confluence of the Ganges with the Asi and the Varuna. Sankara, perhaps the most profound of philosophers, ancient or modern, carried to Benares his daring speculations and the truths he saw "with vision divine" for the approval of the mighty intellect. Learning and knowledge have for centuries shed their radiance around from other famous seats as well, like Madura and Navadivip. The inheritors of a past so glorious, the descendants of genera-

tions to whom the cultivation of knowledge was a religious dedication, can need no other incentive to literary, scientific or philosophic pursuits than the conviction that knowledge is its own reward.

The curse of intellectual barrenness is not upon us. But you cannot seek repose on faded laurels. The land that has produced in the realms of poetry, Valmiki, Vyasa, Kalidasa, Tulsidas, and Kambani to name only a few, in the region of abstract thought, Kapila and Kanada, Sankara and Ramanuja, and in the practical sciences, Panini and Patanjali, Charaka and Susruta, Aryabhatta and Bhaskara, the land on whose breast have walked the blessed feet of Krishna and Buddha and a host of lesser saints and sages, has no need to fear comparison with any quarter of the earth's surface. The illustrious roll is not exhausted. The fruitful womb may yet bring forth children of genius, the stalwarts of coming generations. The mighty stream of master minds which filled the land with plenty may in a season of drought have thinned to a tiny channel, but signs are not wanting that it may swell again to a flood.

The contribution of the East to the world's thought, the world has, however, not fully realised. In the words of Professor Macdonnel, "The intellectual debt of Europe to Sanskrit literature has been undeniably great. It may, perhaps, become greater still in the years that are to come"

We seem to be in the throes of great births though the process is slow that brings them to the light of day. The summons has gone forth in every direction calling upon all to rise to the full height of their manhood. The greatest book of wisdom yet known to the world, the Mahabharata, which threw out the bold challenge, "what is not here is nowhere," has said that even Scriptures are not Scriptures if they cannot stand the rest of reason. Some of you may

take your place amongst the glorious band that with uplifted torch illumine the recesses in which the treasures of nature lie buried. Let your motto be what the Emperor Asokavardhana proclaimed, I understand to be right, I desire to practise." With brains enlarged and hearts expanded, with character ever more valuable than intellect, with trained capacity greater than knowledge, "go ye, O wander forth for the gain of the many, the welfare of the many, in compassion for the world, for the good, for the gain. for the welfare of men." Go where you may and do what you will, treasure in your hearts that priceless refrain of Hindu sacred literature thrice repeated on every occasion to secure its virtue on three different planes of human endeavour.

PEACE !

PEACE !

PEACE !

SHANTIH !

SHANTIH !

SHANTIH !



## Ancient and Modern Educational Systems of India.

### VII.

#### THE GURUKULA AT HARDWAR.

*(A communication from Mr. Myron H. Phelps, B.A., LL.B.  
of New York).*

Sir,—At the close of my last letter I was discussing the reasons which had caused the adoption of ascetic habits of life in the Gurukula, and I pointed out that however erratic such habits might seem in the West, they are quite natural and acceptable to the Indian in whom the religious emotions have been awakened, and who has really turned his face towards that aspect of life; and I adverted to the further fact that this mental and spiritual attitude is readily adopted by the Indian. Were the question with regard to the Arya Samaj as a whole, I could not of course claim to know that large organisation as thoroughly as I believe I know the Gurukula, and therefore I could not speak with the same degree of confidence: but with regard to the Gurukula I can say without hesitation that beyond all question the basic motive which makes possible its work, which is actually the driving power behind those who are devoting the energy of their lives to its furtherance, is pure spiritual aspiration. This being so, the asceticism which is there practised should excite no surprise, as every Indian who has studied his sacred books or been instructed in their teachings knows that simple and ascetic or non-sensuous life is the wholly indispensable condition of developing spiritual aspiration and conserving spiritual force.

I have said that the Aryas attribute the attitude of Government towards them largely to the false reports of hostile detectives and I think no official of experience will

care to deny the liability to such deception. It may well be that reports are checked where possible, as I have been told and believe to be the case, and that much pains are taken to get at the truth; and yet it cannot be doubted but that the constant pressure of an antagonistic bias in the minds of a large section of the detective force must colour the resultant impression which these reports produce. But I ought further to say that it is not at all the detective service as such to which the Aryas object. They realise the difficulties of an alien Government and the necessity under which it labours of largely depending upon this means for acquiring information. They know, in fact, that all Governments, whether alien or indigenous, employ such a service to a greater or less extent, and they know how difficult, in fact how impossible, it is to fill that service with trustworthy agents. What they do, very strenuously and it seems to me reasonably, object to, is that these dangerously fallible reports should be credited or acted on without first being submitted to them as to essential facts, for criticism and explanation.

Thus it is commonly said in Government circles that seditious speech-making by itinerant Aryas has been common, and the leaders are held up to censure because they have not stopped these activities. The reply of the leaders is that they have not known of any such speech-making, and have no means of hearing of it, having no detective service at their disposal; as a matter of fact they do not believe the statement made to be true of any of their members. If the Government would take them into its confidence it would be easy to either prove the falsity of the reports or to discipline the erring members which they are very desirous to do if there are any. Still more, they say, it is known that seditious writings have been distributed and seditious speeches made in the name of the Arya Samaj



by persons merely pretending to be Aryas for purpose of falsifying the character of the organisation, and that this reticence of Government with them makes difficult or impossible the detection and exposure of such persons which would be certain and easy if the leaders were consulted by the Government, and so able to act in co-operation with it.

But whatever the source of the alleged unjustified impression, which is so deeply deplored, as I have stated heretofore, the results which are liable to flow from it are most serious, and the situation calls for the exercise of uncommonly good "commonsense" on the part of those in authority. If it is placing undue confidence in malignant reports originating in private enmity, the Government is in danger of falling into a position open to the gravest criticism, not to speak of the certainty of inflicting injustice upon those who are, so far as I have had the opportunity to observe them, by disposition and also from interest in reality the most loyal, and should be the most useful subjects it has in India. I say "most loyal" advisedly, because I have found that Aryas well realise—very keenly realise., I should say, by reason of the experiences they have gone through—that but for the protection which they are given by the British Government they would not be able to freely develop their social, religious and educational institutions as they are now doing. Because of the intensity of their convictions and their earnestness of character, this facility is very highly prized by them, and in consequence their disposition to uphold the established order is actually the strongest I have seen in the country. No doubt this statement will be received with surprise and scepticism in some quarters, but I can only state what I have seen.

To even hint that such enlightened and upright men as distinguish the Government of India could frown upon



an institution merely because it was likely to produce men of sound principle and strong character, would be an insult which could hardly be forgiven, and which I would be the last man in the world to offer, since I do not believe it possible of these men in high positions whom I have had the good fortune to know; but I think that I ought to state, indeed I feel obliged to state, a circumstance which I have observed, *viz.*, that the attitude of officials which I have endeavoured to depict is driving some sincere men to believe that there is truth in that view of the matter, and I must further say that it is a fact which is not easily forgotten that the four best schools—by far the best schools in my judgment—I have thus far seen in India, namely, the Hindu Girl's school of Conjeeveram, the Gurukula, Mr. Rabinranath Tagore's school at Bolepur and the Brajumohan institution at Barisal, are all of them looked upon askance by Government. Indeed, I have been forced to believe that the lower ranks of the Government service is imbued with the detestable spirit of seeking to repress everything which tends to build up strength of character, and I would strongly appeal to responsible officials to look for this spirit and determinedly stamp it out as they value the welfare of the country committed to their charge and the good name of British rule.

It seems to be the habit,—more accurately, I suppose, the policy,—of those who are unfriendly to the Gurukula, notably certain Anglo-Indian papers, to insinuate that it is difficult or impossible to ascertain exactly what goes on in its isolated precincts. Of course a three mile walk is a difficulty for some people, but otherwise nothing could be further from the truth, as I can myself abundantly testify. I have lived for two months in the Gurukula. I know that everything about it is as open as the day. Anyone is welcome there at any time, and I have heard those in

authority repeatedly say that nothing would be more gladly welcomed by them than the opportunity to extend the cordial hospitality of the institution to representatives of the Government for any length of time. Finally, the position of the institution is very insecure. Beyond two lakhs invested in buildings, a lakh in land and a lakh in money at interest, it has no endowment, paying its way from year to year by current subscriptions and gifts. Subscriptions have so far been fairly liberal, but such a support is obviously very unsatisfactory. The Gurukula needs an endowment of a crore of rupees. I cannot conceive of any institution which could make a stronger appeal to Hindu sentiment, regardless of all sectarian feeling. In its freedom from all charges it supports as do few, if any, other schools in India, the splendid ancient ideal of the duty of the community to its children. It brings back and makes living the best period of Indian life. It reverences and realizes the loftiest ideals of Hindu thought. It promises, indeed, gives a trustworthy assurance of restoring to the people of India, their ancient virtues. No one can live for a time in the atmosphere of this school without feeling full confidence that the men who receive its training will be of genuine worth and integrity, whose work in the world is certain to advance the welfare of their countrymen and of mankind. My observations long ago convinced me that in training of the sort which this school is pre-eminently qualified to give lies for the present the *only hope*, so far as human prescience can determine, for the development in India of that manly and elevated character which alone can achieve a future for the country commensurate with its glorious past.

The impartiality practised in the selection of its students is in keeping with the liberal and democratic spirit which pervades the institution. It has evidently secured



a considerable hold upon the respect and consideration of the public, for the applications for admission, which come all over India, are *ten times* as numerous as can be accepted. Last year the number of applicants exceeded 200, of whom but 20 were admitted. This large number of applications was not due to the fact that no fees are charged, since that was not the case when these applications were made. Indications now are that the applications this year will exceed 300. Choice between the applications does not depend in any degree upon acquaintance, friendship or previous support of the institution, but solely upon the promise of the boy who is proposed. Low caste is no bar, there being several in the schools coming from the very lowest ranks of the community, Intelligence and physical health are carefully tested, and these are the chief factors which determine the choice. The principle enforced is that all personal considerations must give way to the good of the institution and its success, which demands of course the selection of the best material. Only last year the son of the headmaster of the school was passed over, although he stood only 26th on the list of the applicants in points of availability. As I said, it is many months since I reached the conviction that residential schools are a necessity for effecting the regeneration of the country. In the course of discussions with others, many objections have been raised, all of which seem to me to disappear in light of the experience of this institution and what it is accomplishing. One of the chief of these objections has been that such an institution, unrecognized by the Government as would probably be the case, would not get the patronage from the public which it requires. The keen competition for entrance above noticed effectually disposes of that contention, at least so far as the Gurukula is concerned. But I think there is also another answer to it. I feel certain



that when the Government sees the quality of men which the Gurukula are able to turn out and do actually produce—their trustworthiness and capability—it will voluntarily grant the institution's recognition and seek to employ their graduates. I have not found the responsible officials of this country either stupid or obstinate, and I am confident that their present prejudices against this school are based on misapprehensions of its character which are certain to be scattered by the results which it will show. Nor is it an inauspicious circumstance that while I have had this letter under consideration I have learned that within two months a graduate of the National College at Calcutta has been given a Government appointment. But whether this Government recognition comes to them or not, the graduates of this institution and others like it will certainly have a wide field for the exercise of their abilities, and a field which ought to be much more attractive than clerical employment in Government service—a career which in every other civilized country with which I am familiar—most emphatically so in America—is regarded with something akin to contempt. Even in India banking and commerce will absorb a large number of men of known integrity; while journalism, agriculture, teaching and some of the mechanical arts easily acquired will afford a sufficient livelihood for more of such highly qualified men as the Gurukulas are capable of producing—men, it should be remembered—of simple and inexpensive habits of life—than are likely to be turned out for many years to come. As was well said to me there, for men who have self-confidence, who live simply, who have been trained from boyhood to meet difficulties, it will not be hard to get on. A boy's chances for a self-sustaining, honourable, and in the true sense successful career are advanced, I believe, by the Gurukula training as by no other education available in this country—or I am inclined to add in any

other. In many respects of course the schools of other lands have very great advantage over this or any other school in India ; but in facilities for character-building, incomparably the most important part of education from either a practical or an ideal point of view, having as it has, natural surroundings which in health, beauty and general fitness for the purpose are not easy to surpass, a staff conspicuous for their appreciation of the greatness of their task and their steadfast devotion to its accomplishment, and, above all as a basis of instruction. and life incomparably the loftiest and most comprehensive course of sound ethics and spiritual inspiration in the world. This much is certain—that it possesses advantages which it will be very difficult to find united in any other institution.



## The Pioneer's Comment on above.

We published a couple of days ago the concluding number of a long series of letters on Indian education by Mr. Myron Phelps, an American visitor, who has now made the subject his exclusive study for the best part of a year. Mr. Phelps either arrived with or quickly came to the conviction that the English system is all wrong and that the only chance of getting the good out of the youth of a country lies in instruction in its own tongues and on national lines of development. Holding strongly to that belief his interest in the Colleges and High Schools of the ordinary type was early exhausted, and his search for higher things took another road. He has had the fortune to find four institutions of which he is able to speak well, and they none of them owe much to the Educational Department. These are the Girls' school at Conjeveram, Mr. R. Tagore's school at Bolepur, the Brajmohun institution at Barisal and the Gurukula established by the Arya Samaj at Hardwar. The last has been elaborately described by Mr. Phelps in his later letters, and according to his glowing description it must be an ideal place of education, worthy of the golden age, real or mythical, of Hinduism, and as different from the wholly utilitarian departmental school as it is possible for two things going by the same name to be. Their high motives, truth of character, purity of conduct, are fostered side by side with a severe standard of mental application, and thanks to a devoted body of teachers working in the apostolic spirit, the combination is successfully maintained. It is as though we could get hold of the Balliol scholars and the lights of Trinity and bring them under one roof at Cuddesdon—no beer, no tobacco and no racy stories. But this admirable Hardwar institution suffers nevertheless from one of the vulgar wants of humanity—it is sadly short of



funds. It has no endowment, it is living from hand to mouth, and for want of accommodation it cannot do a tithe of the work it might. Out of 200 applications last year Mr. Phelps tells us that it was able to admit only 20. This is a singular commentary on that zeal for education of which we have been hearing so much in the Council discussions. "I cannot conceive of any institution," writes Mr. Phelps, "which could make a stronger appeal to Hindu sentiment regardless of all sectarian feelings . . . . It brings back and makes living the best period of Indian life. It reverences and realises the loftiest ideals of Hindu thought. It promises, indeed gives, a trustworthy assurance of restoring to the people of India, their ancient virtues. No one can live for a time in the atmosphere of this school without feeling full confidence that the men who receive its training will be of genuine worth and integrity, whose work in the world is certain to advance the welfare of their countrymen and of mankind. My observations long ago convinced me that in training of the sort which this school is pre-eminently qualified to give lies for the present the *only hope*, so far as human prescience can determine, for the development in India of that manly and elevated character which alone can achieve a future for the country commensurate with its glorious past." And yet when they have an institution of which this can be written by a foreigner who has been attracted to spend two months within its gates, and which merely requires fostering, the Hindus of these Provinces can only think of a University in the clouds which will cost ten times the money and then may be a very indifferent success. It is like the wealthy Brahman who will not spare a few hundred rupees for the saving of a beautiful temple that is falling into decay, but cheerfully spends a lakh on putting up a brand new superfluous next door to it.

## The Coming Millennium.

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*'It is an ill wind that doth no body good.'*

It is fully known to our readers that of late there have constantly been made bold attacks on the work of the Gurukula Institution. Innumerable misgivings and speculations have been indulged in concerning its phenomenal destruction and sudden collapse, but its enemies have been spending powder and shot in vain while the furious tempest has at last consumed its own energy. All the prophetic strains have come to nought while hopes cherished by many hearts have proved to be as visionary as ever an illusion has been.

It has been truly said.

*"Many a foe is friend in disguise,  
Many a trouble a blessing most true."*

It is the most common experience of the world that men who are born with silver spoons in their mouths seldom attain the envious heights of glory. We rarely hear of the great sons of great men. Ashoka, Budha, Muhammad, Alexander, Caesar, Napoleon, Washington, Wellington and others too numerous to mention have not given their equals to the world. Verily nature is not lavish upon those who are artificially brought up with the fostering caresses and enfeebling attentions of rich parents. Do you not pity those feeble forest trees that must grow where the winds never blow with tempestuous fury? You would never find a great beautiful oak, never a grand, well-developed pine, never fruitful trees where the winds are not permitted to work with great energy. Instead you would find swamps of stagnation and cesspools

pervaded with deadly miasm ; also you would find loathsome beasts there—repulsive creatures unfit to live above ground, crawling and wriggling in the undisturbed sinks of nastiness.

Our *Brahmacharies* with bare feet and naked heads are exposed to the effects of the scorching heat, biting cold, showering rains, dire and chilling winds—in short to all the inclemencies of the boisterous and treacherous weather, but they are more patient, strong, healthy, hale and hearty than the city students luxuriously clothed can ever be.

So the Gurukula cannot fully succeed if it is not now and then exposed to fits of severe criticism—if not threatened with depressing disasters and unfortunes, repulses and defeats. Our failures, defeats and falls brace up our courage, confer manly vigour upon the constitution and purge out all its accumulated weaknesses. Man is liable to err and he learns by bitter experience more than by precepts. It is but natural that the institution should have committed some mistakes in its childish ignorance, but it should be borne in mind that it is as yet in its blissful angelic infancy and hence we ought not to expect the wonderful fruits of the glory of its prime.

We believe now that the storm has passed, the Academy has mustered greater strength to meet dire disaster, oppressive misfortunes and cataclysmic accidents that might be in store for it in the dark womb of futurity.

Our highest victories have been through fearful disappointments, soul-sickening sorrows, dire defeats and desperate adversities. As we have now easily surmounted all obstacles, we will certainly cross the desert of sorrow, the vale of tears and disappointment if we remember the words that '*flowers bloom over the death bed of that mind*



*which sees God's smiles behind frowning clouds and tempests."*

Now we will proceed to discuss *the excellence and importance of the so called antediluvian Gurukula system* of education. The world has been and is even now suffering from universal heresy, atheo-mania, pecuniomania, and self-forgetfulness. We will briefly see the nature of those diseases and their present remedies and will then try to show that *the promised Millennium is not far off* if this system is universally adopted by men of every creed and clime.

### THE HOLY INQUISITION.

When we cast a glance at the religious history of the world, we clearly see its fair face blackened with the cold blood of innocent victims. We stand aghast at the appalling sight of the means adopted and sanctified by the Holy (?) Inquisition to suppress heresy—means such as, the wheel, the rack, the gibbet, the guillotine, and the burning pile.

*But cruelty and selfishness defeat their own ends.* Rightly did these unchristian practices fail in checking the onward rush of the so-called heresies.

### VIRTUOUS ISLAM.

Now turn your eyes from Christianity to the spread of Islam, and you find still more deplorable scenes. It was believed by some fanatics that all but the followers of Islam were consigned to lower than the lowest hell after leaving this mortal coil while here below they ought to be looked upon as lawful prey and property of the true 'believers.'

There was a time when *this secular though perhaps altogether erroneous interpretation of Islam appealing to the lowest and worst passions of mankind* could make

headway by means of the sword, by promises of a goodly share in the government of various countries and by the offer of a poorman's heaven peopled to over-flowing with houries and abundantly be decked with trees of delicious fruits.

It would be admitted on all hands that the only feasible method of converting other people is through bare logic, overflowing love and noble self-sacrifice. At one time some preachers of Christianity and Islam foolishly abandoned these peaceful methods and foolishly diverted their energies into the bloody path and hence their partial failure. *Verily violence is always lost* and defeats its own end, while simplicity, patience, universal love, self-abnegation, and altruism richly and justly succeed. The Gurukula produces men wedded and devoted to these high virtues and for that reason its alumni would be successful in preaching a true religion.

#### UNIVERSAL HERESY.

*"If right made might in every fight  
The world would be the better for it."*

Is it not a strange phenomenon that the devotee of every religion should consider himself better than others? The Greeks called the people of other countries *Barbarous*, the Germans named themselves *Sharmans* (Brahmans) and for that very reason others were barbarous in their eyes. Look again at the untutored Saxons when they first inhabited Britain. They expelled the indigenous men into the woods and mountains and called them *whelsh*—uncivilized. Once more behold rotten China. Her inhabitants call themselves *Celestials* (Devas) and others they look down upon as far inferior beings. The Muslim world presents a still more wonderful and momentous illustration of the same

principle. The followers of Mohammad called themselves *Muslims*—*men resigned to the will of God*—virtuous people—while the men of many other religions were named *kaffirs*. But for mankind to be thus torn to pieces on account of the religious and political animosities yet burning with all their native and pristine vigour, while narrow creeds have done their worst to inflame them to red heat is

### ATHEO-MANIA.

The second characteristic peculiar to this age of ours is unparalleled mental activity, unprecedented suppression of religious faith, or the wonderfully incorporated and incarnated atheism in the shape of temple priests. You can not but sorrowfully perceive and readily acknowledge that the superficial, external, evanescent and material things of the present pay existence are sought for more eagerly than the spiritual and eternal realities which pertain to a superior life. You must have realized that to-day true faith is as uncertain and fluctuating as the shifting sand on the sea shore, nay, you must have forthwith deplored the complete destruction of all faith in spirituality and heavenly things. Is it not true that soul-elevating morality and noble self-sacrifice have been replaced by an unbounded sweep of unstinted materiality, soul-killing secularism, degrading terresterialism and narrow-minded sectarianism? Has not the world forgotten that beautiful and truthful saying that 'that which is born of the flesh is flesh, and that which is born of the spirit is spirit,' that which is flesh dies, goes down, sickens and despairs while that which is spirit goes up and on because it is immortal and can not die? The people have clean forgotten that such an uncontrolled, unholy, corrupt and corrupting devitalizing passion of self-love generates a frenzied fana-



ticism and devastates all mankind, eats into its very vitals and sucks its life-blood like the deadliest vampire. Howsoever the world may have progressed, thoughtful men must deplore the terrible dearth of magnetizing faith, affectional, charitable and brotherly feelings which gush forth from the heart for the relief of morally, mentally and physically degraded people.

### PECUNIOMANIA AND SELF-FORGETFULNESS.

Now let us pass in review the actual economic condition of the millions and millions of the sons of Merciful God inhabiting this wide-extended earth. We are sure you would distinctly see tragic sights of an uncontrollable and stupendous mass of misery, poverty, beggary and slavery ; of disease, degradation, discontent and despair ; of envy, pride, covetousness and libertinism ; rank superstition, unbelief, agnosticism and atheism. Not only this but aimless, pathless, hopeless, helpless, wavering and waylost, wretched, mentally-prostrated, passion-enthralled humanity with vacant hollow hearts emaciated bodies, and staring gaze stands in all its nudity before you. Your feelings can not but revolt at such an appalling mass of stupidity, stolidity, ignorance and cheerlessness. This is not all. *Behold the holy springs of sweet love*, conjugal love, parental love, fraternal love, filial love universal love and every sort of *pure* love that you can think of. What a pity that these springs should be all polluted and defiled, and polluted for what ? for *false personal gratification* and poisonous *self-love* ?! Alas that mankind should have not taken to heart the supreme lesson of the holiest of the Holy Book that the individual must lose himself in the general happiness :

## RAMPANT OSTENTATION.

Alas ! that ostentation, adumbration and pretentious beliefs and charities should have come to be thoroughly rampant in this world and in this boasted civilisation of the 20th century. People do not believe in the Christian, Muslim or Pauranik God yet they go to their churches, they hear beautiful music, utter formal, lip-deep prayers, apparently listen to expensive orthodox sermons, secretly enjoy the rare accumulation of beauties, and hence when they go home from their carpeted churches and splendidly embellished temples, they are the same cast-down, hopeless, restless, atheistical persons they were before they assembled for worship. From the cradle to the grave, men submit to baptisms, sacraments, saving ordinances, sacredized rules, holy rites, venerable ceremonies, sacerdotal orders, prolonged sermons from raised pulpits and a thousand and one kind of solemn religious observances widely promulgated under the superintendence of masters of ceremonies. Yet, what is the consummation of this devotion, honest conviction, sanctimonious presentation, ceremonial demonstration and religious illumination ? Say, what is the good of the trillions of temples, mosques, churches and monasteries ? *Terrestrialism ? Scepticism ? Agnosticism ? Atheism* or the kindred brood of a *thousand other Isms ?*

## DECEPTIVE DEVELOPMENT.

But is there not something rotten at the very root of this civilization ? Does it not predict a wholesale misdirection of human thought and activity ? Has not mankind trodden the path of a deceptive and destructive development ? Has not some central principle been consciously ignored by man or unconsciously obliterated from the

human mind? Yes, it appears so and numerous confirmatory illustrations corroborate our affirmation.

### CENTRAL CAUSE OF MISDIRECTION.

Now what is central cause of all this misdirection? In one word we can say that mental servitude and in-born or long-established or socially-inherited voluntary submission to the invisible bondage of priestly authorities, existing institutions and doctrinal formulas, have perverted mankind from the right path of the oldest and holiest and divinest religion of the Vedas. If this assertion be true, is it not then our paramount duty to regenerate, revivify and promulgate anew the forgotten but ambrosial and immortal teachings of those revealed books? If you just give a willing consent, then the Veda-teaching Gurukulas should rise supreme in the eyes of the world and they should be loved, tendered and supported with all our men, money and might.

But, ah! who would listen to these words? The world? No, a thousand Nos. The world is too much engrossed in itself and can not bestow a passing glance on these outpourings of a feeling heart. Would they then fall on deaf ears? Yes. But it may be that they strike the chord of a sympathetic heart and from there they may reverberate, echo and re-echo to the end of the world.

Man! how long shalt thou see this scathing sea of misery, this wonderful, beautiful, angelic son of a Perfect, All-wise, Blissful God sunk in the slough of bottomless Perdition? How long canst thou stand this dreadful, degradation of man—that noblest microcosm of our Lord's creation? How long canst thou silently behold the universality of struggles, encroachments, infringements, progressive abrasions, fiery frictions, irrepressible conflicts, and aggressional



tendencies? How long shall we fight with strong delusions of our own make, how long put up obstacles which we laboriously knock down again—the work of Sisyphus rolling up stones to come down again inevitably? How long shall we be embracing meaner and sadder portions of man's existence and relinquishing the nobler and brighter portions yet in store for us? How long would we—the sons of *One* Omnipotent, Omnipresent, Omniscient, Heavenly Father—remain *divided* against ourselves in separate nations and religions, the sport and victims of numerous gods entangled to death in the mazy web of meaningless rites, lifeless ceremonies and enthralling superstitions?

Man! how long shalt thou persistently look upon these things as inexorable as Fate, though they can be unmade in a moment? How long will thou pass sleepless nights and anxious days? Why run to the muddy fount when the pure, sweet, cool, celestial fount of the Vedas hath been restored by Rishi Dayanand? Why not open thy heart and receive the cheerful, beaming ray of Divine Light? How long?

But lo! I hear the stern, clarion like voice of a reader: 'Have done with this overdose of excitement and be parsimonious in thy emotions.' Here we must halt and put a stop to our questionings?!

### THE RAY OF HOPE.

Well, if man does not shake off in a moment, the love of tradition, superstition, self-delusion and conservatism, is there still any hope to raise, uplift and cheer the toiling and drudging slaves of a faltering humanity, lean in body and mean in spirit? We need not despair. There is sure and certain hope to renovate, purify, baptize, sanctify, make perfect, angelic and heavenly the

fallen and misguided people, because the Vedic sun has risen high in the beautiful skies above the Gates of Hari to cheer, rejuvenate, and revivify the despondent. Surely it would burn up all filth, dry up the vast boundless sea of unutterable misery and would easily melt away the stinking mass like a mountain of snow before the summer sun !! What, if the Vedic sun was enshrouded in darkness, ignorance and error ? Errors, no doubt, die hard, but *die they must*.

*Truth crushed to earth will rise again,*

*The eternal years of God are hers,*

While error, wounded, writhes in pain,

And dies around his worshippers.

As the Divine music of the Vedic Hymns is to be heard from the sweet-toned denizens of a secluded but an Enchanted Isle, extend the wings of your imagination to this promised land.

#### AN ENCHANTED ISLE.

Rare beauty reigns supreme in this land of enchantment. Her soft verdure, widespread fields of rolling grass begemmed with dew drops, wide-extended downs and commons, the grave of lovely crimson *dhak* clothed in galaday dress to celebrate some hymnal ceremony ! Ah ! this effulgent king of woods with the simple grandeur of its buildings, captivates the eye and charms the heart.

The infinitely variegated colours of the Western sky, the glorious rainbow's rims, the golden lines of the setting sun, the silent stepping shades of evening, the running flakes of sable clouds feebly and slyly veiling the bright penetrating sheen of the Lady of the Night, the gorgeous magnificence of the wide-expanded firmament, the golden glow worms flickering through folds of darkness scatter-

ing their aerial light, "the silence that is in the starry sky, the sleep that is among the lovely hills"—all these infinitely add to the charms of this beautiful land.

Again, that etherial minstrel and musical cherub of unfailing strain the skylark, that variegated philomel of fiery heart and blissful glee, that blessed cuckoo of welcome song, other blithesome, melodious, inexpressibly sweet-singing heavenly birds, but especially that silver-toned chime of the Vedic hymns ringing through the clearest and freshest air from one end of the lovely forest to the other, ah! those heart-melting vocal charms wafted on the wings of morning breezes and evening zephyrs with the sights of briskly frisking innocent deer so dear to man's heart—enrapture the soul and charm the ear.

The then marching lights of the bright, brilliant and triumphant sun overflowing the heavens and the flowery vale below, the dazzling, snow-clad mountains, the dancing, sparkling, warbling, crystal streamlets flowing to the welcoming plains, the dew-awakened flowers, the vine and ivy bowers, the lights vernal showers, the bushing blossoms, the blooming buds, the juicy fruits—all these and many more with blissful solitude elevate the poetical mind and so stir the soul to its depths that words fail to depict its beauty.

#### DENIZENS OF THE ENCHANTED ISLE.

How can we now describe the heavenly glory, enduring enchantments, undying charms, and positive attractions of this kingdom of the gods, the chosen Land of Saints and the Holy Sepulchural ground of the seers of yore and the cherished birthplace of the sages to be! How can we achieve the impossible? Words are earthly and material, while the scenes are heavenly and spiritual.



However it is in surroundings like these that the resolutely intrusive spiritual thoughts have great hold upon us, that the immortal life-springs of the human soul gush out, that the Might and Existence of the Almighty spontaneously dawn upon our minds, that we intuitively bow down our head in devotion to the subtlest of the subtle, learn to live up to the natural rules of life, and take to heart the lesson constantly dinned into our ears by the holiest stream that life is fast fleeting because

Men may come and men may go,  
But I go on for ever.

In this Enchanted Isle man is free as air.

His aerial and ethereal soul desires personal beatification and yearns after the sweets of immortality. Hence he sacrifices the present to the future and subjugates the material to the spiritual. He is a lover of the past. He worships and adores the saintly hoary-headed, peace-loving Rishies sunk in contemplation deep of the Divine. He is a seeker after religion, culture and soul-illumination and not a hunter of the baubles of this existence or of the shifting, sly, silken and insinuating politics. He hates the sneaking fount from the bottom of his heart. Being deeply religious and a lover of humanity he has nothing to do with sedition, revolution or anarchism. Here he frankly opens the portals of his receptive mind to the blissful teachings of the eternal Vedas, imbibes, absorbs and digests that Divine knowledge and forthwith shakes off traditions, superstitions and human testimony.

#### FUTURE OF THE BRAHMACHARIES.

Moreover, the Brahmcharies have worshipped Clio, the laurel-crowned daughter of Jupiter and the recorder of the actions of the brave and the illustrious; they have climbed the Olympian heights of Western Philosophy,

metaphysics and theology, entered the dark rooms of the opticians, smelled the stinking bottles of a chemist, observed the starry heavens above ; they are deeply versed in Sanskrit—the primal mother of all languages ; and they have also drunk deep at the celestial fount of all religions—the Veda. These are the products of the Gurukula system of Education and it is our belief that many of the Brahmacharies do not and would not yearn to live for themselves, not for their personal benefits alone, not for those little earthly, sickly, ephemeral, external purposes of his span of life but that they would live for the benefit, advancement, civilization and spiritualization of waylost millions.

It is our belief that many of our Brahmacharies would spend their lives in throwing oil on the disturbed sea of animosity, in suppressing unruly passions and unholy impulses, in crushing horrible crimes and murderous deeds and in razing down steepless and moss-grown towers of accumulated vice. The Brahmacharies are the fittest persons to accomplish that stupendous work. They are majestically simple, fearless but God-fearing, patient, self-sacrificing ineffably tender and loving. They would have got a vast horizon of a new world of realities, fully developed intellectual powers and spiritual perceptions. They can, therefore, step forth to show the holy and divine path to bliss to this falling and faltering humanity and awaken it from the deep sleep and scepticism.

The Gurukula has dealt a crushing blow to the degrading worship and false adoration of the burning sun, the raging tempest, the rolling thunder, the dazzling lightning, the heaving sea, the running stream, the complaining rain, the slumbering volcano, unholy altars and impure priests. So its Brahmacharies taking the

banner of Om in their right hand and the Vedas in their left, would charm away these devilful evils from this planet and instead introduce the true worship of one Omnipresent and Omniscient God, one language, and one set of customs and manners and institutions. Thus all mankind shall ultimately be joined into spiritual brotherhood whose interests shall be pure and reciprocal, just and harmonious.

### THE COMING MILLENNIUM.

Verily, before our mental eye the whole scheme is one of grandeur and sublimity, because ignorance, bigotry, scepticism, fanaticism, self-love, spiritual depression and all slavery—the great evils and corruptions which now beset mankind—will be finally subdued and banished from the earth, never again to enslave and degrade humanity and only known to those who follow the history of our race with mingled feelings of pity and regret. Verily with the wide-spread teachings of the Veda, this terrible era of war would be replaced by the golden sea of peace, this world of winter and animosities would give place to a Summer-Land of celestial harmony, to a vale of beautiful flowers of peace, to the world of unutterable splendours, to an undying millennium !!



## The Convocation Address in the Vedic Age.

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In the history of a student's career, there is no day more memorable than the one on which the student attends *the Convocation.* It is on that day that his efforts, the student feels, are crowned with fruition. What greater pleasure can there be to a student than to be present in a public meeting of enlightened men where his merits are fully recognised? The very presence in a meeting which is graced by the presence of such enlightened men as the Chancellor, the Vice-Chancellor, Fellows, and other officials of a University is sufficient to call forth feelings of awe and reverence. All the miseries and privations undergone by a student in reaching his goal are easily forgotten, the gaunt spectre of an examiner which haunted him day and night vanishes in the thinness of the air, Lo, there is the diploma in his hand, he over and over again sees his gown and robes and finds he is a man in whom a thorough change has been brought about. He listens with patience to the eloquent address delivered by his Chancellor or the Vice-Chancellor and new ideas seem to have been infused in his brain. He hears and then begins to form new plans and thinks of chalking out a path for himself. Indeed happy are and ought to be the recollections of such a bright day in the career of a student!

A close study of Sanskrit Literature will convince any one that a similar practice of holding convocations was in vogue even [among the ancient Aryans. At the close of the career of *Brahmacharya*, the *Acharya*, at

whose feet the pupils sat to drink deep the fountains of learning, used to deliver an address in which he would for the last time, perhaps once again, inculcate such principles of morality as would be needed for the future guidance, of *Grahastees* (householders). In this short paper, we take a chapter from the *Taita-rya Upanishad* (11th Anuwaka), as a specimen of such convocation addresses as were delivered in time of yore. Here is the opening line.

वेदमनूच्य आचार्यः अतेवासिनम् अनुशस्तिः—

After the completion of the course of Vedic studies, the preceptor thus commands his disciple.

- (1) सत्यं वद—Speak the truth.
  - (2) धर्मं पर—Lead a Virtuous (*Dharmic*) life.
  - (3) स्वाध्यायान्मा प्रमद—Desist not from the study of  
Shastras.
  - (4) प्रनातंनुं मा अवच्छेत्सी—Break not the continuity of  
progeny. Mark the importance  
of the science of Esugenies.
  - (5) सत्यज्ञप्रमादत व्यम
  - (6) धर्माज्ञप्रमादत व्यम
  - (7) कुशकाज्ञप्रमादत व्यम
- |   |   |
|---|---|
| { | Tread no other path than that of<br>Virtue. |
|---|---|
- (8) भूतये न प्रमादित व्यम—Hanker not after vain glory.
  - (9) स्वाध्याय प्रवचानाभ्यां न प्रमादित व्यम—Do not leave off not  
the study of the *Shastras*.
  - (10) देवपितृकार्याभ्यां न प्रमादित व्यम—Never remain without  
performing such acts as  
would do good to wise  
men and your elders.
  - (11) मातृदेवो भव
  - पितृदेवो भव
  - { Revere thy mother.  
Respect thy father.
  - (12) आतिथि देवो भव—Be hospitable to deserving guests.
  - (13) यानि अत्र वद्यान कर्माणि तानि त्वया सांवत व्यानि । नो ह राणि.
- Perform only noble and good deeds and none else.

(14) याति अस्माकं सु परितानि तानि त्वया उपास्यानिः नो इतराणि.

Follow only such acts of ours as are really good and not those which might seem to you as objectionable deeds of ours.

(18) श्रद्धया देयम् । अश्रद्धया देयम् । श्रिया देयम् ह्रिया देयं । भिषा देयम् । संविदा देयम् ।

Give charity for a deserving cause, either out of faith or fear. Shrink not.

(22) Once again, in the concluding portion of the same address, we find these verses.

स्वाध्याय प्रवचनास्यां न प्रमदित व्यम्—एष एपदेशः ।

Such in brief is the message.

To many an enlightened reader of the twentieth century, perhaps, this might appear as mere babblings of human beings sunk in primeval ignorance. Why blame the Rishis and Acharyas for this message ? Has not even Polonius given a better piece of advice to his son Laertes ? So think our critics. When they read or hear the long and eloquent addresses of modern day Chancellors or Vice-Chancellors, they will be inclined to feel that these are no better than copy-book maxims. Another class of critics may not realise the necessity or the propriety of giving a catalogue of virtues to those who have already read and digested the works of Kapila, Kanada, Yajñavalkya or Manu. To them it may appear that there is nothing new, nothing sublime or nothing grand in these verses of the Taitireya-Upanishad. But let it be remembered that that age was not a *prosaic* one. Poetry, especially the sacred Anushutubha metre and *Sutras*, had a greater charm. Condensed style appealed to their imagination. Yes. That was the *Sutra* period. As aids to memory and for various other reasons too, we find almost all the ancient books treating of such obtruse sciences as



Metaphysics, Astronomy, Mathematics and Physics were written in the form of *Sutras*.

Mark, gentle reader ! Read over and over again. Ponder deeply over these pithy sayings, the sweet melodious flow of simple words proceeding from feeling hearts, note also the majestic way in which commonsense and wisdom have been packed up in a limited compass. Nay, they are simple but the immortal strains of Rishis. In whatever sphere of life it might have pleased God to place those *Brahmacharins*, the deep impressions created on their minds when they listened to their hoary-headed Gurus could never be obliterated. In their *Grahstyashram* fortune might have frowned on them but those words must have brought to them a message of hope and comfort. The battle of life was, has always been, shall always be a keen struggle, and if at any time the fighter happened to meet with reverence, even then, the *Guru-Updesha* must have sent a ray of hope. Again do we find much stress has been laid on the side of morality which at all times forms the basis of universal happiness. The convocation address of those times teaches us and taught those for whom it was intended that a righteous life lived up to a noble ideal was the only thing worth living for and dying for. It taught the worship of God and not of *Mammon*. It required of them service of society and not self-aggrandisement. It taught them reverence to elders and reverence to established laws and Government. And above all, it taught them how to obtain *Mookti*, deliverance from the bondage of matter.

Glory be to the revered memory of those *Rishis* and peace be to all in whose veins runs the blood of those mighty seers of yore !

OM SHANTI !

SHANTI !

SHANTI !

G. A. CHANDAVARKAR.

## The Gurukula and Revivalism.

Among all the movements which aim at the advancement of the Indian nation today, Revivalism stands pre-eminent. It is neither momentary nor one-sided like the Reform movement. Reformers take this or that social evil and start a crusade against it. They have no definite ideal before them. But the Revivalists have a definite ideal before them. Revivalism is genuine, because it goes to the very root of the evil. Reformers want to reform this or that social evil. But this procedure is wrong and one-sided. Revivalism, on the other hand, takes every social evil as a part of the system, and the result of an ideal which is in vogue at the present time in our society. It believes that the religious, social, educational and literary reforms go hand in hand. We can not isolate one activity from another, because they influence one another.

Moreover, revivalists have gone to the very root. According to a great writer the literature of a time is the result of its tendencies, and the literature, thus produced, fosters those tendencies. Our present social institutions must have been influenced by the literature of the Middle Ages. Revivalists have realised this, and they have raised a protest against this literature.

The literature of the Middle Ages is narrow, artificial and unnatural. For example, let us take poetry. The poetry of the Middle Ages is highly artificial and unnatural. In the poetry of the Middle Ages you find neither natural flow of language worthy of a Valmiki, nor the boldness and simplicity of thought worthy of a Vyas. Kalidas was a genius and lived in the very beginning of the



**Middle Ages.** But, sometimes, even he yields to this influence. The 9th canto of the Raghu Vansha can be cited as an example of this kind of poetry. From Bhavabhuti down-ward this kind of poetry becomes more prevalent until in Shri Harsha it reaches the acme of artificiality. Poets of this period give more attention to the words than to the meaning expressed by those words. They often sacrifice the spirit for the sake of the words.

The other characteristic of the poetry of the period is that it is bound down by minute rules and regulations. For example, Vishwa Nath, an Alankarik, lays down that a Mahakavya to be a Mahakavya must consist of more than eight cantos, and must contain descriptions of rivers, mountains, seasons, wars and wine-drinking. Such rules are useless, and greatly harmful to the free play of genius. Why should it be necessary for a Mahakavya to describe seasons, rivers, mountains, and wine-drinking? It may be said that these rules have nothing in themselves to bind a poet. But one must judge the tree by its fruit. Almost all the poets of the Middle Ages have thought it necessary to conform to these rules. Often they have introduced the descriptions of the things laid down in the rules when there was no occasion for them. And when the same thing was to be described by so many poets again and again, what could they do but to use different language and thus to seem original. One is wearied to read the same kind of descriptions in the poetry of the Middle Ages.

The fate of philosophy in the Middle Ages has been no better than that of poetry. The proper function of philosophy is to enquire into the eternal problems of the world and to interpret the experience. This duty was remarkably performed by the ancient authors of the Upnishads and the Darshans. The Upnishads and the ancient



Da-shans treat of vital questions of philosophy. But read the philosophical books produced in the Middle Ages. What do you find in them? You do not find in them original ideas, nor the discussion of the first principles of philosophy. From the bold and original philosophy of the Upanishads the philosophy has descended into the wordy wranglings of Jagadisha and Gangesh. Jagadish and Gangesh, the favourite logicians of the present day pundits, are well-known for their verbose definitions. The philosophical works of the Middle Ages are mostly barren so far as the ideas are concerned. The philosophers of this period do nothing but play with words. They move in the same circle and are bound down by strict rules and regulations.

Let it not be understood that in discussing the characteristics of the literature of Middle Ages, I mean to imply that it is all dark and there is no bright side of the picture. There are good qualities of the literature of that period which I do appreciate. Moreover, there are writers who have gone against the current. But it is impossible to deny that the foremost characteristics of the literature of the Middle Ages are verbosity, artificiality, and utter lack of originality of thought and sentiment.

Now mark how this literature has influenced society and the social institutions of that period. The literature of a period is the result of the tendencies prevalent at the time, and in its own turn it influences the society and fosters those tendencies. The artificiality and unnaturalness of the literature are responsible for our present day caste system and hide-bound conservatism. We are not bold and original as our ancient ancestors were. We love to move in a restricted circle of ideas, and fear the very name of progress or change however slow and harmless it may be. Our lives have become artificial, they have lost their naturalness.

The aim of the revivalists is to revive the ancient literature which will be able to infuse a new spirit in our country. Fresh ideas will be introduced and once more the mind will be free and active. Then and then alone our conservatism will disappear and the path of progress will be smooth. For let me say, that reform based on literary revival is the most genuine and the truest. The wave of reform which spread in the end of the eighteenth century in Germany was the result of the literary revivalism of that period. Goethe was a great revivalist and he was a true reformer. India's hope too lies in revivalism. The Gurukul at Kangri stands for the revival of the Golden Age of Indian History and, therefore, deserves the enthusiastic support of all-right thinking and right-feeling persons.



# The Gurukula Samachar.

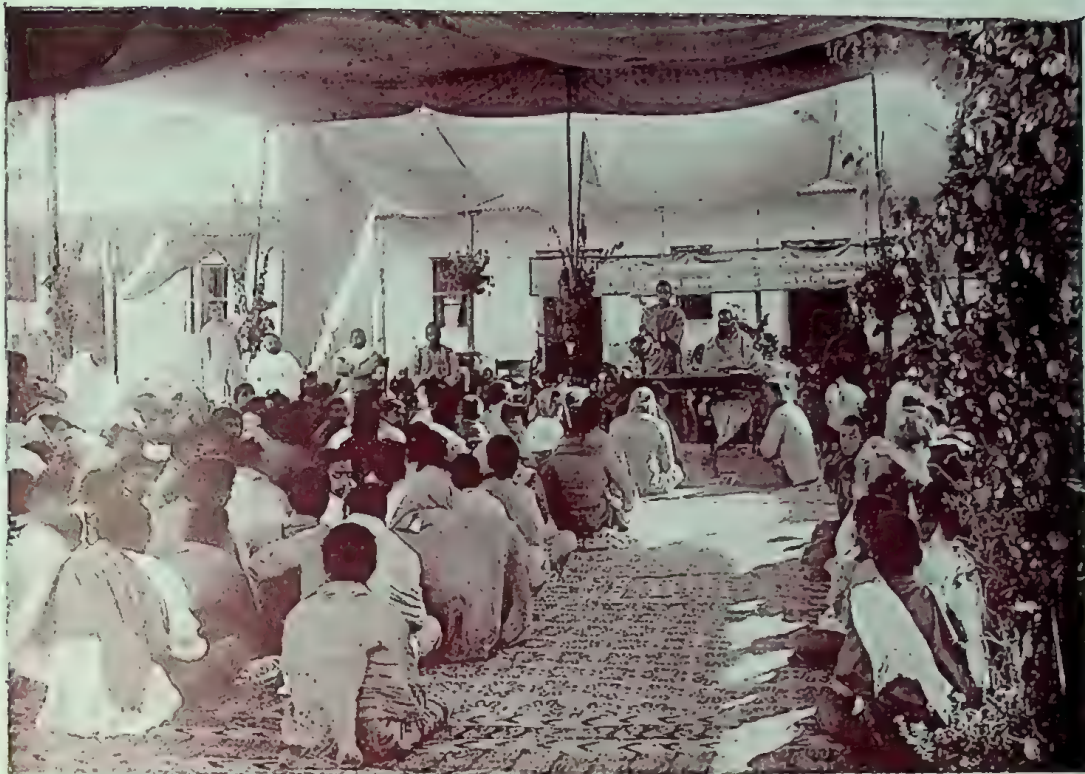
*Motto I:—By the force of Brahmcharya alone have sages conquered death.—The Veda.*

*Motto II:—The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its member.....There is no political alchemy by which you can get golden conduct out of leaden instinct.—Herbert Spencer.*

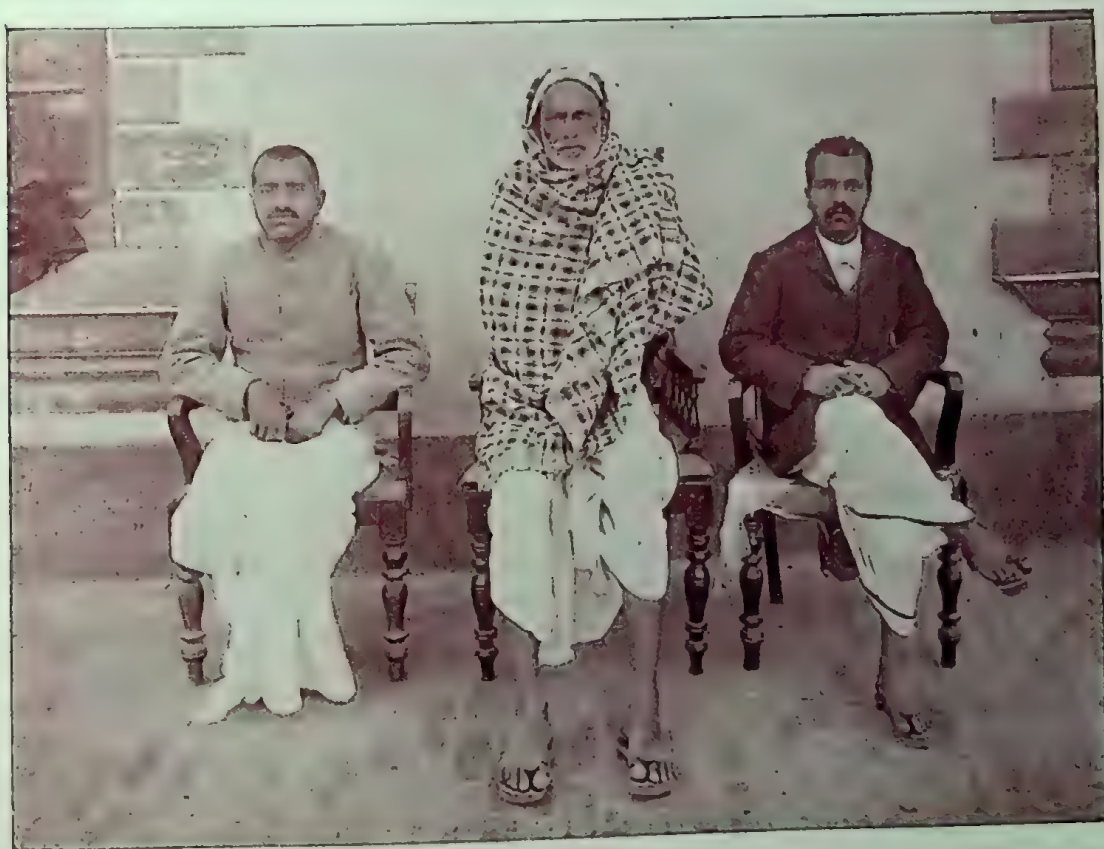
The celebration of the Gurukula Birthday was held on the 1st March in the Gurukula Ashram, with great eclat. A finely decorated mandap was erected specially for the purpose, under the direction of Brahmchari Bramhdutt, who evidently took great pains in making the celebration a success. The gate was simply but tastefully decorated with the green plaintain leaves and brilliant Dhak flowers. On the sides were hung up Ved Mantras, above and below them was a line of flower pots bearing variegated flowers of centaurias and Holly hocks. The poles supporting the shamiana were not neglected either, for on them were fastened mogra boughs, studded with white flowers, which in the early hour of the morning when the sun was labouring behind the Kangri Hills glittered like stars on a light-blue firmament.

The proceedings began with a song sung by Br Bramhdutt who has a special aptitude for singing religious songs. He was assisted by Br. Devadutta whose voice seemed to have been naturally fitted for singing Sanskrit songs. While listening to the sweet airs of the said Bramhcharis one could not help thinking what a substantial stimulus would it be to the revival of old sacred music if something were done to impart organised and systematic training to these young Sanskritists, as a comple-





The Acharya, the Professors, the Headmaster, the School Staff, and the Brahmcharies, assembled to celebrate the Founder's Day.



L. Nand Lal. Pandit Kashi Nath Shastri, Pandit V. G. Satte, M. A.  
(Honry : asstt : Governor Gurukula). of Benares Fame. (Professor of chemistry).  
(Sanskrit Professor, Gurukula).



mentary course. Br. Vishvanath then read an address which was specially written for the occasion. He said that the celebration like the one they were going to hold, always served to remind the people of the great souls with whose name such days were associated, souls whose ideals and conduct served to enlighten others and whose imitation could uplift the ordinary souls.

He said:—

Just as by connecting small boats to a big steamer, you can enable the tiny boats to cross the vast uproaring expanse of water, in the same way by following great men ordinary men may cross the ocean of life. With our Gurukul also there is an association of a great soul with whom we want to link our life to-day. To make the life successful it is necessary that one should have a definite aim, irresistible will, and ceaseless effort—it was the observance of these things alone that enabled Buddha, Christ and Dayanand to achieve their ends. The exercise of these qualities alone has brought the Gurukul into existence. To-day we have gathered together to learn these very lessons from the great spirit connected with our Gurukula. Another object why we have gathered together is to consider the means by which this plant *viz.*, our Gurukul may become a great tree and may give the best fruits. We have also to consider the duties which we Bramhcharis owe to our Kula (family).

But the Bramhcharis cannot answer the latter question unless they come to know the object which the Gurukula has in view.

He said that the main object of the Gurukul was to set up a complete ideal of civilisation once more. He defined "complete ideal of civilisation" by saying that this was the state when every member of the society was allowed to develop fully his physical, intellectual and spiritual condition. The object of the Gurukul was to bring into society men who were thus developed.

Again the principle generally recognised by modern civilisation was that the weak must go to the wall—"they had no right to exist." This was due to the increased necessities of men. But the Gurukul wanted to restore the old simplicity of life which by diminishing the multiplicity of wants enabled a man to observe



the law of God embodied in the motto “मित्रस्य चक्षुषा सर्वाणि भूतानि समीक्षा महे.”

The third object of the Gurukula was to produce Vedic Scholars.

The fourth object of the Gurukula was to enable the teachers and the students to live together.

The last work of the Gurukula was the inauguration of the principle of free education in every sense of the word for the Gurukula authorities no longer charged boarding and tuition fees from their students.

But the above objects, he said, could not be realised unless we understood our duties towards the Kula and tried to fulfil those objects. He said, in his opinion, the first duty of the Brahmachari was to make the Gurukula a real Kula, to recognise one another as brothers and the Acharya as father. The feeling which we ought to entertain towards the Gurukula ought to be the feeling of an ideal member of an ideal household—this feeling was love which bound the several members of the household in one link, owing to which the individuals had to subordinate their personal interests and had to be happy or sad according to the happiness and sadness of other members of the family. They ought to correct the erring brothers in the same spirit of love as the householders did and trust our father just as the children every where did. Referring to the student life of Swami Dayanand he said that even he had to sweep the houses of his Guru and get water from the river for him. Was it then improper if we served our Guru in the same spirit.

Lastly he advised the elder Bramahcharis to set a good example to the youngers for they could be greatly influenced by them.

The language and the subject matter of his essay were very much appreciated by the audience. He was followed by Br. Shashi Brahman who advised this fellow students to follow the line of work chalked out by Mahatmaji, the founder of the Institution.

He was followed by Br. Indra Veda Alankar, who said:—On that very day ten years ago we made certain

promise with our acharya, who along with his assistants and co-workers, has been trying to keep up his promise and has done his best to educate us and to protect us. But to-day is the day when he in return asks us as to what have we done to keep our promises and to help the progress of the Gurukula. We have met to-day to answer this question and let every one of us, in the heart of our hearts answer this question. If you were to ask me as to how the Brahmacharis can help the well being of the Gurukula then I would answer that we can do so through our love for one another,—for without love no family can preserve its existence.

In the outside world there are hundreds of obstacles and difficulties, but we, protected in this fort as we are never know any of these." He said that those who protected them from the shocks from outside were ready to lay down even their lives in the defence of their fort, hence they should behave themselves in such a manner as would assure the protectors that there was peace and unity within and that on their return they would enjoy peace and rest.

The aim of the Gurukul, he said, was to create servants of humanity who would merge their individually with humanity.

Lastly, he advised the Brahmacharis to be friends and not the enemies of the Gurukul and that they should serve the kula with all their heart. He was followed by Br. Chandermani who said that he was glad to see that their Acharya himself was present on that occasion but he said he was sorry that a traitor had gone out of the Kula who had disgraced the name of the Gurukula. While deploring the sad tendency of India to produce traitors, he observed that in future they should try that there should be no traitors in Gurukul and that their own character and conduct should be so excellent as to cover the disgrace of a fallen brother. He was followed by Br. Vidyasagar who said he was very grateful to Gurukula.

Then came Br. Baratdwaj who said it was a pity that their Acharya should be under the painful necessity of begging for them. In ancient times society supported the Gurukula—but now the Guru himself had to manage for everything.

As to the aim of the Gurukul he thought it was to produce true Brahmans Kshatris and Vaishyas alike. He congratulated the Gurukul on having adopted the American system of termal examinations. He said he was glad that two of his brothers had become Sanataks this year and would now begin work. They had to face difficulties because they were like the forward Guards and had to prepare the way for those Bramhcharis who would go out after them.

Br. Jeydeva spoke next. He was followed by Br. Yudhishtira who referring to the aims of the Gurukula said that they were three, (1) to enable the students to become Bramcharis, (2) to enable the students to attain Brahmna, (3) to create interpreters of Vedas. We should therefore make all other studies only secondary.

Br. Budhdeva said that there was restlessness all the world over and India specially was suffering most. They should that day make vows to remove her distress.

While noticing his speech last year we said that he was a most promising youth and if he only went on as he had begun, he would certainly make creditable improvement. We are glad once more to remark that he has fully maintained his promise so far. His address was most impressive.

The forceful and impressive manner in which he recited his introductory Vedmantra was itself the harbinger of the speaker's noble thoughts and genuine feelings.

Referring to the moral condition of society he said what could be a greater blot on the character of the men of India than purda system which was not purda but the *tika* of *kalanka* on the face of the country.

Let the Brahmcharies therefore behave in such a manner in this world that their character alone might sufficiently give their address and inform the world that they were Bramcharis.

The whole of his lecture was full of such a fire and pathos that it was impossible not to admire the earnestness of the speaker's feeling. Bramhchari Harishchandra said that it was a mistake to suppose that the object of the Gurukul was to produce interpreters of Vedas. Instead of that, he thought



the Bramcharis should try to live up to the teachings of the Vedas and not merely preach it in words.

Referring to his own experiences he said that the Gurukul was held in great esteem by people outside and they were ready to welcome the graduates of the Gurukula. But it was for the Sanataks to maintain the honor of the Gurukul by their own conduct. He asked the Bramhcharis to help the Sanatak by their sympathetic and encouraging thoughts so that the Sanataks might succeed in life outside.

A novel feature of this year's Birthday celebration was the giving of an address by the Bramhcharis to their Acharya, and his colleagues. Br. Bramhdatt read the address a brief summary of which is given below :—

We the Bramhcharis of the Gurukul beg to present to you the offering of our hearty devotion and sincere love towards you. We feel proud to say that we are nourished in the sacred lap of the mother Gurukula—an institution which once poured life in every quarter and on the revival of which alone the future glory of India depends and which even now is the seat of Vedic literature and Bramhcharya.

Your selfless devotion and ceaseless work alone has made the Institution what it is and we therefore feel grateful to you. We feel specially grateful to our Acharya whose fatherly love, unselfish action and admirable *Dharmasnēh* has made the Gurukul such a successful Institution.

Wherever rules and regulations are enforced sometimes it happens that personal frictions occur and even personal relations of love are disturbed, but we hope that out of generosity you will forget our faults. Lastly we wish to assure you that we will always do our best to keep the honor of our *Kul* intact and hope that God will help us in our virtuous endeavour.

M. Lachmandass, B.A., while replying to the address observed that they had to thank M. Amansingh as well who gave the site itself to the Gurukula and also the Arya Pratinidhi Sabha.

Addressing the Bramhcharis he said that they would have to do the work which the authorities and the teachers were doing

now and hence they should so behave themselves that the youngers might have a good example before them.

Prof. Vinayek Ganesh Sathe, M.A., said that it was a good thing to review the work once a year. Referring to the criticism of the enemies he said there was no reason to get disappointed as criticism always infused more life and it was a satisfaction to think that men like Mr. Phelps had been favourably impressed with the Gurukul work.

Referring to the terms of praise mentioned in the address, he said they were only applicable to Mahatma Munshiram and not to others. Referring to the aims of Gurukula, he said, in his opinion it was to produce good citizens.

Prof. Balkrishen, M.A., said that he was very glad to notice that the Bramhcharis had begun to understand their responsibilities. He admired the noble speeches of Br. Harish Chandra Br. Buddha and Br. Vishwanath. The greater part of his speech was an appeal to the Bramhcharis to work for the Gurukul and he asked the new Sanataks to set an example of self-sacrifice to other Bramhcharis.

Prof. Mahesh C. Sinha said that he was glad to notice that referring to the objects of the Institution practically every speaker emphasized the family ideal of the Gurukula. Having this feature in view it was not desirable to expel students simply because they could not pull on with part of their studies—rather it was necessary that means should be devised to make useful and Dharmik citizens even out of such material as could not take to literary work with ease. He said that the whole credit of establishing and running the institution was due to Mahatma Munishram alone—as no one else had made so much sacrifice.

Referring to the aims of the Gurukula he said that Mahatmajji himself would be able to tell better than any one else.

“But for myself,” he said, “I think that falling back on narrow ideals is out of question, no one can set back the hands of progress—the only course left open was to advance forward in the light of modern experience and circumstances, retaining the best and the noblest of our past and assimilating the best

that recent sciences and investigations have to give. Just as a stream can keep itself within a limited channel, only as long as it runs in the crags and ravines of the mountains but on leaving the mountains has to accommodate itself, expand and advance according to the conditions of the earth over which it has to pass below, so also Gurukul can not confine itself; from a mere academy it has been raised to the status of a respectable Vidyalya, and from a Vidyalya to a Mahavidyalya, hence it follows that its destiny can only be fulfilled when it will be raised from Mahavidyalya to Vishwavidyalya, then alone can it achieve the great object of studying Vedas which being the store of all knowledge can be grasped by those only who are well versed in several arts and sciences.

He was followed by Prof. Ram Deva who said that the basis of the western civilisation was self-interest and that of the eastern civilisation was selflessness. Europe has fallen to such an extent that a bill could be presented by a father to the son. The Doctors were opposing the Insurance Bill because they were asked to serve the poor people gratis.

With us the division of caste was based on different principles. For instance, the Brahmin was to think, and invent things not for his own enjoyment but that others might profit by it. The Kshatrya had to fight with a view to save the Brahmins—that is why Dasrath sent his sons to fight the Rakshas who were troubling the Brahmins. In the same way the foundation of Gurukula was based on unselfishness. The father gave his son to the guru for the service of humanity and the students being supported on public expense could not say that they would serve themselves or their parents alone.

The aim of the Gurukul also was to revive the ancient spirit of unselfishness. If it produced men who could merge their self into the whole of humanity if it could produce men who would be ready to serve the world, it would fulfil the aim which it had in view.

He assured the students that on his part there was never any diminution of love, even severity, and strictness were due to love.



He said "you have many good qualities, but the reason why we are strict is that we don't want that you should have any defects—for no one marks any dark spots on a black blanket but even one small dot is noticeable on a white mantle."

He advised the students to make the Kula such a centre of love that whenever any of their Sanataks was wornout and troubled with cares he might come back to Gurukul to find love and peace in his old Kula

M. Mukhrām, B.A., and M. Ram Chand also addressed the students in suitable terms.

Mahatma Munshiram then rose up and said "If you are seeking for ideals to follow there was no better ideal than Swamiji himself. You better follow him. As to your address I am glad to notice that you have begun to realize your responsibilities. Ranade was in habit of saying that to fall was no defect but not to rise again was really a defect. There was no occasion to feel sorry for him who was repenting, but one who was really an object of pity was a hypocrite. Hence try to remove the defects if you have begun to see them in yourself,

You should entertain a spirit of love towards those who have erred against Gurukula and pray for them, so that seeing the error of their ways they may come to right path and be won back to their old Kula.

I am aware of my weakness. I wish I could always live with you, but for the sake of money I have to go out often. However, if you appreciate any service of mine, only give me one pledge, one gift and that is you will follow Swamiji and observe your Bramhacharya every moment.

I know that of late a current of happy feelings has been set up, hence there is no necessity of giving a formal address.

Remember, whenever anything happens here I always feel it even when I am on a tour. Once I was about to deliver a lecture, when all of a sudden my spirits drooped down and I felt disinclined to speak and lo, the very next mail brought the news that something had happened in the Gurukul. So avoid giving such occasions.

At any rate this day I am glad to know that a noble  
—ent has been set up which will go on progressing and I am  
—sified I can now die in peace, for now you have begun to realize  
—r duties and responsibilities.

As to the objects of the Gurukul he said that they were so  
n and wide that they were indescribable."

In the evening all the students, teachers and professors  
—ed together and thus the Birthday celebrations were brought  
—a close.



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हरिद्वार

पुस्तक लौटाने की तिथि अन्त में अङ्कित  
है। इस तिथि को पुस्तक न लौटाने पर छे  
नये पैसे प्रति पुस्तक अतिरिक्त दिनों का  
अर्थदण्ड लगेगा।

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